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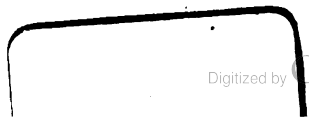
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THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

VOL. X.—1881.



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THE BULWARK;

OR,

REFORMATION JOURNAL.

JANUARY 1881.

I.—PROTESTANTISM IN MEXICO.—REFORMATION AND PERSECUTION.

IT is with especial delight that we direct attention to the great work of grace which has resulted in the formation of a native Protestant Church in Mexico. This Church had in 1879 about 160 congregations, whereas in 1870 there was but one native Protestant congregation in all Mexico. The number of persons who have forsaken the Church of Rome and embraced evangelical doctrines is said considerably to exceed 60,000, and the faith of many of them has been proved by sore trials, for they have been subjected to much persecution. The persecution has not been on the part of the Government, but on the part of lawless mobs of bigoted Romanists, instigated by priests, who have in some instances proceeded to the utmost extremes of violence, so that not a few of the converts have sealed their testimony with their blood. The constitution of Mexico, adopted in 1857, establishes the equality of religions before the law. The adoption of this constitution was a triumph of the Liberal over the Clerical party, which soon after sustained another sore defeat, and the Romish Church another heavy loss, in the sequestration of conventual property and the suppression of the religious orders,—measures which those by whom they were carried represented as necessary for the stability of the constitution, the monks and friars being its most inveterate enemies. But although the Government has been able in some degree to protect the Protestants of the capital, and so far to give effect to the law in favour of religious liberty, it has not been able to do so in remote districts, where its power is comparatively little felt, and where an ignorant and fanatical population is easily excited to great excesses.

The history of Protestantism in Mexico is like a repetition in our days of the events of the Reformation. In so far as is known, it began not from the preaching or teaching of any man, but from the mere reading of the Bible. When the way was opened, by the adoption of the constitution already mentioned, and its law of religious liberty, for the circulation of the Holy Scriptures in Mexico, the British and Foreign Bible Society sent to that country a considerable supply of copies of the Bible in the Spanish tongue. Among the many whom curiosity or better motives led to read the book, were some in whose hearts the good seed fell upon good soil, and, through the grace of God, sprang up and bore fruit. One of these was a priest named Francis Aguilar, who burned with zeal to impart to others the truth which he had found precious to his own soul, and by him

the first native Mexican Protestant congregation was formed in the city of Mexico,—a small congregation, which, however, steadily increased. But within two years he died from the fatigue of his incessant labours and the harassing persecution to which he was subjected, which was not the less malignant that his enemies dared not to proceed to open violence. His bereaved flock being led to look to the United States for help, the Rev. Henry C. Riley, a minister of the Protestant Episcopal Church, familiar with the Spanish language from his boyhood, felt constrained by the love of Christ and zeal for the extension of His kingdom to go to them and carry on the good work which Aguilar had begun. He went at his own charge, and began his ministry in Mexico in 1869. Not only by teaching publicly and from house to house, but also by his pen, he laboured much for the extension of the kingdom of Christ. He obtained from the Government one of the suppressed conventual churches for the use of his congregation, and there preached to continually increasing audiences. The priests excited against him all the opposition in their power, and a society was formed for the special purpose of counteracting his growing influence. One of the most learned ecclesiastics in Mexico, Manuel Aguas, a Dominican friar and a very popular preacher, was selected for the task of confuting him by argument. But in the studies by which he sought to prepare himself for this, Aguas himself was brought to the knowledge of the truth, and forthwith became Riley's fellow-labourer, zealously preaching the Gospel, boldly exposing the errors and idolatries of the Church of Rome, and ever busy with his pen as well as in his public ministry. The work extended from the capital to neighbouring towns and villages. Bible-readers, new converts but full of faith and zeal, were sent forth to carry the good tidings of great joy from village to village. They often met with severe treatment at the hands of those for whose salvation they laboured, but they persevered, and their labours were crowned with great success. The health of Aguas, however, like that of Aguilar, soon gave way, and from the same causes. He died in 1872. The infant Protestant Church of Mexico, having been already brought into special connection with the Protestant Episcopal Church in the United States, applied to that Church for counsel and assistance. Bishop Lee of Delaware was sent on a visit to Mexico, and by him some of the new converts were ordained to the ministry of the Gospel. The good work still extending, and converts and congregations increasing in numbers, Dr. Riley was chosen as bishop, and he is now in this country asking for help to the Church over which he presides, most of the members of which belong to the poorer classes, whilst many of its congregations are still very small, although others consist of some hundreds of members.

Dr. Riley is that "Bishop of the Valley of Mexico," whom the Ritualists endeavoured to prevent from addressing the late Church Congress at Leicester, because, forsooth, his pretending to exercise episcopal functions in Mexico is, in their view, a schismatic intrusion into the dioceses of bishops who were there before him,—the bishops of the Church of Rome!

At some future and not distant date we hope to lay before our readers a fuller account of this beginning of a Reformation in Mexico, and of the persecutions and trials of the infant Mexican Church. Some of our readers may probably remember to have read in the newspapers a few

years ago stories of horrible atrocities and cruel murders perpetrated by infuriated Romish mobs. We must refrain from recounting them in the present article; but to show what our Christian brethren in Mexico are exposed to, what a persecuting spirit animates bigoted Romanists, and what means they are ready to resort to in order to maintain their own superstition and to prevent the progress of true religion, we shall here insert the last news of this kind which has reached us, by giving, with some abridgement, a translation of a paragraph from *El Monitor Republicano*, a paper published in the city of Mexico, of date September 5, 1880:—

“Assassination of Protestants at Salatitan.—The fact to which we are about to refer has great significance on account of the circumstances connected with it. We guarantee the truth of our statement, since we were present when the declarations were made before the authorities. . . . The following is an impartial digest of the declarations:—On Friday the Protestants obtained due permission from the proper authority to hold an evangelical service in Salatitan. This permission was communicated the same Friday to the *Comisario* of that town, together with an order that necessary protection should be afforded to those about to establish the new form of worship. This order was notified by the commissary to the Cura Pagueia, who the day following (Saturday) summoned his parishioners together and told them that on the next day (Sunday) there would be no mass because the town would be desecrated by the worship of the Devil; that the minister about to inaugurate it was not a padre, but Antichrist himself, and that while the heretics remained the inhabitants would be denied all spiritual privileges. The following day (Sunday) the Protestants left Guadalajara in three groups for the new place of worship in Salatitan. Scarcely had the first two groups approached the house where the service was to be held than the Romanists, who had congregated in front of the commissary’s dwelling, began to throw stones. The Protestants hurried into the building, and after a while succeeded in closing the door, remaining confined until noon, when the noise of stone throwing and insults ceased. As the door had not been broken down, the anxious prisoners were of the impression that no further demonstration would be made, and that they might return to Guadalajara. At a distance of about four hundred metres from the town they encountered a number of men, headed by the Cura Pagueia, who had already assassinated the last of the three groups of Protestants on their way to join their brethren. The assassins then divided into two parties, one remaining with Pagueia, and the other continuing to persecute the Protestants, who fled. This party, however, was recalled by the Cura, who said it was no use pursuing the heretics, for the lesson they had received ought to suffice. The police of Guadalajara, being informed of what had occurred, hurried to the spot, when the Romanists re-entered the town. It should be mentioned that the Cura Pagueia tried to make the murdered men confess while dying, but all refused his solicitations to save their souls. We trust the official organ of the Government of Jalisco will speedily inform the country what steps have been taken to punish the criminal Cura and his accomplices.”

The spirit which animates the Cura of Salatitan and those who act under his direction is the very same which has been displayed by priests and ignorant priest-led Romanists in Connemara, although the results have not been so tragical in Ireland as in Mexico. In both countries it is the Gospel of Christ which excites the intense hostility of the powers of darkness; and in both the persecution to which the followers of Christ have been subjected is proof that these powers have been seriously alarmed. Shall not all the people of the Lord come to the help of the Lord against the mighty, exerting themselves to the utmost for the enlightenment of all parts of the dominion of Antichrist? Ought not all the people of the Lord to cry earnestly unto Him for the outpouring of his Spirit in Ireland and in Mexico, and for the making bare of His holy arm to plead His own cause? “Awake, awake, put on strength, O arm of the Lord; awake as

in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?"

II.—PIUS IX., OR WAR OF THE FALSE VICAR WITH CHRIST.

THE pontificate of Pius IX. was, in many respects, the most remarkable in the annals of the Papacy. It was by very much the longest on record. Not only did Pius IX. see "the day of Peter"—the only one of all the Popes who ever did so—but he survived this fated period by not a few years, and he came, it is said, to cherish the belief that his life had been miraculously prolonged that he might accomplish some great and unusual deed. Not only was his reign long, it was full of dramatic incidents and startling vicissitudes. The Papacy, which had slumbered for a whole century previously, awoke under Pius from the sleep which many believed to be its last, and showed itself as full of pride, of restlessness, and of ambition as ever. It placed itself once more at the centre of affairs, and became the chief instigator and author of those convulsions, wars, and miseries which afflicted the continent of Europe during the whole pontificate of Pius IX. The object of his ambition was to recover the boundless dominion which his predecessors had wielded during the middle ages, when they were the lords paramount of Europe. Pius IX. went a step beyond them, when he claimed the Infallibility as his personal attribute, and despite the calamities and disasters that so fearfully signalised the close of his reign, he abated not a jot of his vast ambition to be above kings, and to be the equal of God, and he went down to the grave cherishing his project to the last. Popes never learn anything, and in especial they never let go an inch of prerogative and dominion, in principle and claim, they have aforesaid acquired. Leo XIII., who was deemed a prudent man, and had some knowledge of his age, and some desire to reconcile himself with it, and make his plans commensurate with possibilities, has the other day told us that he has been misunderstood, and that nothing is farther from his intention than to relinquish his claim to the spiritual and temporal regalities exercised by his predecessors and divinely lodged in the chair of Peter. A review of the pontificate of Pius in this light will teach us not a few important lessons, and will clearly reveal the finger of God in blasting the projects so daringly pursued throughout the whole of that reign.

Pius ascended the Papal throne in June 1846. He began his reign with no little ostentation as a reformer. The world was struck with a surprise bordering on astonishment at the unwonted sight. That a Pope should place himself in the van of a political Reform; that liberal measures should come out of the Papal chair; that this fountain, which from ancient time had been known to send forth only the bitter waters of slavery, should suddenly change its nature and send forth the sweet waters of liberty, was a new thing in the earth. Yet such seemed to be the fact. The city of Rome was overjoyed—was enchanted. The golden age had returned, and her inhabitants, assembling before the gates of the Quirinal, lighted flambeaux and sung *visas* in honour of the reforming Pope all the summer night through. Pius, going forward in this new and strange path, adopted certain great practical measures which

seemed to place beyond all doubt his sincerity as a reformer. He proclaimed an amnesty, and, opening his prison gates, sent forth a horde of criminals charged with very various offences. He convoked a Constituent Assembly, and appointed Count Rossi his prime minister. Europe was more astonished than ever. It seemed beyond question that the Pope was in earnest. All men held their breath and waited to see how this most curious problem should be solved—in what way a system that claims to be guided by the infallible inspiration of God should be able to harmonise itself with a popular assembly deliberating and voting in the exercise of a mere human wisdom, and how the Papacy should be able to accept the findings of such an assembly as the decrees of the Holy Ghost.

At this stage of the business a tragical occurrence came suddenly to change the aspect of affairs. Count Rossi, the prime minister of the Pope, was assassinated in open day, as he was mounting the stairs of the Capitol to enter the hall of the Constituent Assembly. The assassin was never apprehended, and it was generally believed that the murder had been planned by the Jesuits to strike terror into the Pope and turn him from the evil path of reform. Whatever was the purpose, or whoever was the author of the deed, it had this very effect; it struck the Pope with affright, he saw that violence and probable assassination waited for him on the road on which he had entered. He instantly paused; he revoked all his reforming measures; he would go no farther in this path. The Romans, whose expectations had been worked up to the highest pitch, and who saw themselves at the door of liberty, were in the same proportion disappointed and embittered. There were no more *vivas*. Scowling faces gathered before the Quirinal. In a few days the city rose in insurrection. The Pope found that he had escaped the terror of the Jesuits only to fall under that of the Roman mob. Disguised as a footman, and mounted on the dickey of the Austrian ambassador's carriage, Count Spaur, Pius IX. fled from Rome, and took refuge at the little town of Gaeta, on the shore of the Mediterranean, whose waters would give him passage to some safer abode should circumstances require.

The insurrection did not end with the flight of the Pope. A republic was proclaimed at Rome. Again the Romans thought that all was to go well; that a new era of glory had dawned on her who had seen so much splendour aforesaid; that a second youth was to be given the old city. Alas! it was only a deceitful gleam before the dark night of tyranny and suffering through which they had still to pass before reaching emancipation from the Papal temporal rule.

Revolution now began its march round all the kingdoms of Western Europe, Britain excepted. The signal was given from Rome in the installation of a republic on the Capitol. From Rome the revolution crossed the Alps and entered France. On the east it extended to Austria and Germany, and all the duchies on the Rhine. It struck westward to Spain, and southward to Naples. In short, not a throne was there in Western Europe which it left standing; not a government which it did not overturn; installing republics in the room of absolutisms. It was a deluge which burst suddenly on the world from the social depths. But the waters having come to their height, were stayed; they subsided as rapidly as they had risen, leaving the countries which they had overflowed to be scorched by the blasing sun of military despotism.

It was France that gave to the Pope his temporal sovereignty at the first, that is, in the end of the eighth century. It was France that gave the Pope his temporal sovereignty a second time, after he had lost it by the revolution of 1848. Having put down her own republic by arms, France sent her army to besiege Rome, and suppress the Roman republic, and finally restore the old order of things by bringing back the Pope from Gaeta to his capital. In this enterprise France was entirely successful. When the writer was in Rome in 1851, the calcined bones of thousands of French and Italian soldiers, slaughtered in the siege, were manuring the fields around the old city. It was through these ghastly trophies that Pius IX. returned to resume his temporal sway in the Vatican. His restoration to his throne was wondrous in his own eyes. He judged it a manifest interposition of God. It was a testimony borne in the face of the world to the divinity of the Papacy and the eternity of the Roman Church. It was as if Christ had said to him a second time, "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it." We chanced to see him just a few months after his return from Gaeta. His face was radiant with satisfaction. The whitening bones outside the walls of his capital, and the groaning captives with which the prisons of his city were filled to overflow, evidently gave him no concern. He looked the very words which Shakespeare has put into the mouth of Gloucester—

" Now is the winter of our 'overthrow'
 Made glorious summer by this son of 'France,'
 And all the clouds that lowered upon our house
 In the deep bosom of the ocean buried.
 Now are our brows bound with victorious wreaths,
 And our bruised arms hung up for monuments."

Pius IX. now set about repairing the dilapidations of former years. It was the labour of his whole after-life to strengthen the Papacy by political and theological buttresses, so as to fit it for the universal dominion and the eternal sway to which he believed it was destined. He sought to reconstruct Europe on a Catholic basis. He endeavoured to reimpose on the kings, whose thrones had again been set up, the vassalage which their ancestors in the middle ages had borne to the Papal See. He renewed his concordats with them; and in these documents he took them bound to admit his bishops or magistrates into their realms, to give free scope to his canon law, which in a multitude of instances overrides the law of the state, and to surrender the education of the youth into the hands of his priests. This was his first labour. His second was to proclaim the Immaculate Conception of the Virgin; and this is a dogma which goes much deeper than might be thought at first sight. Not only does it declare that Mary was sinless in both her nature and her life, but it concentrates upon her that worship which ought to be given to God only. It exalts her to union with the Godhead, incorporates her with the Trinity, makes her the chief author of redemption, and places her on the altars of the Roman Church as the supreme object of worship. Hence on the pedestal of the pillar set up in the Piazza di Spagna to commemorate the decree of the Immaculate Conception, the prophecies which speak of the coming of Christ are blasphemously perverted and applied to

Mary. She was the "Seed" promised in Eden, who was to bruise the serpent's head, and restore the ruins of the Fall. Of her Isaiah spake when he announced that to us a "Virgin" should be born; and Paul preaches her to sinners as their chief succourer when he is made to say, "Let us come boldly to the throne of Mary, that we may find grace to help us in our time of need."

The third great labour of Pius IX. was the compilation of the Syllabus. The Syllabus was proclaimed to the world as its highest law; its supreme rule in morals and politics; its Bible, in a word. For it claims to be as infallibly inspired and as divinely authoritative as the Word of God itself. Pius IX. bound this document on the consciences of all the members of his Church, and generally on all men, as the truth of Heaven. In the Syllabus the Pope openly lays claim to all those temporal prerogatives and princedom which his predecessors exercised. They held these powers, he affirms, by divine right; they bequeathed them to him; they are eternally bound up with his office, and he never dare surrender them. Accordingly he arrogates the right to depose monarchs, to annul laws, to chastise nations, to punish heresy with pains and penalties, and to forbid all worship save the Roman. Freedom of conscience, freedom of opinion, and freedom of writing, he execrates, denies, and punishes. To establish this tremendous tyranny once more in the world, and to be able to smite with the thunderbolt of excommunication all who dare resist or disobey, whether potentate or peasant, he gathered the bishops of the whole world to Rome, and there, in solemn conclave assembled, he proclaimed himself INFALLIBLE. He had finished his great task: he had crowned the labour of years. Ever since his return from Gaeta he had been labouring to rear this new Babel. Nothing had occurred to stop his building; in the Infallibility decree he had brought forth the top-stone, and now it seemed to touch the heavens. To what a giddy height had Pius IX. climbed up! But the nearer to heaven the nearer to the lightnings of the Omnipotent. Hardly was the top-stone laid when the bolt fell. Slowly and laboriously had he climbed up to this dazzling pinnacle of more than mortal power. He was hurled from it in a moment with a crash that resounded over the earth.

The Infallibility was proclaimed on the 18th of July 1870. Two days thereafter, the 20th of July, war was proclaimed betwixt France and Germany. It is now well known that the war had been previously determined upon as a fitting sequel to the Council. The Ultramontanes were to triumph; the Protestant nations were to be humiliated; and these great issues were to be interpreted as a divine ratification of the decree of Infallibility, and that it was the will of Providence that the nations should submit to this new and higher form of the Papal rule. Hence the haste in which the phalanxes of France were hurried across the Rhine and the campaign commenced.

With lightning-like rapidity one tremendous battle followed another. The verdict from each of these bloody fields was not *for* but *against* the Infallibility, and against the Vatican, which had hoped, through the arms of Napoleon, to bind it upon the necks of the nations. In two short months the empire of France was at an end—as completely trodden into the dust as if it had been a mushroom, as utterly dissolved as if it had been a painting on a cloud. Nor was the fall of that empire the final or grandest issue of this drama.

On the 20th of September, two months and two days after the procla-

mation of the decree of Infallibility, the victorious troops of the Italians entered Rome, and the temporal sovereignty of the Pope was at an end. Like one of his early prototypes, the Pope was saying, "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" While the words were in his mouth the fiat went forth, and the Infallibility was smitten.

When we reflect on the counter-parallelism that so markedly pervades the life of Christ and the life of all the Popes, and especially that of Pius IX. in its closing scenes, we can no more doubt that the Bishop of Rome is the Antichrist than we can doubt that Jesus of Nazareth is the Christ. The proofs that establish the one, taken in the inverse, and in their general scope, establish the other. From the lowest point of His humiliation Christ rose on the third day to receive His glory and sit down on the throne of heaven. The Pope's humiliation came when he had reached the highest point of his exaltation. From the throne of God, to which, with the pride of Lucifer, he had climbed up, he was in a moment flung with awful terrors, and overwhelmed in political ruin.

III.—PROTESTANT ANNIVERSARY AT BIRMINGHAM.

ON Saturday evening the usual "5th of November" tea-meeting was held at the rooms of the Young Men's Christian Association, Needless Alley, Birmingham, in connection with the local Christian Evidence and Protestant Laymen's Society. There was a good attendance, the chair being taken by Mr. Thomas Knight. After a hymn had been sung, an excellent address was delivered by Mr. George Davis, having reference to the spread of error, and the importance of keeping in remembrance the happy deliverances of our nation in past times. Mr. J. Woodroffe, Chairman of the Committee, then presented the Hon. Secretary, Mr. T. H. Aston, with three large and handsomely-bound volumes, together with an address bound in gilt leather, also an album to Mrs. Aston, for their services in the Protestant cause. After addresses by Messrs. H. Brittain, James Sanders, H. Guest, and E. W. Thurston, all having conveyed their high appreciation of Mr. Aston's usefulness in defence of the principles of the Reformation, a hymn was sung, and Mr. Aston replied. He reviewed his past efforts, and thanked the Committee for their extreme kindness towards him. The following is the address presented on the occasion:—

"TO MR. THOMAS HOPE ASTON,

"Hon. Secretary of the Birmingham Christian Evidence and Protestant Laymen's Association.

"DEAR SIR,—We, the Committee of the Birmingham Christian Evidence and Protestant Laymen's Association, having regard to your past indefatigable labours in the Protestant cause, and in opposing the various errors of the present day, beg, as a mark of respect and esteem, to present you with this humble address, and also with the accompanying volumes, as a small acknowledgment of the able, kind, and earnest manner in which you have discharged the onerous duties of Secretary, the faithful and untiring zeal in endeavours to spread Protestant truth in

the town and neighbourhood of Birmingham, the fortitude and Christian-like manner in which you have borne up against the trials you have had to contend with, and your kind attention to the interests of the members.

“May the Most High crown with success every act of your future life, and comfort you with His blessing! May He prolong your days, and give you health and strength for years to come, that you may with the same zeal and faithfulness discharge the duties as Secretary of this Association; and when length of years shall make you tired of all earthly labours, and the curtains of death gently close around the scene of your departure, may the angels of God attend you; and finally, may the Saviour's blood wash you from all impurities, and at last usher you into a land of everlasting felicity.

JOSEPH WOODROFFE,
Chairman.

E. W. THURSTON,
Assistant Secretary.”

IV.—THE IRISH TROUBLES.

THE news from Ireland is of a very gloomy character. The whole Western and Southern portion of the island appears to be in a state of almost utter lawlessness, which is fast becoming one of open rebellion. In the Counties of Mayo and Sligo the constabulary have for some time been unable to protect the property of the law-abiding people, the protection of the lives of the landlords being about all they are capable of. Now it appears that they despair of even this. The landlords, being unable to let their land to tenants, have undertaken its cultivation under their personal oversight. While doing this they have to be protected by bodyguards of constabulary. There is much to compel admiration in the spirit displayed by many of the Irish noblemen in these, for them, dark days. The picture drawn by a London correspondent of the Earl of Lucan, an old man of eighty, undertaking the personal supervision of his property when his tenants have been driven away, and, in spite of the threats of the lawless, riding about his estates and having to be protected by a batch of constables in this duty, is one which cannot but arouse indignation against the men whose methods of agitation have led to such results. The Marquis of Sligo and Lord Cloncurry, both of whom are personally popular among their own tenantry, have been driven away by threats, while Lord Ardilaun (Sir Arthur Guinness), who has really made his estate by turning a waste howling wilderness into a fertile country cultivated by a comparatively comfortable tenantry, cannot reside there for fear of losing his life, while his agent cannot stir out without a body-guard of police. The police force is, it appears, no longer able to protect even the lives of the landlords in a general way, but each has to inform the police of his movements so that he can be watched and guarded whenever he makes his appearance outside of his own doors. Of course men will not long stay where they are in such constant danger of their lives. No matter how brave they are, life is hardly worth living under such circumstances, and their families are apt to bring such pressure to bear as will compel them sooner or later to reside where security is afforded. While resident landholders are getting away as fast as

possible, absentee landlords are talking of returning. It is courageous, of course, but their return will only embarrass the police, who have already more on their hands than they can attend to. The Government has as yet taken no steps beyond strengthening the police force and reinforcing the troops in Ireland. It is certain that the prosecution of the leaders of the Land League will be urged with all the force the Government can bring to bear, and there are not wanting signs that the result is feared by the prominent leaders of the agitation. The Government is so silent with regard to this question and all other points of this Irish policy, that a surprise is looked for. It is probable that the Government are concealing their plans until they have secured them from frustration. The state of the country, however, makes it certain that they cannot much longer delay action.—*Montreal Witness*.

V.—L'ABBE BOURBLANC AND HIS SCOTCH PUPIL.

A TRUE NARRATIVE.

WE have pleasure in reprinting the following from *The Protestant Witness*, edited by Mrs. Robert Peddie:—

Catherine Denoon was the daughter of a highly respected gentleman, extensively connected with the shipping department in the seaport town of Leith. She was one of a large family; but, possessed of high intellectual powers of mind and of many personal attractions, she was peculiarly an object of interest and regard. Among the youngest of several daughters, upon all of whom their father bestowed a most liberal and accomplished education, Catherine, when deemed of age, was sent to London for the completion of her education.

Previous to this time, a large influx into England of noble French families had taken place after the French Revolution at the close of the last century. In the metropolis especially many of these noble families had taken refuge. Deprived of their estates and wealth by the lawless revolutionary tribunals of their country, they were obliged to have recourse to many various means for their support in the city of the stranger.

Monsieur Bourblanc, one of those French refugees, had been a minister of the crown, of high importance and influence in the state, and was considered one of the most talented, learned, and eloquent men in the kingdom. He had been possessed of several large estates in France, and had lived at court in the highest style and splendour. His property having been all seized and confiscated at the Revolution, his principal means of support in London was by receiving young ladies into his family, for the prosecution of the study of the French language. In this family Catherine Denoon was placed. Having been intrusted to the special care of the late distinguished Dr. Waugh, of London, who watched over her with almost parental care and kindness, no apprehensions were entertained by her friends on account of her religion from her residence in a Roman Catholic family, who had solemnly engaged not to interfere with her religious principles. This young lady, however, was in fact placed in the most perilous circumstances in regard to her religion. Even had the solemn promise of not interfering with her religious principles been sacredly adhered to, there was danger enough to be apprehended, simply from the circumstance of her having been placed within the sphere of in-

direct Roman Catholic influence. But the peril of her position was by no means confined to this. The ancient doctrine of the Church of Rome, "that it is lawful to break faith with heretics," was permitted to be fully brought into operation in the present instance; and during the whole period of her residence in the family every effort was made, and all means were employed, to induce the "youthful heretic" to embrace the Romish faith. These efforts were made by the Abbé Bourblanc, a dignitary of the Romish Church, and brother to Monsieur Bourblanc. He had fled with his brother's family into England at the Revolution, and had ever since resided with them in London as a member of the family. He was an amiable and an interesting man. Pity it was that his fine natural qualities of mind and disposition had been subjected to the perverting influence of a false religion. Possessed of a peculiarly tender and affectionate heart, he seemed formed for the enjoyment of the family relation; and, although debarred by the inflexible rules of his Church from the formation of ties of a holy social nature, his heart pined in secret for objects to love. Throughout the course of a long life, however, all such personal feelings and desires had been subjected to the influence of the great ruling passion of his heart, devotion to his Church. Zeal for the maintenance of her interests in his own country, and for the extension of her faith throughout the world, animated his whole soul, and induced unceasing effort in her cause. Thus the venerable and amiable Abbé Bourblanc likewise bore with him to the land of his exile his devotion to the Church of Rome, and, with a zeal and an ardour truly worthy of a better cause, he laboured to promote her interests in England by every means in his power.

Catherine Denoon was very soon regarded with great interest by the venerable Abbé. Attracted and charmed by the intelligence, vivacity, and beauty of this interesting girl, her conversion to the Romish Church became an object of almost engrossing interest and aim.

Such was the critical position in which the youthful Catherine was placed; and, although she escaped scathless from the contaminating influences of the Popery by which she was surrounded, often has she, as the beloved mother of the writer of this sketch, told her children, in after-life, this tale of her early sojourn among these exiles, and ascribed her preservation solely to the abounding goodness of Him by whose grace she had been enabled to cry, "My Father, Thou art the guide of my youth." But though in perilous circumstances in regard to her religion, Catherine Denoon enjoyed all the comforts of a happy social home. She mingled much in the society of the young French noblesse, with whom the junior members of the Bourblanc family constantly associated; and, although in many respects their moral apprehensions totally differed from hers, their lively, elegant, unassuming manners greatly pleased her, while not a few amiable traits of general character induced in her mind no small measure of approval and admiration. She was particularly struck with the manner in which the young noblesse of France yielded to the circumstances of their adversity. Many were the different means to which the noble French exiles had recourse to procure a sufficient subsistence in England; and the youth especially were ever most vigorous and indefatigable in devising methods to aid in the attempt, and in making a variety of articles to be disposed of. The staple manufacture, however, of the young French noblesse was the making of straw bonnets for general sale. The young

gentlemen plaited the straw, and their sisters made up the bonnets. Every week they all met in assembly for the purpose of receiving payment for the bonnets and other articles which had been sold during the week, and of entering new work for further sale. "La Réunion," as such a season of general meeting was termed, was ever a most happy and joyous one, and few returned home dissatisfied with the produce of their cheerful labours. Catherine Denoon frequently attended "La Réunion" with her young French friends, and largely participated in their happy, joyous feelings on the occasion. Often has she thought, while witnessing the exuberant joyfulness of the youthful group, that seldom before might many of them have experienced, even in the high tide of their prosperity, a greater degree of positive satisfaction than that which they seemed to enjoy in their social reunions in England. It was, indeed, a peculiarly interesting spectacle, to witness the youthful members of the highest noblesse of the kingdom of France thus humbly submitting to the circumstances of their situation by active, cheerful, and industrious efforts to aid in the maintenance of their respective families, while simply and naturally addressing each other by their usual high-born titles. What a halo of glory would have been shed around these noble youthful exiles, had they been partakers of the wisdom which is from above,—of the religion which is pure and undefiled! But far different was their spiritual condition. In darkness and the shadow of death, they knew and acknowledged no other spiritual power than that which proceeded from the mystery of iniquity, which had so universally overspread their land with its moral desolation and death. Unhappy France! long has darkness covered thy realm, and gross darkness thy people! But a better, brighter day seems now dawning on her. The Spirit of God has even already breathed upon very many of her dry bones, awakening to light and eternal life, and spreading peace, happiness, and joy within the daily widening sphere of His divine, benignant influence.

The attempts of the Abbé Bourblanc to effect the conversion of Catherine Denoon to the Romish faith were unceasing and indefatigable, and were characterised by all the arts and sophistry usually brought to bear upon all similarly considered heretical cases. But some months elapsed before any direct attempt was made to induce discussion upon the respective tenets of the Popish and Protestant faiths. During all this time, however, the energies of the Abbé were directed to produce in the mind of his young friend a high opinion of his own character, and of the influence of those principles which he professed. And the highly polished, amiable, bland, and gentle manners of the Abbé did produce a highly favourable impression of his personal character in the mind of his young friend; but his devotion to his religion—his prayers—his fastings—his austerities—and his unceasing attention to the idolatrous ceremonies of his Church, were far from producing the effect that was intended. Professedly performed to work out for himself a meritorious righteousness in the sight of God, the principle, in all its bearings, was so opposed to all the training Miss Denoon had received in the sound scriptural divinity of her native land, and likewise to the spiritual perception her own soul had received of the truth as it is in Jesus, that the more she witnessed of its fatally deluding influence in the case of the Abbé, the more she mourned over his unenlightened devotion to the soul-ruining doctrines of the apostate Church of Rome.

The Abbé Bourblanc was not slow in perceiving that his general bearing had produced the impression in regard to his personal character which he had designed, but his penetrating eye could not recognise the increasing regard for the principles of his religion which he had fondly anticipated as the result. He was disappointed in this, but not discouraged. The first step had been ineffectual; but many others had still to follow, and he doubted not that success would crown his efforts in the end. He now endeavoured to induce occasional attendance on some of the most imposing services of the Romish Church. "I shall be happy to accompany you, Monsieur l'Abbé, upon Christmas Day, or any other holiday," Catherine replied upon one occasion; "but I cannot employ the sacred hours of the Sabbath in witnessing what I can only regard, by your own description, as an imposing pageant." Efforts in regard to this matter became more frequently repeated; but Catherine remained firm and unshaken in her determination never at any time to desecrate the holy Sabbath by her presence at an idolatrous worship.

Matters now began to assume a more plain and unequivocal bearing, and the Abbé ventured at length boldly to maintain that the Roman Catholic religion is the only true one, and to denounce the Protestant faith as a novel and damnable heresy, originating with the apostate Luther. Repeated discussions now, upon all the doctrines and practices of the Church of Rome, followed in rapid succession. The young Protestant disputant ever boldly and conclusively maintained her position by constant reference to the Word of God, while her wily opponent would escape from the grasp of her arguments by a thousand Jesuitical evasions. The discussion was conducted upon both sides with much plain dealing; and not unfrequently Catherine, with an air of much arch simplicity, would make such a remark, or propound such a query to the Abbé, as evidently disconcerted him.

The time for the removal of Catherine Denoon from the family of Monsieur Bourblanc drew near, and the Abbé had hopelessly relinquished the attempt of converting this youthful heretic to the faith of the Roman Catholic Church. He was evidently, however, greatly disappointed and mortified by the utter failure of his design; but his feelings were exhibited towards her simply as those of deep sorrow on account of her avowed, determined hostility to the Holy, Catholic, Apostolic Church, out of which there was no salvation. Very shortly preceding her removal, the Abbé made a final attempt to influence her mind in favour of the Romish Church, by asserting that Protestants could not have known that the Scriptures were the Word of God but by the testimony of the Church of Rome. The sun was at the moment shining around them in all his brightness and beauty, and, pointing to it, Catherine replied, "I do not need any one to inform me that the sun is the workmanship of God—he carries the evidence of his being so in his own bosom. So the Word of God carries in its own bosom, in its light and glory, in its own sweet and blessed influence, the evidence of its divine origin."

This appears to have been the concluding argument upon that occasion. The Abbé did not attempt to answer it, but, bursting into tears, and raising his hands and eyes to heaven, he said with deep solemnity, "I am now an old man,—it cannot be long before I enter into that blessed place; and the very first prayer that I shall present to the blessed Virgin shall be for the conversion of Mademoiselle Denoon." So far, however,

from being affected in the manner he intended and expected, Catherine replied, smiling as she said it, "I am afraid, Monsieur Bourblanc, that when you enter that happy place, you will altogether forget poor Mademoiselle Denoon."

Catherine returned to Scotland, and during her whole life continued steadfastly to maintain the evangelical Protestant principles of her own highly-favoured land. She died in the hope of a blessed immortality, deeply lamented by her mourning husband and family.—[Ed.]

VI.—ABOMINATIONS OF A CONVENT.

THE following letter is addressed to the editor of the *Rock* :—

Sir,—Considering the vital importance of the conventual question, already referred to in the *Rock* of the 3d inst., I think I need not apologise for asking you to give publicity to the following startling discovery of convent abominations, as recorded in the *Church of England Magazine*, vol. lviii., pp. 365, 366 :—

"While Baron Von Müller was resident in Mexico some few years ago, a political conspiracy was set on foot by the monks of the Franciscan order. General Concomfort, the then president of the republic, ordered the monastery to be levelled to the ground as the penalty. The plenipotentiary of the United States of America, General Gadsden, was among those who were present when the Government officers entered within its walls, and the following is the narrative which the Baron gave of what he witnessed on the occasion : 'We had scarcely crossed the threshold when a group of about thirty ladies attracted our curiosity, the majority being married women who had been missed for several years. All trace of them had been lost, and they had been mourned over as dead, while they lay concealed by the monks and endured their outrages. . . . We discovered too an old man of sixty, or thereabouts, immured in a recess. His clothes were mere rags, his beard and hair fell below his bosom. . . . The old man could not tell us the exact number of years which he had passed in this, the place of his burial alive; he could only recollect that he had been shut up there by his brethren on account of the several homicides he had committed, for the purpose, they said, of saving the monastery from public disgrace, after his case had been deliberated upon by a general assembly of the community. Hence he had been buried thus alive.' . . . New secrets courted his attention in the very chapel of the establishment. 'As I approached the altar,' says the Baron, 'I was arrested by the dead sound my footsteps raised as I moved about. Whilst I was noticing this to the General, we were joined by Senor Paz, the governor of the city. He took no little interest in the subject we were talking about, and ordered the workmen to be brought in who were engaged in demolishing the building. Upon raising the stone floor a subterraneous apartment was discovered. But none of them were disposed to adventure a descent into it. I and the General therefore took down one of the large tapers standing on the altar, and descending a narrow flight of steps, soon alighted in a hall, where we found a great heap of little mortuary cases, which contained the skeletons of infants that had died soon after their birth.' Did these babes die a natural death, or by the hands of those who gave them birth? This is a mystery yet to be solved."

Sir, the bare possibility of such abominations taking place in England,

the hand of Protestantism and of freedom, is enough to fill the mind with horror. But that possibility has to be manfully faced, for Rome's tactics are unchangeable. Let all who value true religion remember that the convent is a prison, whose doors are kept shut with pitiless severity, and the poor deluded women therein incarcerated are mocked by the blasphemous appellative, "Brides of Christ."

Fellow-Englishmen, arouse yourselves to instant action, and "put away this evil from among you." "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). "Stand fast therefore in the liberty wherewith Christ has made us free," lest the curse of Babylon become the curse of Britain.—I am, &c.,

A PROTESTANT REFORMER.

December 10th.

VII.—THE SUPREMACY OF PETER.

THE following is from a course of Sabbath evening lectures now being delivered by the Rev. T. B. Johnstone in Arthur Street U.P. Church, Edinburgh:—

"It is well known that the real root and centre of the Popish system is the assertion that Peter received from our Lord a place of supremacy over the other disciples, and a promise of infallibility; that he, as the Bishop of Rome, and the Rock on which the Christian Church was built, handed down all his privileges and powers by direct succession to each occupant of the Papal throne, and that those only are members of the true Church of Christ who are subject to the successor of St. Peter, prince of the Apostles, and vicar of Jesus Christ. But what truth is there in such an assertion? Peter undoubtedly occupied a prominent position among the twelve disciples,—was one of the pillars of the early Church,—and, with the exception of Paul, who was "as one born out of due time," was the chief agent in planting and extending it. But nowhere in the Gospels do we find trace of a pre-eminence over the other apostles; the very idea of primacy is opposed to the fraternal relations which united the disciples, to the example and teachings of Jesus, and to the spirit of the gospel dispensation; and the conduct of his brethren towards him very clearly shows that no primacy had, in their opinion, been conferred on Peter. Did not the brethren at Jerusalem call him to account for his conduct in the house of Cornelius? and did not Paul sharply reprove him for his dissimulation in separating from the Christians at Antioch, when he feared he might get into trouble for associating with the mixed communion (Acts xv. 2, and Gal. ii. 11)? We know, indeed, that the impulsive and unstable Galilean was fit to be the foundation-stone of that Church which our Lord had come to build over against the dark gates of hell, when he had attained to the firm belief and acknowledgment that Jesus was the Christ, the son of the living God. We know that Peter, when he attained to that truth, and ultimately, after painful experience, to the doctrine of the Cross, held the keys of the kingdom of heaven, and was able, as on the day of Pentecost, to take the keys and open the gates of heaven to the house of Israel; or, after the vision on the housetop of Joppa, to take the keys and open the gates of heaven to the Gentile nations also. But what connection can be traced between the simple but devoted fisherman, who of silver and gold had none (Acts iii. 6), and who, as we know on the authority of Paul, was accompanied by his wife

on his missionary tours (Mark i. 30, and 1 Cor. ix. 5), or even between the humble pastor of Rome in the first century, who presided over a single congregation, and claimed no rank above his brethren, and the gorgeous triple-crowned Pope, we are unable to perceive. Yet this is the baseless fabric on which millions rest their souls for eternity! The cruel and lustful Johns and the proud ambitious Gregories are the successors of Peter and the vicars of Christ, though Peter uttered a prophetic warning against the very sins of filthy avarice and lordly ambition which distinguished them (1 Pet. v. 1-3); and Christ enjoined on His followers the cultivation of humility, and denounced the strife for supremacy in which they frequently indulged (Mark x. 42-45). To what errors and superstitions has the Church of Rome been led by imagining that the Church of Christ is built, not on the good confession which Peter made, but on the person of the apostle himself!"

VIII.—THE PROGRESS OF ROMANISM AND THE PROGRESS OF PROTESTANTISM.

WHEN we consider the progress which Romanism has recently made in some quarters and some ways, especially in this country, gloomy apprehensions are apt to arise in our minds,—and not without reason; for although we know from the sure word of prophecy what the end shall be, that “with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Rev. xviii. 21), yet we have no such certainty that there shall be no partial and temporary triumphs of Antichrist, and we have no sure ground of confidence that Britain may not be the scene of one of them, which, if in God’s providence it were permitted, would certainly be the greatest of them all; and even if this should not so be, there may probably await us a time of terrible conflict and much suffering, a just judgment of God for our unfaithfulness as a people and nation to the Protestant principles which our forefathers made the basis of the constitution of our country, and to which we owe our national prosperity and greatness. The increase of power which Romish bishops and priests, slaves and instruments of the Pope and the Roman Curia, have in our days acquired in this country,—their increasing audacity, the concessions which have been made by successive Governments to their unreasonable demands, and the disposition shown by many of various opinions in politics to make further concessions in the vain hope of conciliating them and winning them to loyalty,—cannot be regarded without alarm by any one who knows the value of Protestant truth and Protestant principles, who knows what Protestantism really is and what Romanism really is, or who even knows—what many destitute of personal religion have been able clearly to discern—the connection on the one hand between Protestantism and liberty, between Protestantism and education, intelligence, industry, and enterprise, and the connection on the other hand between Romanism and despotism, Romanism and the most abject slavery, Romanism and ignorance, lethargy, and beggary.

The increasing power of the Romish clergy is fraught with danger to many of our best institutions and to the British constitution itself. If the Protestantism of that constitution were taken away, against which the efforts of Romanists are especially directed, what then remained of it would soon also perish. In Protestantism is the only security of that liberty

which every true Briton prizes as his inestimable birthright. To Romanists holding those Ultramontane or thoroughly Popish principles which are clearly announced in Pope Pius IX.'s celebrated Syllabus, and which the Vatican Council has by its decrees irreversibly established as the principles of the Church of Rome, liberty such as we enjoy is odious, and all constitutional government of any form whatever and in any country whatever is odious, as conflicting with the supreme sovereignty of the Pope, "the Ruler of the whole earth," at whose will laws are to be made or rescinded, by whom the acts of national legislatures may be nullified, who has power to depose kings, and whom all Governments are bound to obey.

The erection by the Pope of a regular Romish hierarchy in England in 1850, or in Scotland in 1878, was not, as many imagined, a mere act of ecclesiastical administration, concerning only the members of the Church of Rome themselves; nor was it, as others supposed, a mere piece of idle bravado, proceeding from priestly pride and arrogance. It was significant of confidence that much progress had been made in this country by Romanism, and of the expectation of further progress; and it was itself a great step of progress, as placing the Romish clergy in a position to administer the canon law with respect to all members of their Church, and so to enforce upon them an absolute submission to the authority of the Pope, even when conflicting with British law, and subversive of rights belonging to them in common with all other British subjects.

The rapid increase which has taken place during the last fifty years, and especially during the latter half of that period, in the number of Romish chapels and of Romish priests in Britain, and also in the number of monasteries and nunneries, and Romish brotherhoods and sisterhoods of every name, must in like manner be regarded not only as indicating the progress of Romanism, but also as showing how confident Romanists are of having gained secure ground for operations that in the days of our fathers would have been as foolish as audacious, and how strenuous an effort is being made to bring Britain under the yoke of Rome, and in order to this end meanwhile to increase the power of Rome in Britain. By the multiplication of Romish chapels and priests provision is made both for keeping a firm hold of all who already belong to the Romish Church and for the propagation of Romish error; and still more are the monasteries and nunneries, and all the brotherhoods and sisterhoods, made effectual in a variety of ways for both these purposes. It seems strange that whilst in almost all countries of Europe, even Romish countries, monastic institutions have been, or are being, suppressed,—in some very summarily, in some more gradually, as prejudicial to the interests of society,—their multiplication, although illegal, is permitted to go on unrestrained in Britain; and that Britons look on with apathetic indifference whilst one portion after another of British ground is effectually withdrawn from British dominion and placed under the dominion of the Pope, and their fellow-subjects, immured within convent walls and debarred from intercourse with their nearest relations, are as absolute prisoners as the criminals in a penitentiary, and have no opportunity of appealing to British law for the recovery of their liberty, or for protection from any wrong or cruelty which may be inflicted upon them. In no way do Romanists more strongly show their confidence in the progress they have made and the power they have acquired in Britain, than by the continual erection of new monasteries and nunneries, every one of which is erected

in defiance and contempt of British law, and can exist only by sufferance.

As to the number of Romish bishops and priests, and the number of convents, confraternities, and religious societies in Britain, and their distribution over the country, it seems to be enough here to refer to the information given in "Notes from the *Catholic Directory*" in recent numbers of the *Bulwark*; adding only that the erection of new convents went on last year with at least as great rapidity as ever, whilst that year has been specially memorable in the history of Romanism in Britain by the great influx of the Jesuits expelled from France, who have been warmly welcomed by their co-religionists in England, have formed settlements in a number of places, and have entered upon educational and other work which cannot fail to have results. It is mere folly to suppose that we in this country may with perfect safety foster amongst us a Society whose history shows that it has proved dangerous by political intrigues, criminal acts, and the teaching of wickedness under the name of morality, in every country in which it has been permitted to establish itself; and of one thing we may be sure, that the education of the young members of Romish families being intrusted to Jesuits and other Romish orders and societies, as it already in a great measure is, and seems likely still more to be,—as indeed the enforcement of the canon law by the Romish hierarchy will make sure that it shall be,—the rising generation of Romanists will be trained in the most thorough Ultramontanism and imbued with hatred of all that is most precious in the British constitution. There are old Romish families of the nobility and gentry in England whose principles have hitherto been Gallican and not Ultramontane, inasmuch that the heads of some of them expressed great dissatisfaction with the Vatican Council and its decrees, although they did not, like the Old Catholics of Germany, separate themselves from the Church of Rome. Their Gallican principles have made it possible for them to be loyal Englishmen, and to cherish a true English love of freedom and national independence; but in a short time all this must be at an end if Jesuits and monks and nuns are permitted to carry on educational work in Britain, and the gain to Rome will be great in the unanimity with which all Romanists will support their bishops in carrying out the instructions received by them from the Vatican.

Of the concessions which have been made to Romish demands by the British Government a history would be interesting, but it would be a work of no little labour to compile it, and it would itself extend far beyond the bounds of the present article. There may still be difference of opinion among true-hearted Protestants, as there was in 1829 and previously, concerning the propriety of that great concession which was made in that year by the passing of the Act commonly known as the Catholic Emancipation Act; but there can be no difference of opinion as to the fact of its having given seats in the House of Commons to a very considerable number of members who are not so much representatives of Irish constituencies as of a foreign power, and who are banded together to give effect to the will of the Pope, and to extort from the British Government concessions to all demands which Romish prelates and priests may think proper to make. Nor can there be any doubt that this Act was passed in consequence of solemn declarations by the Romish prelates of Ireland as to the principles held by themselves and by the Romish priests and people of

Ireland generally, which, whatever truth might be in them fifty or sixty years ago, would be utterly false if repeated now. It was by a disavowal of Ultramontane principles, made in the strongest possible terms, that they secured the passing of the Act; but now Ultramontaniam has triumphed in the Church of Rome; its principles, of which these Romish prelates professed the utmost detestation, are the established principles of that Church, and almost all the Romish prelates and priests of Great Britain and Ireland are Ultramontanes of the most extreme type. Ultramontaniam owes it entirely to the Gallicanism which it has superseded in Britain that it has representatives in the British House of Commons, expressing their sympathy with and admiration of the Jesuits,—vindicating the conduct of the Connemara rioters, who destroyed Protestant schoolhouses and made ruffian assaults on Protestant ministers and teachers,—denouncing all attempts at proselytising on the part of Protestants in Connemara or elsewhere in the most Romish parts of Ireland as outrages on “Catholics,”—demanding Government interference with the operations of societies engaged in the circulation of Bibles and Protestant tracts,—ambarrassing the Government in order to extort concessions to Romanism,—and labouring to bring about a dismemberment of the United Kingdom, that Ireland may have a parliament of its own, composed of “true Catholics,”—that is, Ultramontanes,—who, if faithful to their principles, and if they had the power, would extirpate Protestantism by burning every Protestant that could not be persuaded to recant.

Of all the concessions which have been made to Romanism in this country, none has been more inconsistent with sound principle than those of pecuniary grants, by which it has been aided and promoted,—as the Maynooth Grant, transformed at last into a permanent endowment from the spoils of the disestablished Church of Ireland,—grants to Romish chaplains in the army, navy, and jails,—and grants to Romish schools,—which can be no otherwise regarded by any intelligent Protestant than as a bestowal of the nation's money for the maintenance and extension of a system of deadly error and degrading superstition,—a system antagonistic to all that a British patriot holds dear, and to which we owe, amongst other things, the disaffection and disloyalty of that large portion of the Irish people who are under its influence, and an amount of pauperism and crime among the Romanists of Britain vastly exceeding in proportion to the whole pauperism and crime of the country the proportion which they bear in numbers to its whole population. Yet the amount of public money received by the Church of Rome in Great Britain and Ireland is nearly three-fourths of a million sterling annually, besides grants in India and the colonies. No wonder that Romanists boast of progress; no wonder that with such encouragement they are full of hope as to what they may achieve in the future.

Most melancholy of all, however, to Protestants, and most encouraging to Romanists, are the unrestrained promulgation of Romish errors and introduction of Romish practices in public worship by many clergymen of the Church of England, with the concomitant and consequent passing over from that Church to the Church of Rome of a very considerable number of clergymen and also of lay members of the Church, the latter chiefly belonging to the higher ranks of society. This is not the place for any remarks on the origin and growth of Tractarianism or Ritualism, its essentially Romish principles, and its necessarily Romeward tenden-

cies ; it is sufficient to refer to the fact that through its operation and agency the Church of Rome has, during the last thirty-five years or thereby, obtained in England accessions of proselytes from Protestantism probably more numerous than she has gained otherwise in all the world for the last hundred years, and certainly far more important in respect of their education, culture, wealth, and social position. What could be expected but that Romanists should exult over the progress that Romanism has thus made, and that they should indulge in the hope of further progress in the same quarter and by the same means, seeing that Ritualists have still gone on increasing in boldness, as they have found themselves unchecked by any decisive action on the part of the authorities in Church or State.

There is much in the facts to which our attention has now been directed to cause both grief and alarm to Protestants, and especially to British Protestants, solicitous both for the interests of Protestantism and for the welfare of their country. But we must not look at these facts alone ; there are other facts to set over against them, by the consideration of which we may be cheered and encouraged. Two errors there are, into either of which if the Protestants of this country should generally fall, Romanists would have reason to rejoice—that of indifference to all that Romanists and Ritualists have done and are doing, in a false confidence that there is nothing to be feared ; and that of despondency, as if in the progress which the enemy has made we had proof of a power that we would vainly hope to resist. It is hard to say which of these errors is the worst.

Except in this country, Romanism has had little cause in our times to boast of progress ; whilst its history in many countries, and notably in countries where it was recently all-powerful, has been one of disaster and loss. And in the British dominions we know not where it has made any real and important progress save in Britain itself. It has much extended its ecclesiastical organisation in India and the Colonies, but with little addition to the number of its adherents through the success of its priests and other agents in winning over Protestants to their faith,—although there, as in other countries, it has profited a little by its policy with regard to mixed marriages. And within the United Kingdom it has made progress almost solely through the influence which it has been able to exercise over the minds of statesmen and in the councils of the nation,—an influence very much due to the ignorance of its real nature sadly prevalent even among well-educated Protestants, combined with a false liberality and a false charity—and through the aid which it has received from the Ritualists of England. Proselytes from Protestantism it can reckon very few, except in England ; and even there not a very great number, although the intellectual endowments of some of them, and the rank and wealth of others, have doubtless given to Romanism in Britain no small addition of strength. The increase of the number of Romanists in Britain within the last thirty or forty years, especially in some of the large towns, and in mining and manufacturing districts, has contributed much to produce a prevalent impression that Romanism has made great progress, and thus many suppose it to have become entitled to increased consideration on the part of the Government, to be manifested by pecuniary grants and other concessions. But this increase is almost entirely owing to the influx of Irish labourers and their families, who have come over to England and Scotland to find employment, and of persons on the verge of pauperism,

who have come over in hope of by and bye enjoying the advantage of the greater liberality with which the poor laws are administered in these parts of the United Kingdom than in that of which they are natives. In Ireland, great as is the hold which Romanism has of that country, it has made no progress whatever; on the contrary, it has lost much—far more than the Protestants of Britain are generally aware of, through the success that by God's blessing has attended the faithful evangelistic labours of Protestant ministers, schoolmasters, and Scripture-readers, both among the poor in the towns and the peasantry of the rural districts. It was the success of the agents of the Society for Irish Church Missions which excited against them the hostility of the priests of Connemara and of the bigoted adherents of the Romish Church there, who proceeded to wreak vengeance on them by deeds of violence. It very often happens that, in consequence of the treatment to which they are subjected at the hands of their Romish neighbours, converts to Protestantism in Ireland remove from the part of the country where they have been resident, or leave Ireland altogether, many of them emigrating to America, and thus the conversions which take place produce less effect than might be expected on the outward aspect of things; but the fact remains that conversions to Protestantism have in recent years been numerous; and it is also true that they have been becoming increasingly so, and that a desire to hear the Bible read and the Gospel preached has taken hold of the hearts of many who have not yet separated themselves from the Church of Rome.

In a letter to a London paper * more than a year ago, the Reverend Dr. Verner M. White combated the prevalent opinion,—which has been very serviceable to the cause of Romanism, and which the public notice always sure to be taken of every case of a Ritualistic clergyman or a Ritualist of high rank going over to the Church of Rome has done much to create and uphold,—that Romanists have in our days been increasing in number in the United Kingdom. He compares the statistics of 1841 and of 1871. In 1841 there were 6,614,771 Romanists in Ireland, and about 600,000 in Great Britain, making a total for the United Kingdom of rather more than 7,200,000. In 1871 there were in Ireland 4,141,933 Romanists, and about 1,500,000 in Great Britain, making a total for the United Kingdom of rather more than 5,600,000. It thus appears that the actual number of Romanists in the United Kingdom was less by about 1,600,000 in 1871 than it was thirty years before. In Ireland there was a decrease of nearly 2,500,000, considerably more than one-third of the whole number of 1841, counterbalanced in part by the increase in Great Britain, an increase chiefly owing, as has been already observed, to immigration from Ireland. In 1841 there were in Ireland 1,560,353 Protestants, and in Great Britain 18,058,372, making a total for the United Kingdom of 19,618,725. In 1871 the number of Protestants in Ireland was 1,260,826; in Great Britain 24,716,922; and the total number in the United Kingdom was 25,977,748, a small decrease in Ireland being far more than counterbalanced by a great increase in England and Scotland. We ought certainly to bear in mind that the population of Ireland has decreased since 1841, in consequence of the famine of 1846–47 and the fever which followed it, and through emigration; and it may be admitted that the number of the Romanists has suffered diminution from these causes more

* *The Christian World* of 1st August 1879.

in proportion than that of the Protestants, but it is hard to suppose that this can account for all the difference we find. If the Romanists of Ireland had decreased in number only in the same ratio as the Protestants, they would in 1871 have been more above five millions than they actually were above four millions. Something very unlike progress of Romanism is shown by the facts that in 1841 Romanists were 27 per cent. of the whole population of the United Kingdom, and in 1871 they were only 18 per cent.

Let us now, instead of dwelling any longer exclusively on the state of things in our own country, make a rapid survey of the rest of the world. We shall nowhere see evidence of any great progress of Popery, and we shall see much very cheering evidence of the progress of Protestantism. We cannot but begin with Italy; and the Pope's deprivation of his temporal sovereignty first arrests our attention. There are some who ascribe to this great event of the history of our times far less than its real importance. There were some who, when it took place, and Rome itself was wrested from the dominion of the Pope, expressed the opinion that the power of the Pope would be increased rather than diminished by the change. Our belief is that by this event the Papacy was shaken to its foundations. The late Pope certainly did not regard it as tending to the increase of his power; for he never ceased from bewailing it, denounced it as the very worst of sacrilege, and cursed, as only a Pope can curse, all who had any hand in bring it to pass. The present Pope takes the same view, and declared the other day, in an address to the former officials of the Pontifical Government, that he "shall never rest content with the present state of things." With this correspond the opinion and desire of all the leaders of the Romish Church throughout the world, who evidently long for nothing more than that they may be able to stir up all the Romanists of the world to a crusade against the kingdom of Italy for the restoration of the Pope to his throne.

What a change in Italy since the time, which many who are not very old remember well, when the Pope, and the King of Naples, and the Grand Duke of Tuscany, and other petty sovereigns, ruled in it with despotic sway, and not a Bible could be openly sold or openly given away; when Protestant ladies from Scotland were thrown into prison for distributing a few religious tracts, and the Madiai suffered a long imprisonment for "heresy"! Now the Gospel is freely preached, and many have embraced it; Protestant congregations have been formed, and Protestant schools established; the work of evangelisation is actively carried on; and Bibles and religious books and tracts are openly exposed for sale in every city, even in Rome itself. Pope Leo XIII. deplors it all, as Pope Pius IX. did in his day. "What," exclaims Leo XIII., in the address already referred to,— "What are We to say of the open entry of impiety and heresy into this city of Rome, our See, and the centre of Catholicism, and that too without its being possible to oppose to it a sufficient and efficacious remedy?" Leo XIII. can hardly be supposed to believe in the progress of Romanism, at least in Italy, when he pitifully complains of "outrages and insults, of which, in a thousand ways, and with perfect impunity, even in this illustrious city, We are made the object,—We ourselves, religion, and the Catholic Church, of which, although unworthy, We are the chief and supreme pastor."

It is no doubt true that much of the Liberalism which in Italy, as in

France, Belgium, Spain, and other Romish countries, sets itself in opposition to the pretensions of the Pope and the Romish clergy, is political and not religious, infidel and not Protestant. But it is not less certain that in all these countries the Gospel is making its way amongst the people, and has been received into many hearts; and that many have embraced its great truths who have not yet become fully aware of the necessity which arises from the reception of them of complete separation from the Church of Rome. Especially is this the case in Italy, where many now profess to be waiting for some opportunity of effecting a reformation in the Romish Church itself—a vain expectation. Perhaps among these—at all events among the Italians who have learned the preciousness of evangelical doctrine and have begun to proclaim it—is Father Curci, not long ago a Jesuit and one of the most eminent advocates of Ultramontanism, who is now engaged in preparing and publishing a new Italian version of the New Testament, in a prefatory note to which he says, amongst other remarkable things, that “the present lamentable lack of spiritual life among Roman Catholics is owing to the fact that the Church of Rome no longer preaches Christ crucified;” and again, “I love to think that the reading of the Bible, and especially of the Gospels, by simple people, who, knowing nothing of the distinctions between Catholics, heretics, and schismatics, trustfully seek the truth, may, by divine grace, engender in their minds a true faith in Christ, in virtue of which they, being united, if not to the body at least to the spirit of the Church, are in a better position to obtain eternal life than many who are Catholics only by baptism, and who have never, even out of curiosity, troubled themselves to inquire who, after all, this Jesus Christ is, in whom they say, and perhaps think, they believe.”

(To be continued.)

IX.—LAWLESSNESS IN IRELAND.

LAWLESSNESS in Ireland continues to progress, and the members of the Land League have every reason to congratulate themselves on the state of disorder into which they have plunged the country. Murder and attempted murders show no symptoms whatever of a decrease. Crimes of the most cruel and heart-rending description are being perpetrated every day, in defiance of all existing law. The great question of the hour is, Where shall this end? In the North—and we regret it should ever be our lot to chronicle such a state of things—a few nominal Protestants have allied themselves with the leaders of sedition, and, under the shadow of tenant-right, are now actively engaged in helping forward one of the worst organisations that ever started into existence to disturb the peace and ruin the prospects of Ireland. It has been stated over and over again that this movement has nothing whatever to do with religion; that it is of a purely political character, and seeks only the welfare of the people. We should like to ask, if this be the case, how it comes that it is only the Roman Catholic clergy of Ireland who identify themselves with the work of the Land League? The Pope seems to have a special interest in the success of the scheme now being carried forward. In giving a farewell audience to the Irish bishops on Saturday last, he said, speaking of Ireland, that “he hoped from time to time to raise his voice in her favour, and, if necessary, in her defence.” He can see no harm in all the crime

that has, during the past few months, disgraced for ever the Irish as a people. The bishops see no harm in it, otherwise they would put it down and stamp it out without delay. Can it be possible that, with all the past history of Popery before them, Protestants are still so blind to their religious interests as to be deceived by the fallacious reasoning of Rome? It has been said the present movement will result in good laws that will bring peace and prosperity to Ireland. Have any of the movements inaugurated by Rome brought the least shade of either peace or prosperity? When the late Mr. O'Connell clamoured for the repeal of the Union, he made use of the very plausible argument that it would tend to the welfare of the country, and he succeeded in obtaining the Emancipation Bill. The Endowment of Maynooth was also a sop thrown to Popery for the alleged purpose of helping Ireland. The Disestablishment of the Irish Church was another measure which, according to its promoters, was destined to convert this country into a modern paradise. Now all these measures have been in operation for years, and we would solemnly ask, Have they produced the results anticipated? Are we not now, as a country, in a worse state than ever we have been in during the present century? With past experience before us, we have no hesitation in stating that, if Mr. Parnell's scheme were complied with to-morrow, so far from tending to the permanent prosperity of the country, it would merely whet the appetite of Rome for further concessions. We say this deliberately, because, with the history of the past before our eyes, we can arrive at no other conclusion. What Mr. Parnell wants, as he has already told us, is the abolition of the Irish landlords, the great bulk of whom are Protestants. This, certainly, if accomplished, would prove the greatest victory Rome has ever gained in British territory. Let us not for one moment be misunderstood in our view of the Land Question. We are as much opposed to landlord tyranny as any body of men can possibly be. Our sympathies are with the tenant farmers in various ways. The very worst specimens of landlordism in this country at the present moment are not the representatives of the old school of landlords, but men like Parnell, the Popish landlords of the South, and others who have bought property, and trade in it as they do in goods or cattle. It is right that these men should be checked in their tyranny, and we should, therefore, gladly welcome a Land Bill that would save the tenants from the oppression of men of this stamp. If agitation on this hand be wanted, let us have it by all means, but let us have constitutional agitation, that will accord with law and order. Such agitation as the present, which means a system of moral coercion, no right-thinking man will for a moment approve of. We earnestly caution the Protestants of the North to avoid identifying themselves with the present state of things under any circumstances. We have seen too much of Rome's trickery to be deceived again, and the present movement means nothing less nor more than the destruction of every vestige of Protestantism in Ireland.—*Ballyshannon Herald*.

X.—THE JESUITS: A WARNING TO PROTESTANT PARENTS.

THE following was written by a correspondent of the *Gospel Magazine* to the editor, the Rev. Dr. Dondney of Bristol :—

“A mother and family, of some four or five sons and daughters, resided many years ago in the South of England; and a happier and more

united family could nowhere be found. After a time, however, it was considered necessary, when, on the return of her husband from abroad, the mother could not so exclusively devote herself as before to her children, to procure for them a resident governess, and one was accordingly engaged, who had been highly recommended. Alas! little did the mother know, what has since come to light, that this *Protestant* governess was a Jesuit in disguise. Her sister at that very time was being educated at a convent in France, where an uncle was confessor, as far as I can remember; at any rate, he was a Jesuit, and held some ecclesiastical office there. For a time all seemed well, and, the mother's bad health frequently laying her aside, no evil was suspected. At last, however, slowly but surely, a change showed itself in the feelings and manner of the daughters towards their hitherto much-loved mother, whom they were taught to regard as heretical, from whom all religious feelings and difficulties must be concealed, and from whom their former affection must, as a Christian duty, be withdrawn, on the strength of our Lord's solemn statement, 'He that hateth not father and mother,' &c. For years this went on; the father would not interfere, the governess kept her ground, and the mother's bad health made her a most unequal match, so that her life became a perpetual martyrdom. In the meanwhile one of the sons went to Oxford, where Pusey, Newman, &c., soon did their evil work; and in his case, too, his unusually strong filial love was completely undermined, to further their fiendish ends. At last the girls' education was finished; and now they boldly and openly insisted in having a confessional in the house, and unlimited intercourse with their (so-called Church of England) priest. The mother feeling she must now, if ever, make a firm stand for Protestant truth, refused the demand, not daring to expose husband or servants to influences which had already so destroyed her domestic happiness. They then left the parental roof for a short time. An attempt was made, at the poor mother's suggestion, that they should live with their brother, and make him their confessor. This, however, did not suit them, and soon they left their Ritualistic brother, and have been living for years with some of 'the sisters,' while their well-nigh broken-hearted mother, now a widow and in delicate health, is left in her old age in solitude, hearing occasionally from her clergyman son, whose letters, however, cause more anguish than comfort; and night and day her prayers ascend to a throne of grace on behalf of these rebellious children, that the God of all grace would be even yet pleased to turn them to Himself."

XI.—KICKING AGAINST THE PRICKS.

THE controversy between Mr. Waller and the Roman Catholic Bishop of Ottawa must bring home very pointedly to the minds of intelligent Romanists the disadvantageous position in which they are placed by the policy of their Church with respect to public schools. Mr. Waller and some of his co-religionists claim the right of sending their children to the Model School established by the Provincial Government because the instruction imparted there is superior to that afforded by the Separate Schools. The Bishop orders them to withdraw their children from the Model School, and threatens the parents with the refusal of the sacraments if they do not comply. Mr. Waller's letter in

reply to the Bishop is a powerful defence of his claim, and it will be impossible for many, perhaps even more devoted sons of the Church than himself, to avoid feeling a strong sympathy with him. But what can they do? The interests of the Church are superior to those of the children, and the latter must be sacrificed. Mr. Waller says—"I know that I have more interest in my children than any one else can have. I know that, to a great extent, and justly so, society holds the parents responsible for the future conduct and success of their children in the matter of education." But the Roman Church denies that Mr. Waller or any other parent can have as much interest in their children as she has, consequently their future prospects must be blighted in order that their intelligences may be more completely subject to the rulers of the Church. This is the reason why children educated under the control of the Church generally fall behind in the race of life, while those educated in secular schools conquer the first places. Mr. Waller acknowledges the authority of the Church to command in matters relating to faith and doctrine, but he refuses to acknowledge it in the teaching of botany, chemistry, music, &c. He seems not to be aware that the domain of faith and morals, where the Church claims to reign, is understood in her polity to cover every conceivable relation of life. In this province we see the Church attempting to take the teaching of law and medicine out of the hands of laymen under the plea that faith and morals are involved. In the Berthier election some of the priests made the question of the existence of the Legislative Council one of faith and morals, and threatened all sorts of spiritual penalties to those who should vote for the candidate who was in favour of abolishing the Council. The matter of education is especially mentioned in the Syllabus as being, of right divine, under the exclusive control of the Church. We therefore think, reasoning from a Romanist standpoint, that Bishop Duhamel has the best of the argument; and though our sympathies are entirely with Mr. Waller, we are afraid that he will have to retreat from the manly and logical position he has taken up, or else suffer the penalty in such cases provided.—*Montreal Witness*.

XII.—ITEMS.

THE RITUALISTS.—The Associated Vestries of St. Vedast and St. Michael le Querne, London, met on the 25th November, and after transacting some parish business took up the case of the Rev. Mr. Dale. Mr. William Morley, one of the churchwardens, presided, and moved a resolution regretting that Mr. Dale by his illegal acts and persistent self-will, and by having the services in the parish church conducted after the Romish ritual, left the churchwardens no alternative but to resist the rev. gentleman's release from prison until he had submitted himself to the Dean of the Court of Arches. It had been stated, the speaker said, that Mr. Dale could not in spiritual matters and as a priest submit himself to a secular court. If that were so, why did he not do as those noble Scotch ministers did for conscience' sake in bygone years—leave the Church rather than submit to Parliament? The resolution was unanimously carried. A second resolution was passed, conveying the thanks of the vestry to the churchwardens for the faithful performance of their difficult duties.—*Scotsman*.

A CRUSADE AGAINST NUNNERIES.—A general meeting of the Middlesex magistrates was held in London on the 25th November, an unusually large number of magistrates being present. Lord Alfred Churchill moved, pursuant to notice, "That a memorial be presented to the Secretary of State for the Home Department, calling attention to the existence of institutions in which persons are immured for life and prevented from holding communication with the outer world, and intimating the opinion of the Court that institutions of this character should be subject to inspection by some public authority." His Lordship entered into a strong denunciation of the conduct of those persons who separated the daughters from their parents. Mr. B. Sharpe, in seconding the motion, quoted from a large number of papers giving the statistics of those immured in various countries throughout Europe. One of the magistrates objected to the matter being discussed by the Court, as it did not come within its pale, but several of the magistrates pointed out that whatever led to the well-being of the community was a fit matter of discussion by the Bench. An amendment was proposed that the Court should proceed with the next motion on the agenda paper. On being put to the vote, only ten voted for the amendment, while thirty-nine voted against it. The original motion was then put and carried.—*Scotsman*.

FRENCH REFUGEES.—The *Central News* states that nearly one hundred Carmelite nuns and several priests, who were expelled from France, arrived in Hereford on the 24th November, and took up their residence in a mansion recently occupied by the Rev. Dr. Brown, Bishop of Newport and Minerva, which they intend to make their headquarters.

MR. T. H. ASTON, BIRMINGHAM.—We have written of men with far more eloquent tongues, and who wielded more powerful pens than Mr. Aston; but we have no hesitation in saying, that among our gallery of notables already noticed, there are none with greater desires to be useful than he. His zeal in every good cause and his untiring industry, together with his patient continuing in well-doing, entitle him to a place in our list of "Men of Mark." . . . In his youth he was fond of books, and read many in his spare hours, and, like a large number of men who have risen, he joined himself to a Young Men's Association, and though such institutions were not in his youth what they now are, he received much lasting good and valuable help from the one of which he became a member. . . . Just as he was budding into manhood, his religious life and character received tone and stimulus from attending lectures in St. Peter's Schoolroom, Dale End, Birmingham, by Dr. Newey, an eminent Wesleyan minister. These lectures were on the differences between the Protestant and Romish Churches, and a series of them was delivered each winter for some half-dozen years. Mr. Aston attended nearly all of them, and greedily drank in their teaching and fairly caught their spirit. He became so fired with a love for Protestantism and with a dislike for Roman Catholicism, that he took up the cudgel to use it in defence of the one and in opposition to the other. And ever since then he has been hammering away, more or less, against the citadel of Popery. . . . It very frequently happens that controversialists are one-sided men, and not often blessed with too great a sense of fairness toward their opponents

Accustomed to look for the weak points of their antagonists, they seldom say much about their excellent ones. Now this can hardly be said about Mr. Aston, so far as we are able to judge. To the extent of his ability to see, he is willing to admit the good points of those from whom he differs. Nay, more; he has been known even to defend against a false attack a pernicious system with which he can have no sympathy.—*Extract from "Men of Mark" in "Birmingham Factory Herald," October 14, 1880.*

THE ITALIAN PRIESTS AND THE BIBLE.—The *Christian Monthly* gives some interesting information respecting Curci's new Commentary on the New Testament, which is now appearing in Italy. Father Curci, as is well known, belonged to the Order of Jesuits, and was regarded as one of the very best preachers of the Church of Rome. Owing to his having hinted in some of his sermons that the temporal power of the Pope had passed away for ever, he fell under the displeasure of his superiors, and about two years ago was expelled from the Jesuit Order. He is now publishing a revised version of the New Testament, with an accompanying Commentary—the first which has appeared in Italy within the last century. Father Curci's Commentary has not been put on the *Index Expurgatorius*. In most things he holds by the peculiar doctrines of Roman Catholicism; but he is distinctly of opinion that his Church has, especially of late, ceased to preach Christ crucified, and that instead she preaches up the temporal power of the Pope and the miracles of new saints and new Madonnas. He declares there is no book less known in Italy than the Book of God, and that even the clergy are quite ignorant of it, except such portions as may be quoted in the Breviary and Missal. He believes that the preaching of Christ crucified and the study of the Word of God are the only means of awaking the dormant conscience of the age. Father Curci's strictures are undoubtedly well deserved.—*Key of Truth.*

THE NEW YEAR.

HAIL, Brother, with gladness, another New
Year,
And doubt not its days shall be well;
Let it smile on thy path and drive away
fear,
May our voices with gratitude swell.
We'll quicken our steps as the months pass
away,
With praise we will march to the end;
Should life be prolonged, to the very last
days
We'll endeavour our lives to amend.
With courage and zeal for the Master we'll
strive,
On Christ for salvation depend;
Birmingham.

To His praise we will live—our faith keep
alive,
With the hope He'll the Comforter send.
For mercies vouchsafed, for goodness
new,
Each day shall fresh praises record;
His kindness and love, both faithful and
true,
Will prompt us to say "Bless the Lord."
In God's Word will we trust, Christ being
the Rock
On which our hopes for Eternity rest;
The year may roll on, but no tempter shall
stop
Our path to the "Land of the blest."

T. H. ASTON.

THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1881.

L.—LAST MONTH'S INTELLIGENCE.

IRELAND.—*Outrages.*

DURING the month that has elapsed since our last number went to the press, there has been no diminution, but, on the contrary, an increase of lawlessness and outrage in Ireland. The number of outrages there, it appears from a report which has been laid before Parliament, has gone on increasing for many months, till from 67 in April 1880, it had grown to 860 in December, a number greater than that of the whole year 1879. On this subject, which at present occupies the public mind far more than any other, many have written and spoken as if they had no idea that Romanism has anything to do with it; and some have apparently succeeded in persuading themselves, and have tried to persuade others, that all the agrarian agitation and agrarian outrages in Ireland are owing to causes with which Romish aspirations and religious animosity are not at all connected—a mistake, which, if it generally prevailed, would be very apt to lead to further concessions, such as Romanists desire, and thus to an aggravation of the very evils which by means of them it might be sought to cure. How complete a mistake it is, any one well acquainted with the history of Ireland must at once perceive, for it would imply a complete disassociation of the present from the past, a sudden and unaccountable change of the sentiments and wishes of Irish Romanists. How much their hatred of Protestantism adds intensity to their dislike of landlords, rents, and the authority of British law, is evident from many things that have taken place since the present agrarian agitation began, although the leaders of the Land League profess to be influenced by no feeling of this kind, and would fain persuade Irish Protestants, and especially Irish Protestant farmers, that its success in the objects it aims at would be for their advantage as well as for that of their Romish countrymen. No one can have failed to observe in the newspaper reports of the Land League meetings that have been held, mostly on the Lord's day, where inflammatory speeches have been made, and wicked counsel given to refuse the payment of rents, and to act in defiance of the law, how prominent a part priests have taken in many of them. It is another significant fact that the victims of the worst outrages, and those who have been compelled to seek the protection of the police, not daring to abide in their own homes without such protection, nor to walk abroad unguarded for

fear of being murdered, have almost all been Protestants. In Connemara and the neighbouring parts of Galway outrages have been especially numerous, and they appear as a mere continuation of the series of outrages which began there rather more than two years ago, and which had at their commencement, and for a long time after, nothing at all of an agrarian, but manifestly and solely an Anti-Protestant character; being instigated by priests, and the fury of the poor ignorant Romanists who were stirred up to perpetrate them, being especially directed against the schools and the agents of the Society for Irish Church Missions. The murder of Lord Mountmorres, which took place in that district, would in all probability never have been perpetrated, if he had not been a Protestant, and well known as a zealous Protestant. On the last Sabbath of December, an attempt was made to murder Canon Fleming, the rector of a parish in the same neighbourhood, who was fired at by a skulking assassin, at a distance of a few yards, and made one of the narrowest possible escapes. It is noteworthy that he had been on that very day denounced at a Land League meeting held at the Romish chapel after mass, and his servants and labourers ordered to leave his employment. He had become obnoxious to the Romish fanatics around him by the part he had taken in Protestant mission work; and a few weeks before his attempted murder, a little church which had been erected in that locality was broken into and completely wrecked.

In many instances Romish priests themselves have given to the people attending their chapels advices or commands similar to those which in the case of Canon Fleming were given in a Land League meeting held after mass. Most of our readers must remember the "Boycotting" of Mr. Bence Jones, in the neighbourhood of Cork. In this case, the parish priest is reported to have called Mr. Jones's labourers into the sacristry after mass, and to have exhorted them to leave him, and that there should be no black sheep among them, assuring them that their wages would be all paid,—presumably from the funds of the Land League. In the report of a meeting of the Land League held in Dublin on January 12th, we read that "a letter was received from Mohill, county Leitrim, that on Sunday, after divine service, the Rev. Dr. Langan, Roman Catholic curate, delivered a most inflammatory discourse to the congregation, telling them there was to be a rising that night, and that, after the police and military barracks had been taken, the insurgents would march for Dublin Castle, and proclaim a republic;" but "the result was that the town was to have fifty additional police;" whereupon "it was suggested that Dr. Langan's bishop should be communicated with." The time had not yet come for the Land League to commit itself to an open approval of such an exhortation as Dr. Langan's.

That these are not exceptional instances, but fair illustrations of a state of feeling prevalent among the priests of Ireland, and of the kind of influence which they exert over the Romish peasantry, we firmly believe. Some of them, it is true, have interposed a few words deprecatory of violence, at Land League meetings where they have given or approvingly listened to speeches full of exhortations that could only lead to violence and bloodshed, whilst shouts of "Shoot the landlords," "Give them an ounce of lead," "To hell with them," were ringing in their ears. But they have not spoken like men in earnest, in giving counsels of forbearance and peace; no burst of indignation was called

forth by the horrid utterances of murderous intention; and we have yet to learn that any priest in Ireland came forward to declare his abhorrence of the murder of Lord Mountmorres, or any other of the murders that have been committed since the present reign of terror began, in any of the public meetings that were held, even in the near vicinity of the scene of the crime, and within a few days of its perpetration. Very different was the feeling manifested in these meetings, no priest raising his voice to protest against it, a feeling that has within these few days been marvellously displayed even in the British House of Commons, when a reference to the murder of Lord Mountmorres being made by the Solicitor-General for Ireland, it was received with derisive laughter by the Home Rule members. The odiousness of all this must have been present to the mind of Dr. McCabe, the Romish Archbishop of Dublin, when he wrote his Pastoral Letter in the beginning of October, for in it he says:—"Unfortunately, at many of these meetings, when the character of an erring landlord was being drawn by the public speaker, cries that never even in levity should be heard from Christian lips have been uttered; and although, as we firmly believe, the managers of these meetings abhorred the crime of murder as much as we do, yet no indignant protest came from those who were answerable for the proceedings against these wicked utterances." Even this is far from being an indignant protest against all the wickedness that had been allowed to go on unreprieved for many months, nor in the whole Pastoral is there a word in censure of the speeches which inflamed the passions of their hearers, recommended lawlessness, and naturally led to crime. It is true that the Archbishop in this Pastoral dissuades from acts of violence, and recommends patience and moderation—how could he do otherwise? But it is in faint and feeble terms, and it is with special reference to his declared expectation that the Government would speedily propose such a change of the land laws as Irish Romanists desire, and would not have recourse to any coercive measures; whilst the general drift of the whole production is to confirm the Romish peasantry of Ireland in those notions which make them ready to shew themselves enemies of Britain and of British law. His words are more guarded than those of Land League orators, but they are really to the same purpose. He says:—"The priests and people of Catholic Ireland . . . all agree that, if peace and security are to be firmly established among us, it must be by the hand which blots out odious laws that constitute the charter of oppression;" and there is more in the same strain which it seems unnecessary to quote. The pastoral is a political paper directed against "landlordism" in Ireland, and more covertly, but as decidedly, against the union with Great Britain.

The Pope's Letter.—We would not have referred at so much length to Archbishop McCabe's Pastoral, but for the fact that the Pope has addressed to him a Letter, dated January 3, 1881, which has been communicated by him, as it was evidently intended that it should be, to the Romish clergy of Ireland. A few days before this Papal Letter was despatched from Rome, we read in a letter written there by the correspondent of an English newspaper, that the British Government "have been importuning the Vatican to denounce Mr. Parnell and his co-agitators," and that "at least one Catholic and Home Rule M.P. has been commissioned to elicit from His Holiness a formal disapproval of the proceedings of the Land League." We hope

this was not really the case, but that the writer of the letter gave too ready credence to a rumour which he had heard; although there is too much reason to believe that British statesmen, both Conservative and Liberal, have ere now been weak enough and foolish enough to solicit the assistance of Romish prelates, if not also through them of the Pope their master, for the maintenance of peace in Ireland. But if any one expected the Vatican to denounce the Irish agitators, or to express disapproval of the proceedings of the Land League, he must have been grievously disappointed. The Pope's letter does nothing of the kind. It is conceived in the same spirit as Archbishop McCabe's Pastoral, but it is even more cautiously expressed, so that infallibility is not committed to anything too decidedly, and nothing is said to cause a difficulty in shaping the Papal policy hereafter in one way or another according to the course of events. It is a very unctuous, slimy production, and probably has imposed on some simple people by the fine words which it contains in favour of moderation and justice and peace. To the outrages and murders of which Ireland has been the scene, there is no allusion whatever; but the Pope has many words of praise for the "Catholics" of Ireland, on whose piety and virtues, and above all their "fidelity to the Apostolic See," he seems to delight in expatiating. "These reasons," he says, "forced us to regard them with paternal benevolence, and fervently to wish that the evils by which they are afflicted may quickly be brought to an end." The whole letter is framed on the assumption that the Romanists of Ireland suffer great wrongs; although, as in the sentence just quoted, the plain expression of this belief is adroitly avoided, whilst yet the effect to be produced can be no other than to confirm in it all by whom it is already entertained, and to animate them to increased earnestness in the prosecution of the schemes of the Land League. They will not err if they regard the Pope as in this Letter signifying his approval of their so doing, and giving them, "*as a pledge of heavenly gifts,*" his "apostolic benediction" in view of it. He is careful, indeed, to warn them, in a very gentle way, against violent courses, assigning, however, as a reason for his desire "that order should not be disturbed," his belief that "Ireland may obtain what she wants much more safely and readily if only she adopts a course which the laws allow, and avoid giving cause of offence." But whilst thus giving a feeble recommendation of respect for the law of the land,—which may without inconsistency be withdrawn at any future time, being founded on reasons of expediency and not of duty,—the Pope strongly enough enforces the duty of obedience to the Church. He refers to counsels given to Irish Romanists by former Pontiffs, "that they should in all things follow the Church as a guide and teacher." He reminds them of his having, on the 1st of June 1880, given to the Irish bishops "the salutary admonitions . . . that the Irish people should obey the bishops, and in no particular deviate from the sacredness of duty." There is no mincing of the matter here. The Pope pretends to be Supreme Ruler of the world, and he delegates the government of Ireland to its Romish bishops.

Fenianism in Britain.—Some alarm was excited in the end of December and the beginning of January, by rumours of the intended seizure of arms deposited at the headquarters of the volunteers in Sunderland, Birmingham, and other places in England, by Fenians. This was afterwards represented

as a mere scare; but it is certain that the Government thought it prudent to take precautions for the greater security of the arms. It is certain also that there are thousands of Fenians in London, Birmingham, Manchester, Liverpool, Bristol, and other English towns in which Irish Romanists are numerous, and doubtless the state of the case is much the same in Glasgow, Edinburgh, Dundee, and some other towns of Scotland. It is said that in Birmingham alone there are 5000 Irishmen, and 2000 more within a radius of four miles, known to be connected with the Fenian conspiracy, the purposes of which are substantially those aimed at in the agrarian and Home Rule agitation in Ireland,—the Fenians, however, being more ready for immediate rebellion than many others who support that movement. Their organisation is very perfect, and for some time past they have been actively engaged in secretly sending arms from Birmingham to Ireland. The arms are old rifles made during the Crimean war, and which, having been sold at a very small price by the Government, are now bought up by agents of the Fenians, converted into breechloaders, and shipped to Ireland, where they can be sold for as little as fifteen shillings each. "That they are shipped, and in large quantities," says the *Yorkshire Post*, to which we are indebted for our information on this subject, "is proved by various and indisputable testimonies. All sorts of tricks are resorted to to preserve secrecy with regard to the shipments. The guns are sometimes packed in orange boxes; sometimes they are sent off in beer barrels; and scores of them have been discovered in sacks of flour. . . . The secrecy observed in the matter has reference chiefly to the shipment of the guns, for though at present they are not contraband, and can be sold openly by gun dealers in Ireland if they choose, the leaders of the Fenian movement of course are anxious to keep their plans and resources as secret as possible. It is probable that the authorities have found ground for alarm in the large number of rifles which are known to have been sent over to Ireland within the last three weeks. [The article from which we quote was published on the 3rd of January.] At least 5000 converted Snider rifles have been sent to Ireland from Birmingham workshops during that time, and altogether 10,000 of these weapons must have been sent during the last six months. Following the bold tactics they adopted thirteen years ago, though with such poor success, the party of revolution might, it is thought, give the signal for a rising in Ireland by a raid upon places where arms and ammunition are stored in England, especially if they were feebly guarded. This is considered to have been the reason for ordering the removal of the volunteers' arms and ammunition in Birmingham to the Government barracks, where any attempt at seizure could be easily frustrated." Whilst writing, we are warned, by the news of the attempt to blow up the armoury of Salford barracks by dynamite, not to think lightly of the danger of Fenian outrage or insurrection even in Britain.

Almost every Fenian is a zealous Romanist, as are almost all who belong to the Land League, or have willingly subscribed to its funds. And in a conspiracy which has for its object the dismemberment of the United Kingdom, and the conversion of Ireland into a republic in which Romanism should be supreme, we have the natural fruits of the Ultramontane teaching of Maynooth, for which the British Government has sinfully, and with a folly amounting to something very like infatuation, expended a vast amount of the nation's money.

The Jesuits.—The Jesuits who have been expelled from France are continuing to come in increasing numbers to England, and will be welcome auxiliaries to Fenians and Home Rulers. Those of them who were expelled, along with their school, from Boulogne, have settled at Canterbury, and have brought most of their pupils with them. It is said that within the last few weeks not fewer than a thousand Jesuits have arrived in England. Probably they think, or the General of their Society thinks, that of all countries remaining open to them, ours is that in which they can most efficiently promote the cause of Rome.

Romish Beggary and Gambling.—Romanists have raised much money both in Great Britain and Ireland for purposes which, although ostensibly charitable, were really for the promotion of Romanism, by means of lotteries, one of the worst forms of gambling; and this they are permitted to do, although in direct violation of the law, the authorities refraining from putting it in force against them. We learn from a recent number of the *Rock*, that a Romish priest in Essex has devised a new and ingenious modification of the lottery, by which to obtain funds for an object in connection with his congregation. He appeals, indeed, only to members of his own church, and does not seek to extract money from the pockets of foolish Protestants by working on their cupidity, as has been generally the case in Romish lotteries. He asks that the forms issued by the Postmaster-General to be filled up with penny stamps should be sent to him instead of the Savings Bank. For five of the forms duly filled up, he offers, instead of five shillings, a *share in the weekly mass*, and “a chance of winning a beautiful large framed portrait of our Holy Father, Pope Leo XIII., surrounded by his court.” The advertisement containing the appeal commences thus: “Postage Stamps! Beg! Beg!! Buy! Buy!!” and it ends with the following:—“I heartily bless and commend this appeal to the charity of the faithful. HENRY EDWARD, Cardinal Archbishop of Westminster, Christmas, 1880.” Romanism has a very grim aspect in Connemara, but it might provoke mirth by the form in which it presents itself in Essex, if mirth were not stayed by the thought of deep spiritual degradation.

Parliament.—We refrain from saying anything of the proceedings in Parliament since it met on January 6th. All our readers are already, we doubt not, in possession of as full information concerning them as we; and we think it best to reserve any remarks which we might wish to make on them till the Session is somewhat further advanced, and it begins to appear how the Obstruction policy of the Home Rulers is to be met, what measures are to be proposed as to Ireland, and how the course of events is likely to be affected by the announcement of them.

France.—According to returns published by the French Government, the religious orders which were dissolved during the past year comprised 2464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean of God, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Alms-houses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfants de Marie, 41 Brothers of St. Peter-in-Vinculis, 32 Barnabites, 31 Pae-

sionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of our Lady of Sion, 20 Fathers of the Company of St. Irene, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Cameliars, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. Francois de Sales, 4 Pères Minimes, 4 Camuldians, and 3 Priests of the Holy Countenance. In addition, the Decrees apply to 1450 Trappists who have not yet been expelled.

Brazil.—By a telegram from Rio de Janeiro, of date January 1st, we are informed that the Brazilian Senate has passed an Electoral Reform Bill, containing a clause which declares non-Catholics and naturalised foreigners who have been in the country for six years to be eligible to the Legislature.

II.—THE PROGRESS OF ROMANISM AND THE PROGRESS OF PROTESTANTISM.

(Continued from page 16.)

THE change which has taken place in Spain, in what concerns religion and religious liberty, within the memory of all the old and even of the middle-aged persons now living, does not present features so striking as that in Italy. It has not been brought about in connection with political changes so great, and so momentous for the whole world; and it does not affect in so great a degree the power and stability of the Papacy. Nevertheless, it is a marvellous change; it has shorn away from the Papacy one of the chief props by which it was long upheld, and every Protestant who thinks of it will find in it reason to thank God and take courage. As, in recalling to mind things concerning Italy, the names of the *Madiai* unavoidably occur to us, and the deep interest which British Christians felt in their sufferings and faithfulness, so with regard to Spain we think of *Matamoros* and others thrown into dungeons for the testimony of Jesus Christ. Little did we expect when these persecutions were taking place that within no great number of years Protestant congregations would openly meet for worship in Florence and in Rome, in Madrid and Seville. But so it is; and if in Spain, as in Italy, the present seem, in one view of it, to be only the day of small things, yet in another, comparing it with the past, we find much cause for thanksgiving to God for the great things which He has done. The power of the Romish Church has been broken; convents have been suppressed, and much ecclesiastical property sequestered; and there is now a well-organised Protestant Church in Spain, which, although it has only about twenty congregations regularly assembling under the ministry of their own pastors, has a much greater number of preaching stations, where congregations are in course of formation, and evangelistic work is earnestly carried on in many parts of the kingdom. This work is attended with much difficulty; ministers and colporteurs often meet with great opposition from Romish mobs incited by priests, and from bigoted magistrates acting under priestly direction contrary to the laws which it is their duty to administer; and converts to Protestantism are often subjected to much harassing per-

secution. But notwithstanding all impediments the gospel is spreading, although as yet chiefly among the lower classes of the people. Religious liberty in Spain is still very imperfect; but, such as it is, it has been of inestimable advantage to the cause of Protestantism; and who can doubt that the concession of it has been felt as a heavy blow and sore reverse of fortune by the Romish clergy and the party of which they are the leaders?

How imperfect and how ill secured religious liberty still is in Spain may be seen from one of the most recent pieces of news from that country, published in the columns of our newspapers. "The Supreme Court of Madrid has recently confirmed, as in conformity with the spirit of the constitution and the ministerial circulars, two sentences of the tribunals in Catalonia, the first condemning to two months' imprisonment a man who had refused to take his hat off on meeting a religious procession of the State Church in the street; and the second, to two months' correctional imprisonment a minister who had delivered an address to some peasants assembled in a thrashing yard, and after the address had distributed tracts. These acts the Supreme Court holds to be public manifestations contrary to the State religion, and as such forbidden by the legislation of the Restoration; exactly as the hawking of Bibles and tracts, and the meeting of Protestants outside regularly-authorized places of worship, are prohibited." The Government of Alphonus XII. is Ultramontane and reactionary; but it has not been able to undo all the work of previous Liberal governments, although it not only prevents the progress of religious liberty, but restricts it within bounds beyond which it seemed to have extended.

Light has begun to dawn in Portugal, but Protestantism has not yet made so much progress in that country as in Spain. There also, however, the power of the Romish Church has been greatly reduced, and convents have been suppressed and their property sequestered. How far the present state of things in Portugal is from what would give satisfaction in the Vatican, will be apparent from the following brief extracts from the *Free Church of Scotland Monthly Record* of December 1880:—

"Mr. Stewart of Lisbon gives the following encouraging news:—'I have received very gratifying news to-day from the city of Portalégre. Our friends there, who have taken so great interest in the native work, have purchased a theatre, which they are about to fit up as a place of worship, and which will accommodate 500 persons. From this step taken it is evident we must be prepared to take another very soon,—namely, to appoint a person to take charge permanently and to open schools.'"

"The Rev. Wendell Prime of America, who lately visited Lisbon, writes thus:—'No other church interested me so much as one near the river, in the extreme western part of the city. It is connected with and forms a portion of an old Carmelite convent. Over the gateway is the inscription, *Presbyterian Church*, and on the iron gate is a brass plate inscribed, *Rev. R. Stewart*. We enter the court and cloisters, where the pavement is of tombstones. . . . On the doors of the apartments in the cloisters I see the signs, *London Religious Tract Society*,—*National Bible Society of Scotland Depôt*. . . . This old church and convent were purchased by the Presbyterians from the Government, WHICH HAS A VAST AMOUNT OF SUCH PROPERTY AT ITS DISPOSAL.'"

Little as may yet have been the progress of Protestantism in Portugal, we have plain proofs of a decadence of Romanism there.

A whole article, and a long one, would be needed to exhibit fully the

state of the case as to France. All that can here be done is to call attention to facts which must already be pretty well known to most of our readers. If we begin with the expulsion of the Jesuits and of the monastic orders from France, it is not because this is the most important of the subjects which demand our consideration, but because it is one which at the present moment much occupies the public mind, and which must have results greatly affecting the future of France and therefore of Europe. In applying laws which have long existed, but had not been enforced, for the banishment of the Jesuits, the French Government has only followed the example of other Romish governments, and its conduct is fully justified by the necessity of providing for its own safety; for there can be no doubt that in the Jesuits it had its most dangerous enemies, incessantly labouring and intriguing for the overthrow of the Republic, in hope that a revolution might make Romanism supreme, and subject France to the authority of the Pope,—an end, in order to which in the future, if it should not be immediately attainable, all their educational work was carried on. We shall not attempt to discuss the question, whether or not it was wise and prudent on the part of the government, in present circumstances, to proceed farther than the expulsion of the Jesuits. But in suppressing the unauthorised religious orders, and expelling their members from their monasteries and seminaries, the government did nothing not strictly warranted by law; and before extreme measures were adopted against these orders, an opportunity was offered to them of obtaining the requisite authorisation, of which they refused to avail themselves,—a refusal tantamount to refusing to recognise the existing French constitution, and a strong evidence of determined hostility to it. There can be no doubt that the convents of France have been foci of disaffection ever since the Republic was established, and that their suppression, along with the expulsion of the Jesuits, must greatly weaken the Clerical party and the cause of Romanism in that country.

Reference has already been made to the fact that convents have in recent years been suppressed in most of the Romish countries of Europe. In some of these their property has been sequestered, a moderate provision for life being made for the monks and nuns who were their inmates. In others a less extreme course has been adopted; convents have not at once been suppressed, but a stop has been put to the erection of new ones, and the "religious" orders have either been prohibited from receiving new members, or the reception of them has been placed under great restrictions. In all these countries the Pope has been deprived, in whole or in part, of one great branch of the force with which he wages war equally against civil and religious liberty.

It is true that the contest between the Clerical party and the Republican Government in France is political; but it is also true that, through its relation to religious liberty, it has most important relations to religion itself, and to the interests of Romanism on the one hand and Protestantism on the other. The course of events since 1870 has been very adverse to Romanism.

Meanwhile a religious movement has been going on in France far more important in itself and in relation to the prospects of the future, than many great political events which have filled the columns of newspapers and engaged the attention of the world. A religious awakening has taken place more widespread than perhaps any that has taken place in Europe

since the times of the Reformation. For many years, almost since the fall of the first Napoleon in 1815, a work of evangelisation has been carried on with good fruits ; but within the last two or three years there has been manifested among the people in Paris, and very generally throughout France, a disposition such as never appeared among them before to listen to the gospel. They seem to feel, as they have never felt before, a want which the gospel alone can ever supply. They regard with contempt the absurd doctrines, the mummeries, the legends, and the lying wonders of Rome ; but they find no rest for their minds, and no solace for their hearts, in the infidelity in which they have lived from their childhood. We cannot now do more, and for our present purpose we need hardly do more, than remind our readers of the marvellous success which has attended Mr. McAll's mission in Paris ; of the crowds that flocked to hear the Rev. Dr. Somerville wherever he delivered an address in his recent evangelistic tour through France ; of the testimony borne by French Protestant ministers of the eagerness with which their proclamation of the truth as it is in Jesus has been listened to in places where, not long ago, bigoted Romanists and infidels would have united in hooting them down ; and of the large number of persons to whom the gospel was absolutely new and the Bible an unknown book, who have evidently been brought under the power of the truth, and have become humble and earnest Christians. Years have passed since this awakening began, and it has gone on increasing and extending. What a call for the help and the prayers of British Christians !

In Belgium, evangelistic work, carried on during many years, has been rewarded with a certain measure of success ; and there is a Protestant Church in that country, but its congregations are not yet numerous, and its members are only a small portion of the population. The strife, however, between the Clerical or Ultramontane party and the Liberals,—much the same in its character as in France,—which has been carried on without intermission almost ever since Belgium became an independent kingdom, has not yet resulted, and seems at present less likely than ever to result, in a triumph of the Ultramontanes. Sometimes the one party and sometimes the other has been in the ascendant, but the Liberal party has gradually increased in strength ; and now, from the perseverance of the clergy in extreme pretensions, incompatible with civil liberty or constitutional government, there has arisen a dispute between the present Liberal Belgian Government and the Pope, in which at last that government has taken the strong step of suspending all diplomatic relations with the Vatican. Romanism has still a strong hold of the masses of the people, especially in the rural districts, and the Belgian priests have made unscrupulous use of their priestly power to prevent any rays of light from penetrating into the darkness on which that power depends. But the opponents of priestly pretensions are also numerous and powerful ; and as the most intelligent and enterprising of the Belgian people far more generally belong to the Liberal than to the Clerical party, the Liberal party has a strength far beyond that of its mere numbers, and which, in the natural course of things, may be expected to increase.

It must suffice here merely to refer to the protracted contest between the German Government and the Ultramontanes, and to the secession of the Old Catholics from the Church of Rome. What prospect there is of the Old Catholics advancing from their present position to that of true

Protestants, we shall not attempt to inquire ; but they have a right to the sympathy of all Protestants in their noble protest against Ultramontaniam ; and although it is true that their views accord very closely with those of Anglican Ritualists, with whom true Protestants can have no sympathy whatever, yet it is to be observed, as a most important difference between the one case and the other, that the Old Catholics and the Ritualists have reached the same ground from opposite directions, the former moving from Protestantism towards Romanism, the latter from Romanism towards Protestantism. Prince Bismarck has successfully maintained the authority of the national government in those things in which the Ultramontane clergy sought to shake it off, and to establish in its stead the authority of the Church or the Pope. In Germany Romanism certainly cannot boast of progress in our day. Nor has it gained anything in the Austrian Empire. On the contrary, the close alliance that had subsisted for half a century between Austria and Rome has been broken ; Austria has ceased to be the great support of the Papal power in Italy ; and a most important result of the decisive battle of Sadowa has been the adoption by Austria of a Liberal policy, by which a certain amount of religious liberty has been granted, and the position of Protestants has been much improved. Romanism has much lost ground to regain before the power of the Pope or the Church in Austria can again be such as it was thirty or forty years ago.

It now only remains for us to look to the other side of the Atlantic, and see what is the present state of affairs, and what have been the recent events there.

It is evident that the Romish Church is making a great effort to extend itself and to increase its power, both in the United States and in Canada ; and, probably in the view of the Romish Curia, a Romish conquest of North America seems almost as desirable as the subjection of Britain itself to the authority of the Pope. Everything has been done that it was possible to do for the attainment of this object, by extending the organisation of the Church even in newly-settled and thinly-peopled districts ; by providing a large staff of archbishops and bishops, with a large army of priests, monks, and nuns ; and by the employment of the members of some of the religious orders in educational work. But it does not appear that, notwithstanding all this, the Church of Rome has gained many proselytes. There has, indeed, been a great increase of the number of Romanists, but it has been in consequence of immigration from Ireland and other countries, and of the natural increase of the Romish part of the population.

In the United States, however, as in our own country, Romanism has acquired a dangerous amount of political power. Taking advantage of the strife of political parties, each anxious to obtain the support of the Romanists at the poll, the leaders of the Romish party in America have succeeded in selling the votes of those who are ready to follow their dictation for concessions and favours which they would not otherwise have obtained. In America, as in this country, worldly politicians shew a miserable desire to curry favour with Romish bishops, and this gives the Romanists of the United States an amount of political power much exceeding what they could have derived from their numbers, wealth, or intelligence.

Nowhere in the world has the power of the Romish Church seemed to be more firmly established than in Lower Canada ; but even there the

claims put forth by the priests since Ultramontaniam there as in Ireland supplanted the Gallicanism of former times, and the despotism which they have attempted to exercise over their parishioners,—whom they even prohibit, under pain of the most severe spiritual censures, from reading any books or newspapers but such as they approve, and strive to compel to vote in elections as they dictate,—have provoked opposition among the most intelligent of the French Canadians, a new and hopeful sign of the times. Far more gratifying, however, is the fact that even amongst the French Canadians the gospel has obtained entrance and has made progress. Missions among them, although not of long standing, have been very successful, and various branches of the Protestant Church in Canada are actively engaged in this field of missionary enterprise. The labours of Mr. Chiniquy have been greatly blessed; hundreds every year, for a number of years, having under his ministry been led to renounce the errors of Romanism. Five other converted priests are engaged along with him in making known the gospel of Christ to their countrymen, in connection with the Presbyterian Church of Canada; and all the efforts of Romish bishops and priests have proved insufficient to prevent great numbers of the people from giving them a favourable reception, and listening to the word of life from their lips. An undenominational society, calling itself the French Canadian Missionary Society, founded in 1839, has, ever since that date, carried on, with very small pecuniary means, a very successful work of evangelisation. It employs colporteurs, and maintains mission-schools. At first the colporteurs in its service were mostly Swiss, but now they are mostly converted French-Canadians. They meet with many repulses, but often they are welcomed in the houses of the people, where they spend long evenings in reading the Scriptures, religious discussion, and worship. The repulses are far more rare than they were at first, the welcomes more frequent and cordial. The mission-schools of this society have been the means of doing much good, particularly a boarding-school at Pointe-aux-Trembles, ten miles from Montreal, which has about a hundred pupils, young persons of both sexes, who receive during three sessions a good and thoroughly religious education. Most of the pupils educated in this seminary have renounced Romanism, and many of them have proved extremely useful in diffusing the light of the truth among their friends and neighbours.

As Irish emigrants are the most prominent in effort and demonstration in favour of Romanism in America, there is a very prevalent impression that although the cause of Romanism in Ireland has suffered loss through their emigration, by the decrease of the number of Romanists there, yet that there has been no loss to the interests of Romanism in the world; it being supposed that the loss in Ireland is counterbalanced, and more than counterbalanced, by the gain in America. This, however, is far from being the case. Of the Irish Romanists who have emigrated to America, many have thrown off the galling yoke of priestly despotism; and the children of many who have not themselves done so, have, when they grew up, forsaken the Church of Rome. In proof of this, it might be enough merely to refer to the fact that, of the population of about forty millions which the United States now contain, not more than from four to five millions are Romanists; from which it is evident that the Church of Rome must have lost great numbers of her adherents who have settled there, and of their descendants. But the following testimonies of Romish

priests may also be adduced, as setting the matter in a clear light, and showing both a sense of great loss already sustained by their Church, and a great apprehension of danger. In 1852, Mr. Mullen, a Romish priest, addressed a letter to the Romish bishops of Ireland, in which he admitted that "the faith" had "died out" in the United States by "say two millions."* About the same time Mr. Cahill, also a priest of the Church of Rome, begged the Romish bishops of his native country, Ireland, if they wished to keep their Church from extinction, to surround Ireland with a wall of fire, and to keep the people at home,—a miracle which they did not work.† But these, it may be said, are testimonies nearly thirty years old, and the state of things may have changed since then. Why should any one think it probable? But we need not reason on this point. We have proof before us that what grieved the Romish priests of 1852 continues to grieve those of 1880. It is not many weeks since Dr. Lynch, Romish bishop of Kildare and Leighlin, in a visitation address at Naas, spoke strongly to the people against emigration to America, where, he said, great dangers would beset their path. He told them that he had it "on the authority of a good, holy, and intelligent American missionary priest, that *nearly seven out of ten who went to America neglected their religious duties.*" He added that he knew "no place on earth where a man or woman could so safely and surely save their immortal souls as in dear old Ireland."‡

It is impossible to omit referring to the very recent religious movement among the Irish Romanists in New York, which began with Father M'Namara's forsaking the Church of Rome and its errors. We do not pretend to foresee to what it will grow, but we can heartily pray for its extension. Already much good has come of it. Mr. M'Namara has been joined by several other priests, convinced like him of the false doctrines, the dark idolatries, and the spiritual despotism of the Church of Rome, and by a very considerable number of Irish Romanists, who listen with delight to their preaching of the gospel; and they have formed in New York an "Independent Catholic Church," far more scriptural, both in doctrine and in worship, than the Church of the Old Catholics of Germany.

Of the great religious awakening which has taken place in Mexico, and the Protestant Church which has sprung into existence in that country, where the darkness of Romanism was till very lately unbroken by a single ray of light, some information will be found in an article in the *Bulwark* of last month. The triumphs of the gospel in Mexico may well encourage us to hope that tidings of a similar character to those which we have received from that country may soon reach us from other Spanish republics of America. But as yet we can speak of no such birth and growth of a native Protestant Church in any other of these republics, nor in Brazil. Everywhere in these countries Romanism seems to reign, secure and undisturbed, as it did till not many years ago in Mexico; and nowhere is, or ever was, the Church of Rome more corrupt and debased, or its clergy more profligate and vile. In none of these countries, however, has the Church of Rome made any gain, either in numbers or in

* We are indebted for our knowledge of this to the letter of Dr. V. M. White, already referred to, in the *Christian World* of 1st August 1879.

† *Ibid.*

‡ *The Rock*, 22d October 1880.

power, in the present century; nay, in most of them she has sustained serious loss since they became independent. There has been for some years a quarrel between the Brazilian Government and the Papal See, because of the Government's having interfered with certain proceedings of the bishops and priests which it regarded as inconsistent with civil liberty. Indeed, the attitude of the governments of almost all Romish countries, both in Europe and in America, towards the Papal See, has so changed in our time as to have called forth grievous lamentations from the late Pope, Pius IX., who found only one government in the whole world which he could heartily commend for dutiful submission to his authority, and hold up as a pattern for all governments to imitate—that of the South American republic of Ecuador!

In the history of the Protestant Churches during the present century, nothing has a greater claim to consideration than the zeal which they have displayed in the evangelisation of the world by means of missions, and the great success which has attended their missionary operations. To estimate aright the progress of Protestantism in our day, we must look not only to countries which have long borne the name of Christian, but also to the South Sea Islands, to Madagascar, to India, to China, to South Africa, and to other regions which, at the beginning of this century, were covered with the thick darkness of heathenism, but where there are now flourishing Christian churches, and the light of divine truth has shined into the souls of multitudes. The progress of Protestantism in the world by means of missions has been great; and this fact is of vast importance in relation to the prospects of the future, as showing how much there is of spiritual life in the Protestant Churches, and proving that, notwithstanding all their faults, the blessing of God is upon them, as encouraging also those hopes which incite to prayer, and give it fervency and earnestness. Romanism has made no progress in our times by means of missions; nor do we ever hear much of Romish missionaries and their work, except when they are sent to interfere with the work of Protestant missionaries,—as, nearly forty years ago, in Tahiti, and recently in the region of the great lakes in Africa,—or when we read, as we sometimes do, a paragraph from a Continental Romish newspaper, telling of some priest who has saved the souls of a great number of infants in China or some other heathen country, by baptizing them in a covert manner, when their parents had no notion what he was about.

As colonisation extends, and civilised communities are formed in the Far West of America, in Australia, and in Africa, Protestantism extends; the great majority of the new settlers being Protestants, although Romanists are mingled with them. It would be difficult to say how much this is due to the spirit of enterprise characteristic of the Anglo-Saxon race, and how much that is itself due to Protestantism; but the fact is, that a majority of the settlers in new countries are of Anglo-Saxon race and Protestants, a fact which must greatly affect the future history of the world.

In the survey we have taken of the whole field in which progress of Romanism and progress of Protestantism may be observed, we have seen little of the former and much of the latter; we have seen much to gladden and encourage the hearts of Protestants, much to call for gratitude and to inspire hope, and almost nothing to cause distress or anxiety, except the infatuation of many of our Protestant fellow-country-

men, who regard Romanism as merely one of the forms of Christianity, instead of looking on it as antichristian; and of British statesmen and legislators, who seek to conciliate Romanists by concessions, which merely prepare the way for fresh demands; and, worst of all, the unchecked growth of Ritualism in England, at this moment, we firmly believe, by far the greatest source of danger to Protestantism in Britain or in the world.

III.—FALSE CHARITY AND ROMANISM.

FOR much of the favour that is shown to it in Protestant Britain, Romanism is indebted to a false charity, out of which springs a spurious liberality. The very nature of charity is mistaken when it is regarded as having relation to opinions, doctrines, acts, or practices. Such a mistake, however, is very prevalent, and Romanism reaps great advantage from it. Many fancy that it would be uncharitable in them to condemn strongly the religious opinions and practices of others, however different from those which they themselves have conscientiously adopted; and thus some genuine and estimable Christians practically assume the same attitude towards the worst forms of error with those who, in their ignorance of religious truth and indifference about all religious questions, declare it to be of little consequence what a man's religion is, if he is only sincere in it. A little reflection ought to satisfy any person of ordinary intelligence that such an attitude towards error is inconsistent with true and earnest Christianity, and that such a state of feeling with regard to error can by no means flow from real Christian charity. Charity has persons for its objects, and persons only. Charity in its fullest sense, in that absolute perfection which is unattainable for us, but after which every true Christian continually aspires, is to love the Lord our God with all our heart, and with all our soul, and with all our mind, and to love our neighbours as ourselves. There is no room in this definition of charity for any sentiment whatever concerning men's opinions or practices. We are to love our neighbours, and that love—or charity—will show itself, wherever it exists, in seeking their good, the good of every one of them, in every possible way. But concerning their opinions and practices, in so far as these demand our attention, truth, not charity, must be the rule of our judgment. We are not to call evil good out of a kindly feeling towards those who practise it. To do so would not be kindness to them, but the reverse; and the more we love our neighbours the more will we seek to turn them from all that is evil and to win them to all that is good. In all things of religion it is in the highest degree important that every Christian should always give a clear and decided testimony for the truth, for it concerns the glory of God and the salvation of souls; and to testify for the truth implies a testifying against all error. Even if we may have reason to hope that a man or woman whose religious creed and practice are deeply affected by error is a fellow-Christian notwithstanding, has received the love of the truth unto salvation, and is building upon the one sure foundation, although building upon it not gold, silver, and precious stones, but wood, hay, and stubble,—still for that person's own sake, and for the sake of others who are more ready to adopt the evil than the good which it obscures, and above all from regard to the glory of God, it behoves us to bear our testimony against every error and on behalf of all God's truth

and His pure worship. We are not called upon to be always proclaiming our detestation of Romish doctrines and Romish practices, but there ought to be no concealment of it, and to speak as if we had any hesitation in condemning them is a betrayal of the cause of Christ.

There are many, however, among the members of the Protestant Churches of this country who do not feel as they ought with regard to Romanism by reason merely of their ignorance about it. It is wonderful how much ignorance on this subject prevails among persons otherwise generally well informed, and how many are quite contented to remain in this ignorance. Thus it is that they are readily deluded by the fair professions and plausible speeches of Romish priests, and imbibe the false opinion that Romanism has changed for the better since the old dark ages of persecution. They flatter themselves that they are liberal and charitable in refusing to listen to the denunciations of Popery which they sometimes hear, and which they are very apt to ascribe to bigotry and intolerance. But they are liberal at the expense of truth, and their charity leads them to think evil of those by whom its cause is maintained. If they would but honestly inquire into the matter, they would soon discover that Romanism has changed, not for the better, but for the worse; that it is even more chargeable with doctrinal errors now than it was three hundred or six hundred years ago; that its idolatries are at least as rank as they were then, and its spirit as bitterly persecuting. Their ignorance is blameworthy; for to ascertain the truth in this matter and to act upon it is most necessary to the right discharge of duty towards God and towards men. If the Protestants of Britain generally knew what is taught at Maynooth, if they knew but one-half of what is taught in the *Moral Theology* of "Saint" Alphonsus Liguori, if they could be brought carefully to consider the principles of Romanism as set forth in the Syllabus of Pope Pius IX., there would be no more concessions to Romanism, convents would cease to be tolerated in the land, and grants of public money to Romish priests and schoolmasters would speedily be numbered among the things of the past.

It may be, and we think it very likely, that the events now beginning to take place in Ireland may lead many Protestants in England and Scotland to study the subject of Romanism as they have never studied it before, and in this we would rejoice as good springing out of evil. But for Romanism we firmly believe that Ireland would long ago have been peaceful, prosperous, and happy. They who really know what Romanism is will not readily find fault with us for expressing such an opinion.

IV.—WICKLIFF'S TRANSLATION.

WICKLIFF'S health had been shattered by his prolonged and severe labours and contests. In the year 1379 he was afflicted with a dangerous sickness. On his sickbed he was visited by a deputation of four doctors of theology from the mendicant orders, and four senators of the city of Oxford, who came to wish him the restoration of his health. Then they reminded him of the many calumnies which the mendicant friars had suffered from him, and admonished him, in view of death, to retract what he had said against them. Wickliff, who was too weak to rise from his bed, caused himself to be placed erect by his attendant, and, collecting his last energies, exclaimed to the monks: "I shall not die, but

live, and ever continua to expose the bad practices of the begging monks." They left him, covered with confusion.

The dangers that threatened him, which indeed were still averted by the powerful influence of his friends, and the severe sickness which oppressed him, could not break his courage, nor deter him from the further prosecution of his bold projects of reform. It characterises him as the forerunner of Protestantism, that inasmuch as he considered the Sacred Scriptures the highest and the only source of knowledge with regard to the truths of faith, and believed it necessary to examine all doctrines and determinations by this standard, he held himself justified in attacking every doctrine that could not be derived therefrom. So he felt it to be his duty to make the Bible, which to the laity was an altogether sealed book, and to the clergy of that age themselves one but little known, accessible to all as the common source of the faith, by translating it into the vernacular tongue. That Wickliff was not the *only* man filled with this spirit, that the need of a more general knowledge of the Bible was at that time deeply felt *by numbers*, is evident from the fact that shortly before Wickliff, John Trevisa, a parish priest, had undertaken a translation of the Scriptures into the English language. In the year 1380, Wickliff published his translation, a work which, as the controversies in which he thereby became involved plainly show, required a bold spirit, which no danger could appal. Wickliff, it is true, could not produce a Bible in the English language to be compared with the German one afterwards produced by Luther; but we should judge of it with reference to the means then standing at his command. He could not go back to the languages of the original, being ignorant of the Hebrew and the Greek; but he spared no pains, and furnished all that it was possible to furnish with the knowledge and the helps which he possessed. Besides comparing many manuscripts of the Vulgate, he availed himself of the commentaries of Jerome and of Nicholas of Lyra, and whenever these comparisons led him to perceive a difference between the Vulgate and the original, he directed attention to the fact by marginal references. He was now attacked from various quarters, because he was introducing among the multitude a book reserved exclusively for the use of priests. But he steadfastly defended his undertaking, and so expressed himself concerning the right and the duty of laymen to draw directly, themselves, from the Word of God, as could not fail to provoke against him still more violent attacks. Characteristic of these times is the way in which Henry Knighton, a contemporary who, in his History of the period, has much to say about Wickliff, expresses himself on this undertaking. Nothing could furnish a more striking picture of the contrast between the spirit of Wickliff and the hierarchical spirit of the age. We hear almost the same language in this case, on Wickliff's translation of the Bible, as was used afterwards with reference to the version of Luther. Knighton says: "Master John Wickliff has translated out of Latin into English the Gospel which Christ delivered to the clergy and doctors of the Church, that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men, in proportion to the hunger of their souls, and in the way which would be most attractive to them." In these words of Knighton we recognise the prevailing view of the better class of clergy, who ever regarded themselves as tutors over the religious consciousness of the laity, and assumed it as certain, that laymen must always be depend-

ent for their religious education on the priests. The latter were to impart to them just so much of the Bible as seemed to them proper and befitting. It was an abuse of the Bible to bestow it all at once upon laymen, who were incapable of understanding it, and hence could only be led by it into error. Knighton proceeds: "Thus was the Gospel by him laid more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy; and in this way the Gospel pearl is cast abroad, and trodden under foot of swine." He accuses Wickliff, so far as he attempted to restore the true Gospel, of a design to substitute in place of the ancient one a new everlasting Gospel, after the manner of those sects, against which William of St. Amour had written. This crime, he says, was indeed laid to the charge of those Franciscans, but it is far more applicable to the Lollards, who have rendered the Gospel into our mother-tongue. In defence of his translation, Wickliff said: "When so many versions of the Bible have been made, since the beginning of the faith, for the advantage of the Latins, it might surely be allowed, to one poor creature of God to convert it into English, for the benefit of Englishmen." He appeals to the examples of Bede and of Alfred. Moreover Frenchmen, Bohemians, and Bretons, had translated the Bible and other books of devotion into their respective languages. "I cannot see," he says, "why Englishmen should not have the same in their language, unless it be through the unfaithfulness and negligence of the clergy, or because our people are not worthy of so great a blessing and gift of God, in punishment for their ancient sins." To those who saw something heretical in the fact that the Bible was translated into English, he replies: "They would condemn the Holy Ghost, who taught the apostles to speak in divers tongues." He finds fault with the clergy for withholding those keys of knowledge, which had been given to them from the laity. He styles those persons heretics who affirmed that people of the world and lords had no need of knowing the law of Christ, but it was sufficient for them to know what the priests imparted to them orally. "For holy Scripture is the faith of the Church, and the more familiar they become with them, in a right believing sense, the better." He censures the clergy for taking the liberty to withhold many things contained in the Scriptures, which were against their own interest from the laity; as, for example, whatever related to the obligation of the clergy to follow Christ in poverty and humility. All laws and doctrines of the prelates were to be received only so far as they were founded on the Sacred Scriptures. As all believers must stand before the judgment-seat of Christ, to give account of the talents committed to them, so all should rightly know these talents and their use, in order that they may know how to render an account of them; for them no answer which must be given through a prelate or a steward could be of any avail, but each must answer in his own person. He found it necessary to show that the New Testament was intelligible to all laymen who only did what in them lay to attain to the understanding of it, in refutation of the opinion that a peculiar sort of preparation, which was possible only to the order of priests, was requisite for that purpose. He extended this universal intelligibility of the New Testament to all things, the knowledge of which was necessary to salvation. The religious and moral state of reciprocity, the striving after righteousness, he maintained to be the most important qualification. Whoever, said he, observes gentleness and love, he possesses the true understanding of the Holy

Scriptures. He styles it a heresy to affirm that the Gospel with its truth and freedom did not suffice for the salvation of a Christian, without the ordinances and ceremonies of sinful and ignorant men. For the rest, it is worthy of notice that Wickliff allowed himself to be carried by his reverence for the Scriptures, and his earnest endeavours to maintain their sufficiency for all purposes, beyond the measure of propriety, to fail of keeping sufficiently distinct from each other the provinces of religious and of worldly knowledge, and to seek for the resolution of questions, which had no relation whatever to the religious needs and salvation of men, in the Sacred Scriptures.—*Neander*.

V.—THE SECRETA MONITA; OR, THE JESUIT'S PRIVATE INSTRUCTIONS, &c.

NOW that the Jesuits are in active force, plotting the destruction of the Protestant religion in this land, we reprint, for the warning of our readers, the following extracts from a work which gives them private instructions how they are to conduct their operations:—

CHAPTER I.—*How they must behave themselves in any place upon their first entrance into a new foundation.*

To make our Order acceptable and welcome to the inhabitants amongst whom we are to settle, it is very requisite to make them understand the rules of our constitution; that it is for no other end but, as much as in us lies, to procure the salvation of our neighbour and ourselves. For that reason we ought, with all submissive and humble deportment, frequently visit the hospitals, the sick, and those that are in prison, to confess them; that by a charity to the poor not known to other Orders, and being new-comers, we may have the reverence and respect of the best and most eminent persons in our neighbourhood. Care must always be had to remember that written rule, to request, with all modesty and show of piety, leave to perform our functions, and to make sure of the goodwill both of clergy and laity within the parish, whose favour or power may avail us anything.

We must go far and near, and beg the little collections for the poor; that the inhabitants, taking notice of our necessities, may be the more liberal. We must appear to have but one soul and one design amongst us all, that, by the show of a submissive complaisance, everybody may approve of it; and if any be obstinate in this point, let him be thrust out of the Company.

We must inform ourselves of the value of all estates, personal and real, but seek our acquaintance with them rather through liberality than purchase. And if we get anything that is considerable, let the purchase be made under a strange name by some of our friends, that our poverty may still seem the greater. Such revenues as we have near any town in which there are any colleges of ours, let our Provincial assign them to some other colleges more remote, that neither prince nor people may discover anything of our profits. We must never settle in a town that is not rich and wealthy; and this must be pretended in imitation of our Saviour, who went not up to Jerusalem, or any other place, but to save souls. And, doubtless, He understood Judea much better by so often frequenting it with His disciples.

And this more is to be said for a populous place; if our Society design the saving of souls, they have! the proverb their own—"Where the people is, there must the prey be made."

As well for our advantage as that we may be thought poor, we must search and scrape all that can be shared in town or the villages adjacent.

Our preaching must be directed by the humour of the people we live amongst; and it must be insinuated that we are come to catechise and teach their children. And this we must do *gratis*, without regard had to any quality; and yet so as to serve ourselves, by not seeming burdensome to the people, as all other begging Orders are, we must profess to be of the number of the other begging Orders until our house has got a sufficient income, to which we must have a particular aim.

CHAPTER II.—*What must be done to get the ear and intimacy of great men.*

There is great care to be taken in this business. To bring over any prince to us, we must be sure to take off that prejudice of believing they have no need of us, and persuade them what interest we have, that no man dares lift his hand against us.

Princes have always desired a Jesuit confessor when they have been engaged in hateful practices, that they might not hear of reproof, but still have some favourable interpretation put upon them. This often falls out upon matches contracted with near relations, which are very troublesome, by reason of the common opinion that such marriages never thrive. And, therefore, when princes are set upon such things, we must encourage them and espouse their concerns, putting them in hopes that we can have what we will of the Pope, and allege some reasons, opinions, or examples, which may feed the humour, by showing how matches of higher consequence have been approved of for public good, and have many times been indulged to princes for the greater glory of God.

Thus, when a prince attempts anything, as, for example, he has a mind to make war, we must go along with him, fix his mind and resolution upon it, without inquiring into particulars, for fear, if things should happen otherwise than well, the fault should be laid at our door. And this we may do by pretending our rule, which *forbids us to take knowledge of affairs of that nature*.

To confirm the goodwill of princes, it is good to undertake some little embassy, always provided it brings us in some advantage, by which we may render ourselves as necessary as welcome, and let them see how great our power and credit is, as well with the Pope as all other princes.

There is no better way in the world to win princes and great men at court than by presents, which, though never so mean, are better than none at all. And to give them a full testimony of our affections, manners, and inclinations, we must, than which nothing is more acceptable to princes, discover to them the deportment and manners of those they have an aversion to. *By this means we shall creep into the hearts of princes and grandees*. Now, if they be not married, when we receive their confession, we must propose to them the matching into some noble alliance, to some beautiful lady and a great fortune, and such, *if they are not related, at least are very intimate with some of ours*; set out such virgins with commendations suitable to our end to please these great ones. Thus we may, by preferring a wife, make new friendships, as we find by experience in

the house of Austria, with the kingdoms of Poland and France and the Duchies.

When women of condition come over to us, we must possess them with as great a love to our Society as is possible, and that as well by those that are our friends of their relations, as by ourselves, to the end they may become the more liberal to us. Now the way to gain their affections is by little services and trifling presents, which will make them lay open their hearts to us.

To conduct the consciences of noble persons, we must follow the opinions of those authors that write in a more gentle style against the rigorous morals of the monks, which will make princes reject the latter to embrace our advice and counsel, and thus they will wholly depend upon us.

Therefore, to have the goodwill of princes, prelates, and other great personages, it is requisite that they be acquainted with our great deserts, and that we show them how considerable we are in all parts of the world, and that we are able in a high measure to dispense with reserved cases, which other monks cannot do: as to absolve from fasting, or paying any just debts, untie the impediments of marriage, and a thousand other obligations and vows. We must endeavour to BREED DISSENSION, among great men, and RAISE SEDITIONS, or anything a prince would have us to do to please him. If a chief minister of state or any monarch that is our friend oppose us, and that prince cast his whole favour upon him, so as to add titles to his honour, we must present ourselves before him, and court him in the highest degree, as well by visits as all humble respect.

(To be continued.)

VI.—SCOTTISH REFORMATION SOCIETY.

A DEVOTIONAL meeting bearing on the present aspect of Protestantism was held in the Hall of the Protestant Institute, George IV. Bridge, on the 6th ult.—Rev. A. Mackenzie presiding. There was a small attendance. The chairman, in opening the proceedings, referred to the expulsion of the Jesuits from France, which was one of the great events in the history of Papacy during the past year. Connected with this banishment they had to mourn the fact that the Jesuits were getting welcome, refuge, and entertainment in this country. Some people thought they were bound to give them welcome on the footing of liberty. No doubt Great Britain had been for many years an asylum of liberty, but they must remember that the Jesuits might be regarded as the secret police of the Romish Church, and as those who were the greatest enemies of liberty, civil and religious. Therefore, he said, no toleration should be given to them. Whatever toleration they gave to those who were sufferers from the cause of political liberty, as they had always been in the habit of affording, they were not called upon to afford it to those who were the enemies of liberty of all kinds. The Jesuits were slaves themselves, and the worst of all slaves, and, therefore, could not be the advocates or the promoters of liberty. Rev. Dr. W. Robertson spoke of the indifference to the character and results of Popery which was so widely spread at present, and ascribed it to a spirit of false liberalism. Having also expressed his belief that the degradation and poverty and resistance to authority which were experienced in Ireland were due to Popery, Dr. Robertson referred to the mistaken part which Protestants had taken in

promoting the recent Roman Catholic bazaar in Edinburgh. The object of the bazaar was most honourable, but to his surprise, when he came to examine the programme, he was more than astonished to find that it was largely patronised by noble ladies who claimed to themselves the name of Protestants. This seemed to him so remarkable that he departed from his usual practice, and inserted a letter in the newspapers earnestly warning his Protestant brethren from supporting the Popish propaganda. These ladies were entering into an object without knowing what they were doing, and shut their eyes to the fact that these girls would be brought under the influence of Roman Catholicism. He believed this letter had a much greater effect than he even expected. He found that multitudes of the citizens who were thinking little of the matter were restrained from patronising the bazaar, which, in consequence, was a complete failure. Had it not been for a very large sum sent down by a Roman Catholic nobleman for the purpose of rescuing it from utter failure, it would have been no bazaar at all. He never, of course, attended, but he understood this to be the case. He understood, also, that some of those ladies who gave the bazaar their patronage had expressed deep regret for having had anything to do with it. He knew he had been accused of bigotry and narrow-mindedness on this point, but, he asked, was it any bigotry to expect that intelligent people should be consistent? After a few remarks from the Rev. Thomas Brown, the meeting was brought to a close.

VII.—SIGNOR GAVAZZI.

To the Editor of the "Bulwark."

SIR,—I send you from a New York newspaper, just to hand, an account of the arrival of Gavazzi there, after a stormy voyage in the "Algeria," lasting about fifteen days. He had only returned to Italy from England but a few days, when the general committee of the Free Church expressed a desire that he should visit the United States. He did not hesitate an instant, but at once agreed, and expressed his willingness to start in four days. His labours appear quite miraculous, when it is considered that he is now over seventy-one years of age. He is, I am happy to say, none the worse for his tempestuous voyage, but writes, "that he is in good health and spirits," and full of hope that he shall do much for the schools and college in Rome. He desires the prayers of all earnest Christians on behalf of his special work. Trusting you will find space for this letter and enclosure in the February *Bulwark*, I am, yours truly,

T. H. ASTON, *Hon. Sec.*

ALESSANDRO GAVAZZI, the priest whose name is linked with Garibaldi's in the struggle to redeem Italy from the rule of the Austrian oppressor, was a passenger on the steam-ship "Algeria," which arrived at this port from Liverpool yesterday morning, after a stormy passage of fifteen days. He was met at the dock by the Rev. Dr. John B. Thompson, and conducted to the New York Hotel, which will be his headquarters during the brief period he remains in New York. Although in his seventy-third year, Father Gavazzi assured his friends that he needed no immediate rest after his wearisome voyage, and, making a hurried breakfast at the hotel, he began a long day's labour. In the

morning, he preached to a large congregation in the Memorial Church, Madison Avenue and Fifty-Third Street; in the afternoon, to another audience in Dr. L. D. Bevan's Brick Church, at Fifth Avenue and Thirty-Seventh Street; and again in the evening at the First Reformed Episcopal Church, Madison Avenue and Fifty-Sixth Street. It was a late hour in the evening when he released himself from the friends whom he made on his last visit to this country seven years ago, and sought the sleep he so much needed.

Father Gavazzi's third visit to America is to strengthen the interest which Protestants feel in the Free Christian Church of Italy, and to secure additional funds to meet its pressing needs. Since its organisation in 1870, this Church has grown steadily, and is gradually making its influence felt in every province of Italy. From a body comprising twenty-three churches, with four hundred communicants, in 1870; it has so increased that now it has seventy-one places of worship, and about two thousand communicants. These churches are found in Rome, Milan, Turin, Bologna, Naples, Venice, Florence, and many smaller cities in Italy. In Rome there is a theological seminary within the very shadow of the Vatican, in which Father Gavazzi fills the chair of Professor of Sacred Oratory. The Free Church of Scotland has given the seminary a Professor of Didactic Theology, and Christians in Great Britain have bought and presented the old church of San Jacopio in Florence. An opportunity recently occurred to purchase a valuable church on the Piazza San Marco in Venice. It was thought best to secure this edifice, although only half the amount necessary was in hand to pay for it. Father Gavazzi will specially interest himself in the effort to raise the remainder. He will remain in this city only a few days, and then, accompanied by Dr. Thompson, will begin a tour of the south and west, to meet an immense number of engagements to speak and preach. He will probably remain in this country until next July.

In appearance, Father Gavazzi possesses little in common with the Italian physical types with which Americans are acquainted. He is six feet in height, of well-built figure, and has broad shoulders that are slightly rounded with the weight of years. His features are prominent; his complexion is light; his eyes are keen and kindly, and his hair, which is of an iron-grey, hangs in wavy locks. His thin side whiskers, however, have been bleached to a silvery whiteness. He is as brisk in his movements as a man half his years. In all respects he is a remarkably well-preserved gentleman. His English, though somewhat broken, is clear, strong, and intelligible. In years gone by he has roused in his countrymen the wildest enthusiasm by his fiery eloquence. Father Gavazzi was one of a family of nineteen sons and daughters, remarkable among the residents of Bologna, where they were educated carefully, owing to the promise given of their stature and mental vigour. He was educated at the University of Bologna, and at the age of twenty was a professor at Naples. Then he became a monk and a preacher for the Church of Rome. He grew to be as great a favourite with the masses as he was an object of suspicion to his superiors in the Church. He preached liberal views of the most pronounced kind, advocating honesty in religion and justice to the masses. He even attacked the Court of Gregory XVI., and was remanded to the solitudes of a convent—virtually placed in confinement—for his conduct. In all his

preachings he never failed to remind his countrymen of their oppressed condition. He strove by all the powers of his eloquence to persuade them to unite and win their freedom.

Among his intimate friends were Hugo Basse and Count Joseph Mastai, the latter a brother of Pope Pius IX. By him Gavazzi was introduced to the Pontiff, who was so impressed with the man's ability that he appointed him to preach the sermon of thanksgiving for his miraculous escape from assassination. In that memorable sermon Gavazzi turned aside long enough to denounce the corrupt practices of the Church. This, together with the well-defined fact that he was a priest whose utterances could not be curbed, led to an order issued by the Pope forbidding him to preach longer. Gavazzi was afterward imprisoned in the Franciscan convent of La Taliviera, and also at Genzano, for his bitter denunciation of the Austrians. He was visited in his cell by 5000 Romans, and the popular interest in him was so intense that twenty nobles waited upon the Pope and extracted the promise that he should be set at liberty—a promise which was fulfilled within a few days. He afterward raised a legion of 16,000 men, and equipped them for service against the Austrians with the funds raised at a meeting where he delivered one of his most eloquent appeals. So effective was his oratory on this occasion that women stripped them of their jewels and threw them at his feet.

In the revolution of 1848 Gavazzi was Garibaldi's trusted lieutenant and his chaplain, and when the troops entered the city of Rome Gavazzi established military hospitals and organised a corps of 6000 nurses from among the Roman women who responded to his appeals for aid. The intervention of the French, the rout of Garibaldi, and the flight of his forces, are matters of history. Gavazzi, through the friendship of the American consul, was enabled to escape to England, where he spent many months in giving to English audiences a description of Italy's miseries and necessities. He came to this country in 1853, and delivered lectures against Popery. In Montreal he was mobbed, and his friends were compelled to smuggle him out of the city to save his life. He became a convert to Protestantism, and when the condition of affairs enabled him once more to return to Italy, he entered upon the work of evangelising his countrymen. In this labour he has been engaged ever since. Its fruition was the foundation of the Free Christian Church of Italy.

"We are getting bravely on in this work," said he yesterday. "There is no longer any effort made to crush us out. The masses hear us gladly. It is only a few fanatics, and now and then a priest in some distant province, who attempts to interfere with us. We are as much under Government protection as the Church of Rome itself. One may read the Bible in the streets of Rome to-day, or sing or speak without molestation. The constitution of our Church is half Presbyterian and half Independent. We have our General Assembly, which is composed of deputies from the united churches. At the same time each church is independent of all others in its local affairs. We have fifteen ordained ministers, fifteen evangelists, forty-nine elders, sixty-seven deacons, eleven deaconesses, more than 1800 communicants, 724 Sabbath-school scholars, 1328 pupils in our day and night schools, twenty-one teachers in the day-schools, and thirty-six churches, large and small, and thirty-five out-stations, which are more or less frequently visited. Italy gives every promise of yet being numbered among the Protestant nationalities of the globe."

VIII—OUR PRESENT PERIL : ARE WE STANDING IN THE GAP ?

"Righteousness exalteth a nation ; but sin is a reproach to any people " (Prov. xiv. 34).

"Take away the wicked from before the king, and his throne will be established in righteousness " (Prov. xxv. 5).

"By Me kings reign, and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth " (Prov. viii. 15, 16).

ONE of the most painful and saddening features of the truly critical times that are passing over the nation is the widely-spread lack of discernment of the signs of the times, and a consequent indifference and apathy as to their issue. Peace and safety ! is what most men wish to think, even while the enemies of God and of His truth are laying their plans for the overthrow of all that is likely to prove the continuance of our national peace and safety. Lulled by a vague hope that God will not permit our Protestant liberties and our national privileges to suffer damage at the hands of those who would limit them, we have not only encouraged our enemies, but have seriously imperilled our own strength. Gradually and silently, for the most part, but surely and effectually, has one position after another during the past fifty years been approached, and scaled, and carried before our eyes, as if we had no power even to protest. If our concern for the honour and glory of God is to be measured by any outward manifestations of zeal on our part, it must surely be in a languishing condition ; just as if our own carnal ease, and a supposed certainty that even the final triumph of Rome would never re-establish persecution in England ; were more to us than the maintenance of the truth and the glory of its Author.

The recent meeting in Exeter Hall—held on the sixty-fifth anniversary of a great national victory—emphasised in a particular manner the importance of the present crisis in the history of Protestantism, and sounded forth a clear note of alarm that shall find an echo wherever there is a Protestant to take it up. Those who love their country and seek its highest interest will not without a protest see the foundation principles of its constitution undermined ; those who desire to serve their God will not stand unmoved to see His honour trampled in the dust.

It was ably shown by the speakers at that magnificent Protestant meeting that the recent appointment by the present Government of the Marquis of Ripon—a Roman Catholic convert—as the representative of Her Most Gracious Majesty in the Empire of India, is in direct opposition to the Protestant foundation of the English Throne. This paper must be strictly guarded from any imputation with regard to the high character of Lord Ripon, and from the admission of mere party politics. The political view of the matter has been dealt with by abler pens. It is the design of this appeal to the children of the Most High to more especially point out the relation of His Holy Word to this unconstitutional act, and to endeavour to show our present duty in the matter.

In carrying out this intention, the principle must be affirmed that the people of God in a nation have their particular duties as well as their special privileges. The latter, in fact, imply the former. So long as we enjoy our Protestant liberties, we may rejoice, but rejoice with trembling ;

for, should any attempt be made to curtail them, we must be ready to come as one man to the help of the Lord against the mighty. We are not our own in the matter. We may not silently see God dishonoured and His truth profaned; not in our right mind would we cherish a spirit of indolence and fatalism produced and fostered by false views of the sovereignty of God. He will, without doubt, do all His pleasure; but it is part of His pleasure that His children, while believing that He will fulfil His purposes, and resting in His promises, shall also defend His truth, when called upon to do so.

It must also be accepted as a principle that God recognises every attempt to usurp His authority. The whole of Scripture history conclusively points to this. The history of nations is an unfolding of mercy and judgment.

All national adherence to truth has ever been accompanied by national prosperity; all national departure from God has ever been followed by national adversity. And this has been effected in a way to clearly indicate the relation of the effect to the cause. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv. 34). It is only "in righteousness" that the throne of kings is established. It is not policy, or extent of dominion, or supremacy on land and on sea, that is the stability of a nation; but righteousness. Surely, then, as we value our liberty, shall we not be very jealous of any fundamental departure in high places from the principles of truth and righteousness? Oh that the Lord would stir us up to a proper zeal, that we may discern the face of the times, and act accordingly! Oh that we might be enabled to wait upon Him for more separateness in spirit from error and evil, for more success in prayer, and for a higher degree of all the qualities of service which, in the midst of all our failures and shortcomings, are yet accepted by Him who looks for sincerity of heart and singleness of aim and purpose. May we pray for those in high places, and still hope to see the days when, as in days of old, the voices of godly men shall be heard in our Houses of Parliament declaring their allegiance to God and His Word.

Now, standing on the Lord's side, what will be to us the meaning of the appointment of a Roman Catholic Viceroy of India? Two hundred millions of people, many of them idolaters, are thus placed under the influence of one who has deliberately bound himself to serve the Pope first, and the Queen second. If he is faithful to one, he cannot be faithful to the other. The interests are so opposed that fidelity to both is impossible. This cannot be ignored. Allegiance to the Pope in a country so vast as India really means serious practical hindrance to missionary effort—that is, Protestant effort; a lower standard of moral integrity; a vast increase of idolatry, more dangerous and ensnaring, because more refined and subtle, than even the worship of gods of wood and stone; the introduction of a perverted Bible; and, as a necessary consequence of these, a certain retrogression in national prosperity. It means the setting up of the Pope as the King and Lawgiver of the Church, and the recognition of his law above the law of Christ. This is what Rome everywhere does, and at all times. What Romanism was in Rome in 1870, it must be in England and in India in 1880. And until we are prepared to see our Act of Settlement annulled, and a Roman Catholic sovereign upon the throne of Great Britain, we cannot lightly view that Act virtually ignored by the appointment of a Romanist representative of Her Majesty in the most important

part of the Greater Britain over which she reigns, and over which long may she reign, if the will of God.

And while we believe that it is not the will of God that error shall finally triumph, we must remember that it is clearly part of His revealed will to us that all national concessions to error shall produce a crop of national disaster; for "whatsoever a man soweth, that shall he also reap." The Lord forewarned His people Israel by Moses with regard to their proneness to idolatry: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; BECAUSE ye would not be obedient unto the voice of the Lord your God" (Deut. viii. 19, 20). And though Israel was nationally in covenant with God, yet we must remember that England, by her Coronation Oath, virtually enters into a solemn compact with God to maintain His truth, and to be on the Lord's side.

What, then, has the past half century produced? A state of things highly dishonouring to God, and, rightly viewed, most appalling to all who value Protestant liberty and love their native land. "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls" (Ezek. xxii. 25). The facts are too apparent to be denied or explained away. A great national departure from God has been effected and tolerated, and it has been righteously followed by a great national tendency to lawlessness, to false worship, to infidelity, and to widely-spread defection from Protestant truth. The generals of Antichrist, some more openly, others more stealthily, have organised forces which, having made a gap in our ranks, are ready when the signal is given to enter the fortress and tear down the banner of the truth. ARE WE STANDING IN THE GAP? or has a spirit of supineness insensibly drifted us under the rebuke which the LORD administered to His people of old? "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezek. xiii. 5). Let not our apathy lead us into the solemn position indicated at a later period: "And I sought for a man among them that should make up the hedge, and stand in the gap before Me for the land that I should not destroy it; but I found none. Therefore have I poured out My indignation upon them; I have consumed them with the fire of My wrath; their own way have I recompensed upon their heads, saith the Lord God" (Ezek. xii. 30, 31). Though we are not in a precisely similar position to that of Israel, as being a special people unto God above all other peoples, yet the principles that underlie these solemn denunciations are of universal application to nations, and have a very distinct bearing upon our own nation at the present momentous crisis. Do we realise this? Or are we so careless of our welfare and of the honour of God as to be indifferent to the tarnishing of our Protestant glory and the weakening of our Protestant power? England's very power and glory are essentially Protestant. A continuance of the success of her armies, her fleet, and her commercial enterprises entirely depends, under God, upon her faithfulness to the position taken up at the Reformation (2 Chron. xxxvi. 16). But "when the wicked cometh, then cometh also contempt; and with ignominy reproach" (Prov. xviii. 3). If we as a nation permit our real safeguards to be broken down, and allow ourselves to degenerate into a recognition of the idolatries of Rome under cover of

the thin guise of "religious toleration," we may find ourselves, almost before we are aware, smarting under the yoke of Papal supremacy. And this implies the downfall of England's greatness, the triumph of England's foes, and the removal of our Protestant blessings to a nation more worthy of enjoying them.

The appointment of a Roman Catholic Viceroy of British India, our choicest possession, is without doubt calculated to make a very wide breach in our Protestant constitution. In the light of the Scriptures just quoted, is it difficult to conceive, in the present state of Europe and Central Asia, how the great God, the Governor of the nations, might soon show His righteous displeasure upon the appointment? Or He could, did it please Him, find other effectual ways and means in which to manifest His disapproval, quite unthought of by us. He is just and righteous; and His ways are past finding out. The Judge of all the earth will do right. But if we who profess His Name allow His glory to be thus sullied without entering our sincerest protest, we forfeit at once our faithfulness, misuse our influence, and lose all claim to the title of Protestant.

Our privilege now becomes our duty. The people of God in any land are its pillars, its salt, its safety. They seek its true welfare; they pray for its peace, "for in the peace thereof they have peace" (Jer. xxix. 7). They most truly enjoy its prosperity; they most keenly feel its troubles. They stand before God as the acceptable confessors of the sins of the whole nation. "We have sinned with our fathers; we have committed iniquity; we have done wickedly" (Psa. cvi. 6; Dan. ix. 5). They also stand acceptably before God as intercessors for the continuance of His abused mercies and favours. Our privilege, then, as the children of God, at once indicates our present duty.

Are we PARENTS? Can we look upon our little ones as they are sent into the world, regardless of their future, and indifferent to their welfare? What may they not live to see and suffer, if we are now unfaithful? (Nehem. iv. 14). Are we PATRIOTS? Have we so little love to our country as to appear, by our apathy and want of heart, to wish its ruin? Are we PROTESTANTS? Do we desire to see the triumph of those who would usurp not only the throne of England, but the very authority of God Himself? Are we CHRISTIANS? May we show our fidelity to the cause we profess to love by united endeavours to put away our national evils, and set ourselves in array against those who would lead us back into the darkness of national idolatry.

It may be that the Lord is permitting the combined forces of Popery, infidelity, and socialism, to prepare themselves for their great and final attack upon His truth, in which they will utterly perish. It may be that the renewed vitality and vigour of Popery at the present critical time is one of the signs preceding this struggle. It may be, too, that it will be permitted to have power for a season, in order not only to punish us for our tampering with it, but to allow it to drift into its utter ruin and destruction at the coming of the Son of Man. This, however, so far from allowing us to sit inactive, should prompt us to lift up our heads, desirous of being found at our posts, and faithful to our responsibilities. Should the Lord not be pleased to avert His displeasure, but suffer our country to lie under the cloud, it will be our mercy to hear His rod, confess that our sins have merited His indignation, and have grace to fall into the hands of a kind and gracious God.

THE BULWARK;

OR,

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I.—LAST MONTH'S INTELLIGENCE.

Parliament.

EVER since Parliament met on the 6th of January the House of Commons has been occupied with Irish affairs, to the almost complete exclusion of all other business. We shall not attempt to give even the slightest outline of the proceedings of the House, which must be fresh in the recollection of every reader. The whole nation, except that portion of the people of Ireland to whose wishes the Irish Land League strives to give effect, has viewed with astonishment and indignation the audacious and shameless manner in which a policy of obstruction has been pursued by the leaders of that League in the House of Commons, and the consequent waste of the time of the House; and the feeling of satisfaction was general when the House, after bearing the infliction long with wonderful patience, at last asserted its right to protect itself, by new rules for the conduct of its proceedings, from an attempt to arrest its deliberations altogether, and to render impossible the performance of its functions as a legislative assembly. Not much progress has yet been made towards that most needful legislation for the protection of life and property, the suppression of crime and of sedition, and the prevention of insurrection, massacre, and civil war in Ireland, for which Parliament was called to meet earlier in the year than usual; but since the Obstructionists began to be sharply dealt with, and the new rules came into force, which are intended to put an end to the intolerable nuisance of their incessant talking against time and their motions made merely in order to the waste of time, some progress has been made, and there begins to be a prospect that an Act will by and by be passed such as all loyal and peace-loving Irishmen long for. Perhaps it was well that the Government and the House of Commons bore with the Obstructionists so patiently during the first weeks of the present session. It gave them opportunity to show what spirit they are of, and to convince the whole British people of the absolute necessity for measures which only necessity could justify. Yet many have wondered, and some have regretted, that language conveying what might fairly be regarded as threats of rebellion unless the demands of the Irish Land League were granted, was permitted to pass uncensored in the House of Commons. Not less illustrative of the principles of some of these representatives of Irish Romanism, was their excusing and palliating, if not even justifying, some of the outrages of which the number was

so great in the latter months of last year. Some kinds of outrages, such as the maiming of cattle and the destruction of Protestant churches and schoolhouses, they affected to regard as not worthy of serious consideration. Why should so much ado be made, one of them jocularly asked, about an Irishman or two "cutting a few inches off a donkey's tail"? As for "the wrecking of a thatched chapel," it was one of many in the printed returns of Irish outrages which Mr. M'Coan declared that he would not look on "in the nature of crimes," but only as "ordinary petty breaches of the law."

It really seems as if the Romanists in the House of Commons and their priestly counsellors were determined to force upon the people of this country the consideration of the effects of the "Catholic Emancipation Act," and of the question if in this or any country Ultramontanes can be safely entrusted with any share of political power.

State of Ireland.—It was a terrible picture of the state of Ireland which Mr. Forster laid before Parliament in moving for leave to bring in his Bill for the Protection of Person and Property there. Our limits will not admit of any recapitulation of the facts stated by him, nor is there any need for it. The proof adduced has thoroughly satisfied almost the whole British people of the necessity of some such measure as that proposed by the Government, to restore the authority of the law, and put an end to the usurped power of the Land League and the system of intimidation by which its decrees are enforced in more than one-half of Ireland.

"Carding" is one of the means by which the Romish peasantry of Ireland carry into effect the law of the Land League, at once punishing and intimidating those who resist its authority. We know not whether it is a new invention, or has been practised of old in the torture-chambers of the Inquisition; but we do not remember to have ever heard of it till we read Mr. Forster's speech already referred to. He explained that it is the application of an iron comb to the naked body, "and the torture, I am sure," he said, "must be very great." He went on to say that when a man has been carded, probably by a band of ruffians who visit his house by night and drag him out of bed, he "is threatened, and warned against disobeying the orders of the Land League organisation any longer; and shots are fired over his head, and sometimes at him."

"After all," said the right honourable gentleman in another part of his speech, "all law rests on the power to punish. The law of the land is powerless to a great extent,—I am forced to acknowledge it,—because men fear to prosecute, fear to give evidence, fear to convict. But the unwritten law [the law of the Land League] is powerful, because punishment is sure to follow the infraction of that law."

Such a state of things cannot be permitted to continue. It demands a remedy; and a searching inquiry ought also to be made into its causes, which we firmly believe are not to be found exclusively nor chiefly in the Land Laws of Ireland, or in their history. That the frequency of agrarian outrages has diminished of late would be a more pleasing fact than it is, if it were not in a great measure to be ascribed to the influence of the Land League, exerted for the purpose of weakening the argument for the passing of the Protection of Person and Property Bill. Probably it may also be due in part to a salutary dread of consequences, produced by the evident determination of Parliament to pass that Bill, and by the dis-

comfiture of its opponents in the tactics of obstruction by which they had boasted that they would prevent its being passed by the House of Commons.

The truth of the statement made by the Chief Secretary for Ireland as to the powerlessness of the law of the land, is strikingly exemplified in the failure of the Government prosecution of Mr. Parnell and other leaders of the Land League, notwithstanding evidence of the guilt, at least of some of them, as clear and conclusive as ever was laid before a jury. Over this failure there have been great demonstrations of rejoicing in many parts of Ireland: and in these it is worthy to be observed that the Romish priests have taken a prominent part. At Loughrea, for example, the newspapers have informed us that "the houses of all classes were illuminated; that of the Rev. Dr. Duggan, Roman Catholic Bishop of Clonfert, being especially brilliant." Among the subscribers to the Parnell Defence Fund were very many Romish priests.

Very little reference has hitherto been made in Parliament to the part which has been taken by the Romish priests of Ireland in the agrarian agitation carried on by the Land League. But Mr. Dillon, one of the Home Rule members of the House of Commons, declared in that House that "the priests were with the people in this agitation." He might, we believe, with equal truth have gone farther, and said that the priests have been the chief instigators of it all. The priests have great power over the Romish population of Ireland, and if they have exerted it to produce the recent diminution of the number of agrarian outrages, no praise is due to them; for why was it not exerted for this good purpose sooner; why were outrages so numerous permitted in November and December? Moreover, in the readiness of the ignorant peasantry to perpetrate outrages, we see the fruits of priestly training. To the same cause, and to the influences to which each man is subjected through the prevalence of priestly power over those around him, we unhesitatingly ascribe the miserable condition of the most thoroughly Romish districts of Ireland. Why, but for this training and these influences, should not Munster or Connaught be as peaceful and as prosperous as Ulster—as much the scene of industry and enterprise? They have greater national advantages! Sir Alexander Galt, in a recent lecture in London on the Future of the Dominion of Canada, bore testimony that in Canada the Irish make intelligent and successful colonists. They have escaped,—in some measure, if not completely,—from priestly domination.

The Romish prelates of Ireland, in a meeting held at Maynooth on January 25th, adopted resolutions fitted not to allay but to increase the prevailing excitement; not containing a word in reprobation of the agrarian outrages which have abounded so much, nor of the contempt and defiance of the law of the land to which the Land League has stirred up so many of the people, but, in terms that cannot be misunderstood, signifying approval of the aims of the Land League itself, and teaching the peasantry of Ireland to regard themselves as oppressed by the operation of iniquitous laws. Very cautiously expressed, these resolutions breathe the spirit of absolute disloyalty, and virtually assure the Romanists of Ireland of the desire of their archbishops and bishops for the success of the Home Rule movement. The resolutions are nothing else

than a political manifesto, having immediate reference to land legislation for Ireland, and plainly conveying a threat of serious consequences to ensue if a Land Act such as the Land League demands is not passed by the British Parliament—a plain hint to the Romanists of Ireland what course to pursue if their desires in this matter are not gratified. The resolutions are three in number. We subjoin them, calling attention by italics to those clauses and expressions upon which more particularly we rely as justifying the remarks we have made.

(1.) "That, insomuch as we are charged by Almighty God not only with the guardianship of the faith and morals of our flocks, *but also with the care of the poor and oppressed members of our fold*, we feel constrained, by a solemn sense of our obligations, to *decree once more that the present state of the land code of Ireland is intrinsically dangerous to the peace and happiness of our people*, and that *mutual confidence between the various orders of society can never be finally established until our land code shall undergo a searching and thorough reform.*

(2.) "That being thus convinced of the necessity of such reform, *we earnestly deprecate all faltering legislation on the vital question*, and we hereby record our conviction that such legislation, no matter how well-intentioned, so far from allaying the universal discontent, *will intensify existing evils, and lead to a prolonged and angry agitation.*

(3.) "That *our confidence in the good sense and generous feelings of our flocks being unshaken*, we are persuaded that the immediate introduction into Parliament of a land bill framed on principles of justice to all existing rights would be certain to call back peace and a sense of security to all classes; and that *we cannot refrain from giving expression to the fears entertained by many, that should order seem to reign by the power of coercion, a branch of the Legislature which is regarded as unfavourable to popular rights* may either totally reject or substantially nullify any measure of practical utility submitted to its consideration, *the result of which we cannot contemplate without serious alarm."*

Can any one doubt, after reading these resolutions, that the Home Rulers, who attempted by odious means to prevent even the introduction of the much-needed Protection of Person and Property Bill in the House of Commons, were acting according to the wishes, if not under the direction of, the Romish prelates of Ireland? Can any one fail to note, as very significant of the kind of influence which they may be expected to exercise over those who look to them for guidance, their expression of unshaken confidence in the good sense and generous feelings of their flocks, at a time when shocking outrages perpetrated by members of these flocks have been so numerous?

We turn to another production of these prelates—their reply to the Pope's letter. Concerning the letter itself we have no wish to add anything to what we said last month. The reply made to it by the Romish archbishops and bishops of Ireland shows that we did not mistake its meaning, although carefully veiled in artful language; it is evident at least that they have understood it as we did, and accepted it as expressing sympathy with the agrarian and Home Rule agitation. It was to be expected that they should speak out a little more plainly than the Pope thought it prudent to do; and on some points they speak strongly enough.

*"The iniquitous and unjust legislation,"** they say, *"which for centuries has been rending Ireland, has brought the flocks placed under our care to the greatest want and misery. Famine periodically sweeps over our fairest districts, which naturally teem with abundance."* More follows in this strain concerning the natural fertility of Ireland, and the destitution to which its people have been reduced, of which "unjust laws" are declared to be the sole cause. Then these archbishops and bishops go on to say:—
"At present the Irish nation, rising from its lethargy in strength and power, demands the repeal of the cruel laws which oppress her, and we earnestly pray that God may bless this just uprising and bring it to a happy issue and the desired result. We must not, however, conceal the fact that, although the cause is most just in itself, occurrences which we all deplore have from time to time cast a shadow over it. But whilst we rightly denounce these crimes, and regard their perpetrators as the most dangerous enemies of their country, we cannot forget the ages of oppression and misery which have driven our people to despair of justice and equity." Thus, as lightly as possible, the murders and other crimes which have been committed in furtherance of what these prelates call the present "just uprising," are passed over; denounced, as decency required that they should be, but in a very faint way, and then immediately excused, the unavoidable reference to them being also dexterously turned to account as an evidence of the injustice and oppression of which the Irish Romanists complain. As if not satisfied with the measure of palliation already given of the excesses of those who have not followed their counsel, for which they are careful to take credit to themselves, "to confine the agitation within the limits of equity and moderation," these prelates think it needful to warn the Pope against believing all that he may happen to read about their doings in the English newspapers! "At the same time, Most Holy Father," they say, "we cannot ignore the fact that in certain journals which are published in England many statements are made which are based only on lies and calumnies, and are most unjust to our clergy and country. We earnestly beg of you, Most Holy Father, to give no heed to these enemies of our faith and race."

Dr. Gillooly, the Romish Bishop of Elphin, in communicating the Pope's letter to the clergy of his diocese, addressed to them a Pastoral, in the concluding paragraph of which he said:—

"Whilst we express this confidence in the religious and peaceful dispositions of our people, we feel it a duty to declare that, should the Government and Legislature fail to satisfy, in the present session of Parliament, the just demands of the cultivators of the soil, they should at once forfeit all further claim on restraining influences, which the hope of remedial legislation has hitherto induced a large section of the clergy to exercise in their favour."

Lord Stanley of Alderley having given notice that on February 14th he would call the attention of the House of Lords to this subject, Dr. Gillooly wrote to Earl Granville, endeavouring to show that the language he had used ought to be regarded as relating only to constitutional agitation, not to any violent and unlawful means of effecting the reform of the Land Laws of Ireland; in favour of which view of the meaning of his

* The italics in this and following quotations are ours.

words he was able to refer to his refusal and that of "his clergy" hitherto to take part in the Land League organisation or Land League meetings, "although sympathising most cordially with the people in the main objects of the Land League." It is unfortunate that Dr. Gillooly's language was so easily capable of a different interpretation.

Lord Stanley of Alderley having asked Earl Granville, as Secretary of State for Foreign Affairs, if he had brought, or intended to bring, Dr. Gillooly's language under the notice of the Holy See, Earl Granville replied that he had not done so, and had no intention to do so. This at least is as it ought to be. Nothing could be imagined more unworthy of the British Government, or more discreditable to a British minister of State, than to apply to the Pope for assistance in the government of any portion of the British dominions, or to complain to him of any acts or utterances of Romish bishops or priests. They are amenable to British law, and that is enough.

Lord Bray, a Romanist, put a question to Earl Granville in the House of Lords, in the latter part of January, about the Pope's letter to the Archbishop of Dublin, doing so apparently with the object of getting opportunity to express his desire—which it may be supposed that Romanists generally entertain, and which no Protestant ought to entertain—for some kind of diplomatic relations between our Government and the Vatican. This, he seemed to think, would help to preserve order in Ireland. We would have to pay a large price for the Pope's assistance.

Fenianism.—No one now doubts that the Government has obtained sure information of the existence of a Fenian conspiracy, thoroughly organised, and widely ramified in all parts of the United Kingdom where Irish Romanists are numerous, and also wherever they are so in the British colonies and in the United States. Those who, six or eight weeks ago, spoke derisively of a Fenian scare, have discovered their error. It is not necessary that we should repeat the rumours which have been circulated, and of which our readers must have learned quite enough from the newspapers, about apprehended Fenian attacks upon one place and another. Precautions have been adopted by Government such as certainly would not have been adopted without strong reasons for them, especially in all places where there are stores of arms and ammunition. The Fenians seem to be capable of any desperate enterprise, and as reckless of human life as the Nihilists of Russia. An attempt to blow up the Tower of London or the Castle of Edinburgh, both of which are amongst their alleged purposes, and both carefully guarded against, would be quite in their line. Their object apparently is to embarrass the Government, and make it necessary to retain troops in this country which might otherwise be sent over to Ireland to prevent or put down an insurrection. What are the relations between the Fenians and the Land League no one can at present say; unless, which is not improbable, this may be one of the things concerning which the Government has received secret information. In Mr. Michael Davitt we may see a probable connecting link between the two organisations, but that link is broken for a time.

It is reported, and is likely enough to be true, that a Fenian agent had a chief hand in stirring up the present insurrection of the Boers of the Transvaal. Hatred of the British Government and Constitution, and

the same desire to cause embarrassment to the Government which incite the Fenians to exploits of mischief in England and Scotland, would readily enough account for their planning and executing this piece of wickedness. Hatred of the British Government and Constitution is instilled into Irish Romanists by priests trained at Maynooth, and is nowhere more intense, has nowhere been more offensively displayed, than within the walls of that seminary itself.

The treasonable Proclamation to the "Men of Ireland," professing to be issued by "The Irish National Directory," which on the last Sabbath of January was extensively placarded throughout Great Britain and Ireland, is probably a Fenian production.

American Sympathy with the Land League and Home Rule Agitation.—It was to be expected that such of the Irish Romanists who have emigrated to America as still retain the sentiments which they imbibed in their youth, should manifest sympathy with the Land League and Home Rule agitation in Ireland, supporting it by all means in their power. It is probably enough true that, as has been reported, some hundreds of American Irish Fenians are preparing to go to the assistance of the Transvaal Boers. It is quite in keeping with the Fenian raid into Canada in the period of greatest Fenian activity. And when we consider how large a proportion of the Romanists of the United States are either Irish or of Irish descent, and how many of their bishops and priests are so, it is not surprising to receive such intelligence from the other side of the Atlantic, as that "the Roman Catholic Archbishop and clergy of Boston have issued an address assuring the Irish people of their moral and material support;" that the address is to be immediately followed by a contribution to the funds of the Dublin Land League; or that the Romish clergy of the diocese of Newark, New Jersey, have followed the example of their brethren of Boston. But it seems more out of the natural course of things when we are informed that a resolution expressing sympathy with "the Irish people" has been introduced into the House of Representatives at Washington; that the New Jersey Assembly "has, after considerable opposition, adopted strong resolutions of sympathy with Ireland, and deprecating coercion;" that "the Illinois Legislature has adopted a resolution of sympathy with Mr. Michael Davitt; and the Illinois Senate has passed a resolution expressing sympathy with Ireland, and declaring England's course in Irish affairs to be unjust." The gross impertinence of this interference with the affairs of another nation is such as the Americans would be very prompt to resent; Britain may afford to treat it with contempt; but the question is not altogether unworthy of consideration how it is to be accounted for. Not, we believe, by the mere numbers of Irishmen and Romanists in the United States, or in New Jersey, or in Illinois; not even by their numerical strength in conjunction with what we may call Republican fanaticism, and that power of misrepresentation in which they have no superiors; but far more by the eagerness of political parties to secure the support of the Irish vote at future elections,—the same cause which has made the power of Mormonism dangerous in America, comparatively few as are the Mormons, and has led to a toleration of its abominations which fills the hearts of the best of the American people with indignation and shame.

Ritualism.—The liberation of Mr. Dale and Mr. Enraght from prison, by the judgment of the Court of Appeal, gives no cause of triumph to the Ritualists. Judgment indeed was given against them as to the prohibition by the Court in which Lord Penzance presides of their illegal Ritualistic or Romish practices, and the authority of that Court to prohibit such practices and to enforce its prohibitions was clearly declared. And judgment was given for them as to their arrest only because of an error in the mode of procedure as to the "writ of *capias*," through some misapprehension on the part of some one as to the relations of the Court of Arches to the Queen's Bench, the Court of Chancery, and the Petty Bag Office, relations which any one may be excused for misapprehending, as the Judges before whom this question has come have differed in opinion about them. As little sympathy was expressed for Messrs. Dale and Enraght during their imprisonment, except in the columns of the Ritualistic papers, and the English press generally refused to recognise them as martyrs, so now their liberation is commented upon in terms which can afford them little satisfaction. The *Times* says:—"The two testifiers against the jurisdiction of a Parliamentary Court owe their momentary escape from its grasp to the sort of technical defect through which a fraudulent debtor might have eluded punishment;" and, "If the success they have gained in the struggle for technicalities proves anything to the public mind, it is not that justice has been vindicated by the immunity for a day or a week of two recalcitrant clergymen from a penalty they have incurred, but that the threats and injunctions, of which they have shown how difficult it is to chastise the contempt, ought to be changed for sharper and swifter remedies." The offenders being so numerous as they are, the need for sharper and swifter and less expensive remedies is certainly very great. We admire the persistency and faithfulness with which the Church Association, on behalf of the true-hearted Protestants of the Church of England, has carried on its struggle against Romish practices illegally introduced in public worship in that Church; but even if a complete stop were put to these practices, connected with and significant of Romish doctrine, all would not be well whilst the preaching and teaching of Romish doctrine was still continued; and we cannot but wish that effectual means could be found of vindicating the character of the Church of England as one of the Churches of the Reformation by expelling from it those ministers who preach and teach Romish error, and publish it in books and pamphlets, and propagate it with an assiduity worthy of a better cause.

The Pope's Finances.—"The Roman correspondent of the *Standard* says that certain non-Italian persons, feeling the strongest sympathy for the efforts which Leo XIII. has made and is making for the realisation of sundry reforms tending to restore the prestige and influence of the Church, have offered to place at the disposition of the Pontiff every year such sums as may be needed for effecting his purposes. . . . At the same time, other intelligence comes to us from the same quarter to the effect that the accounts of the Peter's Pence collections for 1880 show a great falling off. The sum collected has scarcely reached three millions of paper francs. In 1879 it was all but four millions; in 1878, it is true, the amount paid into the Pope's Treasury was even somewhat less than that which 1880 has produced. Nevertheless, on the whole, the notable

decrease is causing great uneasiness at the Vatican; and the possible results of yet further diminutions of its means of subsistence are contemplated with very serious apprehensions."—*Rock*.

Germany.—In a discussion in the Prussian Diet, on January 26th, of a motion by Herr Windthorst for the exemption of the administration of the sacraments and the celebration of the Mass from the operation of the penal clauses of the May laws, "Herr Von Puttkamer, the Minister of Public Worship, after declaring that the Government must continue to oppose the motion, proceeded to show that the statements made respecting the distressed position of the Catholic Church in Prussia were greatly exaggerated; as, in consequence of the temporary provision rendered possible by the July law for the religious needs of the population, only 3 per cent. of parishes were without curates. The Minister proceeded to declare that the Government was extremely desirous of peace, but that attacks constantly made by Catholics upon the laws of the country were not the means to attain it." Herr Windthorst's motion was rejected on February 16th. The speakers in favour of it were all Ultramontanes.

France.—The Chamber of Deputies has been much occupied of late with a Bill introduced by M. Alfred Naquet for the re-establishment of divorce in France. It might be hard to say which is most baneful to society and most prejudicial to public morality, the too great facility of divorce or the refusal in any case to allow a possibility of it. The Church of Rome, exalting marriage into a sacrament, refuses to admit of divorce in any case, even in cases of adultery, notwithstanding the express sanction to divorce on account of adultery given by our Lord. The consequences in all thoroughly Romish countries have been such as might be expected,—many cases of great hardship, and the formation of many immoral connections. Divorces could not be obtained in France before the Revolution; but by the Civil Code adopted after the Revolution, marriage was treated simply as a contract and ceased to be in the eyes of the law a sacrament; and, on the principle that all contracts not faithfully executed become null and void, a possibility of obtaining legal divorce was established. But when at the Restoration the Romish religion was proclaimed to be again the religion of the State, civil legislation was brought into conformity with the canon law, and divorce was abolished, the clauses concerning it being struck out of the code in May 1816, not because they had corrupted French morality, but through the clerical influence then prevailing. When the Revolution of 1830 brought Louis Philippe to the throne, the Church of Rome lost its absolute dominion in France, and the Chamber of Deputies sought to restore the law of divorce. Three times did that Chamber pass a Bill for this object, but as often was it rejected by the Chamber of Peers, which, consisting chiefly of the same men that had composed it in the reign of Louis XVIII. and Charles X., was resolute in upholding in everything in which it was possible the principles of the Church of Rome. Thus the reign of Louis Philippe came to an end without divorce being again made possible; nor was this done during the brief existence of the ensuing Republic; and the government of Napoleon III., anxious to secure clerical support, decidedly opposed it, although then, as now, public opinion was strongly in its

favour. Notwithstanding public opinion, however, and the very strong expression of it by the Republican press,—in fact, by almost all the French newspapers except those of the clerical party,—M. Naquet's Bill has been rejected by the Chamber of Deputies. The influence of the Government was thrown into the scale against it, a fear being expressed of its *introducing germs of corruption!*—the true reason of the Government's opposition to it probably being an unwillingness to exasperate the clerical party. That party has thus gained one victory amidst many defeats; but its triumph will probably be of short duration. A general election will soon take place in France, and, unless the clerical party shall then be more successful than at present seems likely, the next Divorce Bill will certainly be passed.

Sicily.—Divine truth has within the last four or five years made great progress in Sicily. A great blessing has attended the labours of Signor Varnier and Signor Scuderi, both formerly Romish priests, but now Protestant ministers. When a Romish priest, Signor Varnier was employed in India, and there he was brought to the knowledge of the truth and renounced the errors of Rome. He returned in 1876 to Messina, his native town, a minister of the Church of England; and, besides discharging the duties of British chaplain there, devoted himself with great zeal and energy to evangelistic work among his Romish countrymen. He was soon joined by Signor Scuderi, who, in an attempt to convince him of the errors of Protestantism, was himself convinced of the errors of Romanism. They have both borne frequent testimony that Romanism is fast losing its hold of the people of Sicily; and of this abundant confirmation is afforded by the facts which they have from time to time reported of their conversations with priests and with persons of all classes, of the interested attention with which their preaching of the gospel has been listened to in their evangelistic tours, and of many instances in which the glad tidings—perfectly new to those who heard them—have been accepted with joy and thankfulness. In a recent letter, Signor Varnier says:—

“Some good priests, convinced of the false position and errors of the Church of Rome, long for a thorough evangelical reformation of the Church in Sicily, in which, however, they cannot move, owing to their utter dependence on their ministerial office for their daily bread; from which office they can be removed or suspended at will by their bishops on the least suspicion of their uttering or entertaining views not in accordance with the doctrines of Rome. Unless, therefore, a priest has means of support independently of the emoluments of his priestly office in the Church of Rome, he cannot speak or preach, or in any way act according to his conscientious convictions, without facing starvation, consequent on his immediate suspension or deprivation. Nor will he be allowed to hold any professorship or tutorship, or otherwise earn his bread by the pursuit of such literary employment, or of a school-teacher's office, as his abilities may permit. All municipal and ecclesiastical schools and institutions are shut against him; and with the exception of those who may hold a professorship or some other employment in the Government institutions, all others would be turned out of their employment the very day they should dare protest against the Church of Rome. Strange to say, if a priest were to avow himself a freethinker, or a sceptic, or an infidel, he

would not be in the least disturbed in the tenure of his employ in any institution ; but the moment he sides with the gospel and avows himself a Protestant, though he were the most virtuous and honest man, he is turned out. This is the true but unfortunate position of the priests here, and the reason why, after so many years of liberty in this land, under the present free government, few priests have had the courage to avow and speak out the truth of their conscientious convictions. Nay, some shun inquiry, not to disturb their conscience, seeing that they have no alternative but either to face poverty or continue servants of Rome."

Surely the prayers of God's people in this country ought to ascend to Him for these poor Sicilian priests, that they may be enlightened, quickened, led to confess Christ, and enabled to commit their way unto the Lord, trusting in Him.

Portugal.—From the first number of *Light and Truth*, a monthly publication conducted by members of the Episcopalian Church of Ireland, and specially intended as a record of Reformation work in Spain, Portugal, and Mexico, we derive very interesting and very gratifying information concerning Portugal. In extracts given from a letter by the Rev. Godfrey Pope to Lord Plunket, Bishop of Meath, we read as follows :—" We have practically as much liberty here as exists at home. We can open churches and schools and advertise our services without asking leave from any one. Education is spreading much more rapidly than in Spain, and a larger proportion of the people can read and write. A conscience clause exists whereby parents who object to Romanism can claim that in the National School no Romish religious teaching be given to their children. The civil marriage of Protestants is sanctioned by law, as also a civil register of their births and deaths. . . . Fortunately for us, religious liberty has not been, as in Spain, the result of a sudden political revolution in the large towns, which desired liberty before the native mind was ready for it. Here liberty has come by slow and steady and constitutional steps, and we have therefore good reason to hope that *here* a reaction is, humanly speaking, impossible. Last winter a deputation of Protestant ministers called upon the Home Secretary here about some grievance. They were most courteously received, and told that the Government regarded them with friendly feelings and knew that they were loyal subjects. The minister concluded by expressing a hope that whenever the Protestants felt themselves under any legal difficulty they would come and tell them their case. ' We need,' said he, ' to have these imperfections in our laws pointed out to us, and you must come and do this, for thus you strengthen our hands, for you enable us to say in Parliament that these are citizens who come to us claiming their political privileges.' "

Mexico.—To *Light and Truth* we are indebted for the following extracts from an address concerning the Protestant Church in Mexico, delivered at New York, October 13, 1880, by Dr. Lee, Protestant Bishop of Delaware, and from a letter on the same subject by Dr. Gore, an American physician.

Bishop Lee says :—" The Constitution of Mexico tolerates all religions, and the law protects them as it does here. But the outbursts of fanatical bigotry cannot be prevented ; and while the priests, especially in remote towns, are stirring up the passions of the people, there will be more or

less exposure to such atrocities as have been experienced in the whole history of this mission. The last which we have to lament was on September 29, 1878,* when a little congregation was assembled at Atzala, in the neighbourhood of Puebla—Puebla being a great seat of Romish power and fanaticism. This little congregation, assembled there on the Lord's Day, were assailed by a violent mob who were urged on by a priest. They did not resort to carnal weapons in their defence. When they heard the mob at the door of their church, they kneeled down and committed themselves to God in prayer. Over twenty of these poor worshippers, whose only crime was seeking to worship the Father as we worship Him through Jesus His Son, shed their blood on that occasion; over twenty of them fell victims to this outburst of fanatical fury, and the bells of the village church were rung in honour of this triumph. So that there are 'many adversaries,' and one of these adversaries is the hostility of the Roman Catholic Church—manifested not so much legally as illegally and by violence; and it is also manifested in other ways—in the social ostracism of any person who has any consideration or property, and in regard to those who have no property, the poor and the labouring classes, cutting them off from their lines of employment, and reducing them as far as possible to poverty and starvation. So it is not only life that is jeopardized when a man embraces the reformed faith there, but the means of providing for the support of his wife and children as well as his own daily bread."

Dr. Gore says:—"The Christian work in Mexico I found to be far more important, more real, and widespread than I had any idea of from the reports regarding it I had heard. During my residence in Mexico I repeatedly attended the services at the churches of St. Francis and San José de Garcia, and invariably found them well attended. The clergy at the front of that Mexican Church are men of thorough Christian faith and piety. Among its members I found the most devoted Christians. It is a singularly active church in its Christian labours, and is educating a large number of children in its church schools, and preparing many of its young men for the Christian ministry. The thoroughness of Christian life and purpose, the absorbing interest in Christian work, the consistent examples seen among its active workers, all reveal the deep faith in Christ of this Mexican branch of the Church. Many of its members have died a martyr's death for faith; yet the survivors have not retaliated, but, on the contrary, have shown the most thorough Christian spirit in meeting the persecutions they have undergone. This church has firmly sustained the purity of the Christian faith and a high tone of morality and virtue in its communion."

II.—LETTER OF RECANTATION OF A CONVERTED FRENCH CANADIAN PRIEST.

THE following letter of a converted French Canadian priest illustrates the work of God which is going on among the Romanists of Lower Canada, and brings under our view an instance of the blessing which has attended the ministry of Mr. Chiniquy. It will also be found interesting for the insight it gives into the state of the Romish Church in Canada

* The atrocity perpetrated at Salatitan (see *Bulwark* of January 1881, p. 3) had evidently not yet become known to Dr. Lee when his address was delivered.

and the United States, and the character of the Romish clergy in these countries.

"To His Lordship, ED. CHAS. FABRE,
R. C. Bishop of Montreal, Canada.

"St. Ann, Kankakee Co., Illinois,
"September 13, 1880.

"MY LORD,—It is now fourteen years since I was ordained a priest of Rome by Bishop Bourget. I will never forget the solemnity of my thoughts nor the sincerity of my faith, when I prostrated myself at the feet of that dignitary representing the Church of Rome.

"I then sincerely believed that that Church was Christ's Church. But my God, in His great mercy, has since in many ways opened my eyes, almost in spite of myself, that I might see my terrible mistake.

"When the first rays of light came to me I shut my eyes and believed my superiors, who told me that these lights were the deceitful lights of the enemy of souls. But every day brighter lights and new experiences were shaking my faith to its very foundation. For instance, it became very soon evident to me that very few, if any, priests or bishops believed in the new and ridiculous dogmas of the Immaculate Conception or the Infallibility of the Pope.

"Those novelties were evidently thrown to the ignorant multitudes of Rome, only as new dolls are given to the children to amuse them when the former ones are grown old and out of fashion.

"Auricular Confession appeared to me more and more what it is in reality—a snare and a school of perdition to the priests and their fair penitents.

"I was more and more every day the witness of an unspeakable moral degradation and corruption in the lowest ranks of the clergy, and of an unbearable impudence, avarice, insolence, gluttony, villany, and heartless tyranny among the bishops.

"One day I was overwhelmed and beside myself by the infamies, the acts of hypocrisy, the gross lies, the absolute want of Christian principles, in priests whom I had at first thought respectable, among bishops whom I had been taught to consider the ambassadors of Christ. I thought it was my duty to write to the Pope and tell him what was going on in his Church of Canada and of the States. But my letter was probably thrown into the Pope's basket, for the only answer I received from Cardinal Di Pietro was, that it would be forwarded to Cardinal Nina, Secretary of His Holiness, who despatched the whole thing to the moon.

"It was then that the saving light which had prostrated Saul of Tarsus to the ground, and the words which had troubled his false security, came to me with an irresistible power. Day and night my conscience was troubled with my dear Saviour's complaint, 'Why persecutest thou Me?'

"Every day it was more and more evident to me that a Church where infamies which would have made the people of Sodom blush, and acts of tyranny which would have puzzled a Caligula, were of daily and unchecked occurrence, could not be the Spotless Bride of the Lamb of God.

"But where was that Church which Christ had established? What had I to do, where had I to go, to find out that Church which is the only Ark of salvation? God only knows how many times, in those days of anxieties, I cried to Him, with Saul of Tarsus, What must I do?

"In one of those days of unspeakable anguish, I met in Detroit (Michigan) a true servant of God, the Rev. Mr. Des Roches, who told me

that the great apostle of temperance of Canada had prepared in his house an asylum for the priests of Rome, whose eyes, like mine, were beginning to see the light, and whose shoulders could no longer bear the heavy and ignominious yoke of the Pope.

"I immediately wrote to him, to ask him if he would have the kindness to give me the hospitality of his house and the help of his long experience in my perplexities.

"His kind and fraternal answer came to me as the oil and balm poured on the wounds of the Samaritan whom the *thieves* had left bleeding and bruised on the road to Jericho.

"The days I have passed with Mr. Chiniquy have been days of prayer, study, and meditation of the Holy Scriptures, such as I have never had before.

"Would to God, my Lord, that you, with all your priests of Canada, could come and pass a few weeks, as I have done, in that beautiful home which Mr. Chiniquy has prepared for the converted priests, in the peaceful solitude of St. Ann, Kankakee Co., Illinois.

"Suffice it to tell you, my Lord, that by the great mercy of God the result of those prayers, studies, and meditation is, that I have given up the Pope for Christ. I have exchanged the lying traditions of Rome for the simple and pure Gospel of Christ. I have for ever gone out of the Church of Rome, supposed to be founded on Peter, to belong to that universal and really Catholic Church, which has no other fundamental and corner stone but Christ. Praying our merciful God to grant you and all the priests of Rome the same favour, I beg to remain,

"My Lord, yours truly, A. P. SEGUIN.

"P.S.—I respectfully request all the American press, both of the States and Canada, to reproduce this my letter of recantation.—A. P. S."

III.—ROMISH BAZAARS.

From St. George's (Edinburgh) Parish Magazine.

"Surely in vain is the net spread in the sight of any bird."—PROV. i. 17.

IN common with many others I have watched with great concern the recent rapid extension of the Romish Church in Scotland. In our very midst that Church has once more shot up into visible and practical importance. Retreating from Italy, losing hold even of Spain, which has been so long exclusively its own, it is undeniably aggressive in Britain; and in that portion of Britain to which we belong—the very stronghold of Protestantism, as we call it—it is year by year gaining considerable ground. The numbers of its adherents have so multiplied as to permit the re-establishment of the hierarchy, with which our forefathers imagined some three centuries ago the country had parted for ever. Sees, prostrate since then, are now restored; churches and schools, convents and monasteries, are rising as by magic in the very land which, more fiercely than any other, revolted from Romish control. By the very weight of its solid vote, Romanism is able to make a very ominous impress upon the conduct of all our elections; while the wealth, and position, and social influence of many of its supporters tend every day to make it, if not a popular, yet a fashionable religion. Unmistakably, all thinking people must regard these phenomena with more or less anxiety,

and will consider it a duty to discover, if possible, the explanation of them. If not of our own accord, then by the very logic of events, we will be forced to inquire, "Stands Scottish Protestantism where our martyred ancestors placed it? or if not, then toward what destiny is it moving?"

I wish to remark that, while the rapid growth of Romanism may be matter of regret and even of alarm to all sound Protestants, it ought not to irritate or incense them against Romanists themselves. The increase of Romanism in Scotland is very largely due to Irish immigration. To some extent it is also due to the conversion, or perversion, of Protestants. Wherever these conversions have been honestly brought about, Protestants have no reasonable ground of offence against them. Nor can they blame Roman Catholics for being too zealous propagandists. In this matter they are simply doing their duty according to their light. One of the first obligations resting upon a Christian is the propagation of his faith; and Roman Catholics, in labouring to extend their Church, are simply doing what Protestants are expected to do with their own. So, instead of denouncing Romanists for their ever earnest propagandism, our Churches would do well in directing the vials of their indignation upon the lack of zeal displayed by their own members. Given a dozen enthusiastic men fervently supporting even a bad cause, and a thousand indifferent men apathetically maintaining against them a really good one, no one can have any doubt of the issue. The victory will certainly be on the side of zeal, be the cause which it supports bad or good.

The most alarming symptom of our present condition is not the eagerness of the Romish propagandists to push their cause everywhere and by all means in their power; it is the great indifference of Protestant people as to the increase of Romish influence in the country. Among Protestants of all denominations there is largely spreading a spurious toleration, which Rome in every age has known how to use for its own advantage. It is certainly good to be tolerant. To be wisely tolerant of Roman Catholics is simply a Christian duty. We have ill learned the lessons of the Reformation if we cannot allow for and respect a conscientious dissent. Any intolerance that prevails amongst us is something which has continued in us from the Romish Church. It is among us as a survival of a lower state, a stain and rag of the old house of bondage. But toleration is a duty which we owe to men, not something which we extend to principles. And toleration must never be confounded with indifference. It is very easy for one to respect another's creed who has no conviction of his own. His pseudo-liberality has nothing to do with love of truth, but proceeds from lack of interest in it. It is to be feared that our Protestant toleration has in many cases reached this point. It is not the result of an intelligent comprehension of the relative strength of Romanism and Protestantism, or of the questions at issue between them. It springs from downright indifference and *laissez-faire*, or from the desire to be popular with all classes. Any way, we are no longer Protestant, in that we are ceasing to protest. We are tolerating not the men only, but the whole system. We are not only recognising Romanism, we are fostering and encouraging it. We are conceding upon all sides almost everything it asks, without seeing that our concessions are invariably used as a vantage-ground from which to present fresh demands. By and by, stronger and bolder grown, it will ask no further concessions, finding itself sufficient to assert the ascendancy which it has all along coveted.

One of the proudest boasts of Romanism is that it is generally able to gain its end by Protestant means. The best instruments which Rome can employ for the furtherance of its designs are often those furnished by Protestant hands. . . . Religious equality, again, is a flag which, on the proper occasions, Rome can unfurl as well as any Liberationist. Indeed, in a free land like ours, it is the best one under which to advance her own domination. Relying as much upon our toleration as upon her own astuteness, she reckons upon our not perceiving, or not remembering, what inevitably results when her coveted domination is secured. She will cry liberty of conscience as long as it is necessary to gain her end, but when that end is once gained, or when a spring forward and upward is open to it, she will fiercely and relentlessly crush the liberties of the simple ones that served its uses. For Rome to cry equality is pure hypocrisy; when her advocates shout for liberty, it is domination which they mean; for wherever and whenever Rome has had the chance, she has strangled freedom and equality. Her unswerving aim and persistent effort is to subordinate all peoples, governments, and individuals to the supremacy of the priest. Her past history, her present influence in countries where she is only powerful, and not yet in the ascendant, all caution the defenders of civil and religious freedom not to trifle with Rome. Concessions made to her in the name of religious liberty are gross political blunders; for Romanism is not a Church to which the principles of religious liberty can be applied. It is more a great political confederacy, acting in the interest of a power external to the nation and hostile to its aims. "It requires to be held in check by law, not because its tenets are not true, but because its heart is not to be trusted; not because its creed is a corruption of the faith, but because its tendencies are inimical to freedom; not because it ignores or tramples on other Churches, but because it is a power dangerous to the State." * Every concession to Romanism is in the direction of curtailing Protestant freedom. What might be conceded to those who respect the rights of conscience in others is surely very foolishly granted to those who aim at infringing our own liberties. Surely they who deny the rights of others, by so doing repeal their own.

When Romanists solicit Protestant aid for what they call a non-sectarian object, they rely—shall we say plainly?—upon Protestant gullibility. We may as well expect the lion or the tiger to be non-carnivorous, as Romanists to be non-sectarian. Upon occasions the lion may eat bread, and the tiger lap milk, but flesh and blood are their natural food; so Romanism is essentially sectarian, whatever its occasional profession may be. Of course the object may be non-sectarian, but it is very different with the means by which it is to be realised. For example, the education of poor ignorant children is a non-sectarian object, provided the children to be educated are chosen without respect to creed; but the only mode in which Romanists will permit this to be done is by Romish teachers and instruction in Romish doctrine. Hospitals for the relief of disease and distress are non-sectarian in their objects, provided Protestant and Romanist alike can take advantage of them. But they are manifestly sectarian when the Protestant can only have their advantages by submitting to Romish government in them. So Homes for Friendless Girls and Houses of Mercy for fallen ones may be called non-sectarian charities in respect that Protestants may enter them;

* Dr. Binney of Weighhouse Chapel.

but once admitted, the sectarianism will manifest itself in the modes by which their internal economy is administered. That is precisely the fallacy by which some charitable Protestant ladies were perhaps induced to give their names as the patronesses of a recent Romish bazaar. Impressed with the worth of the object, which, ostensibly at least, was beyond all contradiction a good one, and haply inclined the more to help a good cause that Romanists seemed to be growing liberal and tolerant at last, they lent their names and their influence to make it a success. We cannot in charity imagine that they could see they were simply laying a trap in which Protestant girls and others might be caught and perverted for Rome. Yet I believe that was really the work they were ignorantly aiding. They were helping to erect places in which the needy and friendless and helpless might be won from their fathers' faith, yea, turned out as active propagandists of Rome in the Protestant homes and families in which they may afterwards be engaged as servants. All this, I grant, may be a good object for Romish ladies to encourage; but it is a bad one for Protestant ladies to help on, unless, convinced that Romish ways are better than Protestant, they mean forthwith to walk in them themselves. Surely it is wrong to put that as a temptation in another's path which we ourselves would avoid. Surely it is wrong to subject friendless girls to a system which we protest against as pernicious for our own girls. I don't suppose that one of these ladies would ever dream of sending her children to Romish schools or Romish asylums. Yet that is what they are assisting to do in respect of the unprotected children of others. Surely, while giving them credit for good intentions, we have a right to challenge their consistency. The institution which they so helped to found, though unquestionably charitable, is a Romish institution from foundation to roof. It will be presided over by Romish priests, will be served by Romish nuns and sisters, and regulated by Romish ways and rules from the very first. Protestant girls may enter it, but only to be compelled to live as Roman Catholics, or to be operated upon by Roman Catholic influence till they come to live so by their choice. "Surely" then, "in vain is the net spread in the sight of any bird," unless it be a very silly one. As a Romish charity it demands the support of all good Romanists; but as a *non-sectarian charity*, all good Protestants would have acted wisely had they given it a fair field and no favour.

ARCH. SCOTT.

IV.—THE POPE AND IRELAND.

IT would appear from the letter of the Roman correspondent of the *Daily Telegraph* (December 16), that an intimation was indirectly conveyed to the Pope, complaining of the encouragement given to the revolutionary agitation in Ireland by the articles published in the Papal organs, the *Aurora* and the *Voce della Verità*. An official *communiqué* immediately appeared in the *Ossevatore Romano*, condemning "the employment of anarchical and unconscientious means, *even in defence of legitimate interests*," and the Roman correspondent of the *Times* (December 26) explains that the publication of this *Note* was occasioned by the "feeling of how serious would be the consequences to Roman Catholicism in Great Britain should Leo XIII. be supposed to favour the movement in Ireland." This *Note* has been followed up by the publication of a letter from the Pope to the Roman Catholic Archbishop of Dublin, in

which Leo XIII., while extolling the obedience of the Irish to the Holy See, and their possession of "*all other virtues*," warns them against the use of means "not sanctioned by law" for the attainment of their ends. This letter seems to have effected the object in view. In the House of Lords on the 14th ult. Lord Brayne, a Roman Catholic peer, asked "whether the Government had any information respecting a letter said to have been addressed by Pope Leo XIII. to the Archbishop of Dublin on the present state of Ireland; and whether they could state if it was probable that this document would shortly be published. He added that in the opinion of many persons entitled to respect, this miserable agitation in Ireland would have been kept within infinitely small proportions, or entirely crushed in its commencement, *had the diplomatic relations which previously existed between the Court of Rome and this country been still continued.*" To this query the Secretary of State for Foreign Affairs answered: "I believe the letter of Pope Leo XIII., showing a great interest in the present state of Ireland, and giving, as it seems to me, *excellent advice in the interest of religion and morality to the (Roman) Catholics of Ireland*, and which appeared in the Roman newspapers *Ossevatore Romano* and *Aurora*, to be authentic. I can give no opinion as to its probable publication in this country; that must depend upon the Court of Rome and the (Roman) Catholic Archbishop of Dublin" (*Times*, January 15).— It is to be deeply regretted that Lord Granville should in any degree have recognised the right of a foreign power to intervene at such a moment in the affairs of Ireland, or to interfere at all in the government of this kingdom. The example set by Leo XIII. has not been lost on the Irish bishops, who audaciously threaten ulterior consequences if such measures as they advise for the settlement of the land question be not implicitly carried out. The *Weekly Register*, January 15, states: "Lest it should be thought that either the Archbishop of Dublin, or Leo XIII., are unmindful of what justice demands, we add the Archbishop (M'Cabe's) words, in his letter referring to the land question. He says 'that half measures would do incalculable mischief; that if this opportunity were lost, and if the people were handed over to the extreme section of the Land Leaguers by a half-hearted attempt at legislation, the results would be disastrous. *If the reform of the Land Question should prove to be a delusion, he and others might be grieved to hear of popular excesses, but he feared they must regret them in silence.*'" The Romish bishops, as a body, in resolutions which will be found in the outer sheet of the *Monthly Letter*, have thought fit to reiterate these intimations. It may well be asked how far are these utterances calculated to allay agitation. No direction is given by either Pope or bishop to the people, whom they claim as their own, that they should pay their debts, neither has the Land League since received less support from the Romish priests. The *Weekly Register*, January 8, states that fifteen priests were present at the recent meeting of the League at Carlow; other similar meetings that have been held have been presided over and supported by the priests. It was also at the Roman Catholic chapel that the labourers of Mr. Bence Jones received their orders to Boycott their master. It was at the Roman Catholic chapel that the Rev. Canon Fleming was denounced; and the Roman Catholic priests still march at the head of the tenants to give in their ultimatum to their landlord. At a Land League meeting held on 26th December at Rower, Kilkenny, the Rev. Father Furlong denounced

the Irish judges as having "profaned the sanctity of the seat of justice by the fiery fury of the partisan, and the cold-blooded malice of the traitor" (*Universe*, January 1). And the Rev. Canon Doyle, in a letter published in the *Wezford People*, December 4, writes under the heading "*Settling Accounts*" :—"Boycotting is a terrible weapon. It can be carried and made use of without Government license. A weapon so destructive must be used with caution. But I say to the farmers, tradesmen, and labourers, you have at your disposal a power better than an army of two hundred thousand men. It does not require pay, clothing, nor support. Carefully examine in country and town who is your enemy—who is passively indifferent to your grievances or actively opposed to their redress. Don't touch him, but Boycott him. If he be a shopkeeper or publican, pass by his door as if the house were infected with a plague. If he be a farmer, let no one work for him. Let the labourer quit his fields, the carpenter throw down his tools, and the smith turn him out of his forge. Should he have a newspaper, refuse to subscribe; destroy it whenever you meet it. Should a stationer attempt to sell it, by all means Boycott him. Adopt this course, and believe me your enemies will grow 'few by degrees and beautifully less' in quite a short time."—The resolutions of the Roman Catholic prelates above referred to denounce "faltering legislation in dealing with the land code," but all condemnation of these priestly Boycotters is absent. The fact is that the Irish priesthood support this revolutionary movement, and upon the evidence of Mr. Dillon, M.P. for Tipperary, "fully one half of the (Roman Catholic) priesthood of Ireland are enrolled among the League. Three-fourths of the Irish bishops had given assurances of their warm approval of the movement, while most of the other prelates had stated that they encouraged it" (*vide Mr. Dillon's speech in the House of Commons, Times, January 25*).—*Protestant Alliance: Monthly Letter*.

V.—THE SECRETA MONITA; OR, THE JESUIT'S PRIVATE INSTRUCTIONS, &c.

(Continued from page 49.)

CHAPTER III.—*How we are to deal with persons of great rank that are not rich, but have great power in the commonwealth, that we make our advantages of their credit.*

IF they be secular lords, we must, under the protection of their assistance and kindness, carry any process against our enemies, and make use of their partiality to hook in houses, villages, gardens, quarries of stone for building, especially in the towns where we have colleges, *always purchasing under a strange name of some confidant of ours.*

We must be very careful to uphold the bishops' and parishioners' revenues for us; lest they should hinder the exercise of our functions, where they have to do. For in Germany, Poland, and France the bishops have great power, and can with a great deal of ease obtain from their prince any convenience for us, as monasteries, new erected parishes, the privilege of serving at certain altars, places devoted to holy uses, and other things, which must be facilitated by stopping the seculars' mouths with some small consideration. Besides, we may transfer to our own use what foundations we please where Catholics and heretics inhabit together.

These bishops should be made understand that, besides the meritoriousness of the act in such a case, they will reap a great benefit; whereas the secular priests and the monks would pay them with nothing but a song.

They ought to have immortal praise, for their zeal in so good a deed, that are the cause of our getting into the foundations of some seculars and canons, which may be effected with ease by the assistance of these bishops.

We must see, that when the bishops and princes are founding any colleges, we have a perpetual license conferred upon us to assist the vicar of the parish churches in the cure of souls; and that for some time the superior be a parishioner himself, so as to have the church wholly at our dispose.

The bishops must be persuaded to build us colleges in those universities that are our enemies; and where the Catholics or heretics hinder us from having any foundation, and that as well there, as in any other great town, we may have liberty to preach.

When there is any design of canonising one of our order, the business must be followed by letters of grace from great men to his Holiness. If occasion so require that the princes must appear in person to solicit, we must look to it that no regular go along with them, or attend them, with whom we hold not correspondence for fear they steal away the prince's affection from us, and procure our colleges where they have anything to do already to be joined to them to our prejudice. Therefore when any person of quality comes within our walls, we must treat him with all modest respect and show of piety.

CHAPTER IV.—*The duty of chaplains and confessors to princes and great lords.*

That princes and other men of degree may be fully satisfied that our whole design is the great glory of God, which our society has chosen for their particular cognisance, we must pretend all the resolution and sincerity in the world, and afterwards try how pliable they are to our instructions, not all at once, but by degrees screw ourselves into their politic concerns of government and revenue. To arrive thus far, we must often inculcate that they ought not to confer honours, charges, offices, or other preferments, but upon such as are able, and of integrity, and that have merited by some noble service. Make them sensible how great a sin it is to do the contrary, *always dissembling our intention to meddle in anything of that nature, protesting against it with all asseverations, making it only a case of conscience, in the station we are to speak the truth.*

If then the prince be put to a stand what to do, he must be told what endowments and capacity they ought to have who are to fill up such or such places, and how they ought to demean themselves. *We must suffer none to come in that are not of our intimates.* Therefore let the prince hear again and again, that to employ men of integrity and good lives will be highly for his honour, absolutely necessary for the maintenance of true religion and the good of his people, *which persons must never be recommended by any we are not sure of, but by some of our fast friends.* Thus we shall strike up a mutual obligation, and be more cheerfully served upon all occasions.

The confessors and chaplains must get out of our friends what lands or money the eminent men have, whether virtuous and bountiful, and be

sure to keep a catalogue of their names, and neatly recommend them to the prince, that so the way may be laid out for preferment, when any falls worthy of them. *But they must mark out those in the first place that by confession they discover to be well inclined to us.*

Above all, they must be sure to handle princes and others with all easiness and satisfaction, and *not to press them too much in their confessions or sermons.* They that retain to princes must have very little money, and be mean in their furniture, contenting themselves with some poor little hole, as in appearance the most mortified persons, and avoid the suspicion of flattery. *For by such discreet carriage they may prevail easily with the prince to do nothing in church or state without their advice.*

All diligence must be used to get the names of all the officers of state to change or continue, as shall be thought most expedient, *but without giving ground to suspect the removals come from us.* And this must be brought about by some of our friends that are near the prince, who may effect it without mistrust.

CHAPTER V.—*What must be done with those orders that comply with ours and by that means often get what should otherwise have fallen to our share.*

We must digest this sort of people, as a medicine for a mad dog; and therefore, to remedy the mischief as much as in us lies, we must possess any prince that will give us the hearing of the perfection of our order above all the rest, and that if the others seem to excel us in the strictness of discipline, yet ours in the whole is the most glorious star in the Church's firmament, and the *rule of other orders is wholly directed by ours.*

We must lay open the defects of other orders, and show how they that concur with us in the same design come far short of us in the performance.

We ought to set ourselves chiefly against those orders that ape us in the education of youth, principally in those places where it depends upon our credit, and where good advantage may be made.

Such orders must be represented to the prince as contentious, and apt to cause tumults and seditions.

The universities must be made believe that those other orders are like to prove much more pernicious to them than ours. And if such chance to have letters recommendatory from the Pope or cardinals, we must procure the prince to mediate on our behalf to his Holiness, that we may produce more authentic authority for ourselves.

We must get the good word of the inhabitants of the town where we have colleges, to confirm the excellency of our institution, uprightness of our conversation, and incomparable method of teaching scholars.

Besides, it must be suggested that the opening a diversity of schools will be liable to breed opposition and tumults, especially if under the tuition of several orders.

All possible industry must be used to make our studies flourish and win applause, giving proofs thereof to prince and people.

CHAPTER VI.—*How to procure the friendship of rich widows.*

For this purpose must be called out some of the fathers of the liveliest fresh complexions and of a middle age. These must frequent their houses,

and, if they find a kindness towards our society, impart to them its great worth. If they come to our churches, we must put a confessor to them that shall persuade them to continue in their widowhood, representing to them that great pleasure, delight, and advantage will accrue to them by remaining in that state ; and this they must be assured of and promised eternal reward, and *that this only thing will exempt them from purgatory*. Set them up a little chapel and an altar neatly furnished, the minding of which may put the thoughts of a husband out of their heads ; for the better effecting of which frequent masses must be said there and exhortations given. To facilitate the business, they must be induced to lessen their family and take stewards and other officers at our recommendation, and place some of our creatures about them in the house. So that by degrees, having got a perfect knowledge of all the circumstances of their concerns, and their devotion to our society, we may at last place what officers we please about them. The first thing that their confessors are to do is to get into their counsels, and to let them understand how necessary it is *for the good of their souls* to give themselves wholly up into their hands. They must be advised to receive often, to assist at divine service, to repeat the litanies over, to take a daily examination of themselves ; and their confessors must assist in choosing out some men and women saints for their tutelaries, especially recommending the founder of our order. Let them be exhorted to make an entire confession, that, knowing their faults, humours, and instructions from beginning to end, it may serve them as a direction to bring them about to our purpose.

Twice or thrice a week must be given them a lecture in commendation of a widow's life, and how many thousand vexations and charges a second marriage incurs.

Being thus induced to continue in their widowhood, presently they must be put upon entering into some religious order, not in a cloister, but after the manner of *Paulina*. Thus when they are caught in the vow of chastity, all danger of their marrying again is over. They must then be earnestly pressed not to admit young people into their court, such as are given to courting ladies, play, music, or poetry ; that they avoid much company. But let all this be done with such moderation as may prevent any complaint of our rigour towards them, for fear of a just repriment.

All presentations, chaplains, and the like in their gift, must be disposed of by us. By this we shall insensibly get ground upon them, persuading them to deeds of charity and giving alms, without which they can never gain the kingdom of heaven. Always provided they never bestow any charity without the advice and consent of their ghostly father ; because it is very material to be assured upon whom or how a charity is placed, to make it acceptable to God. For they must understand that alms ill-bestowed will do hurt rather than good ; and if they do not believe how much it contributes to the expiation of their sins, they must neither be allowed so much liberty nor liberality.

CHAPTER VII.—*How to keep widows to ourselves, so far as concerns the disposing of their estates.*

Widows must be frequently minded of continuing in their devotion, of performing charitable offices—to let no week pass without doing some good work of their own voluntary motion to the honour of the Holy

Virgin, cutting off all superfluous expenses and distributing something extraordinary to the poor and the churches of Jesus Christ.

Now if, besides this general good disposition, they give any testimony of a particular bounty towards us, whether by any great sum of money or otherwise, we must make them entire partakers in the merits of our company ; and to set the better gloss upon it, let it be confirmed by the provincial or, if need be, by our general.

If any of our widows break the vow of chastity, they shall be shrived by these confessors twice a year, with a renewing of their vow, that the freshness of the memory of it may oblige them the more to us. And upon the day of their reconciliation they may have leave to recreate themselves with any civil divertisement.

It must be proposed to them to live after our rule ; and, if they think fit, that all their attendants and domestics do the like.

They ought to be persuaded to come to confession every month, as well upon the feasts dedicated to our Saviour as those to the Holy Virgin, the Apostles, the patron they have made choice of, and principally St. Ignatius and St. Xavier.

Place syndics with them to have an eye upon both men and women in their court, and to discover their miscarriage, for our better information, but not to take any notice of the widow's vow of chastity.

The domestics must be forbid to look scornfully or talk of things behind people's backs, which grow ordinarily into contempt. And therefore offenders in that kind to be severely chastised, or else by the widow's leave turned out of doors.

These widows must be served by civil maids of our recommendation, such as have skill in working ornaments for our churches, which may be a means to give these ladies a pious divertisement.

We must place a governess over these maids, of our own choosing, that may keep them constantly at work and have a strict eye over them.

Visit the widows as often as we may be welcome ; entertain them with pleasing discourses and godly stories, and keep up the cheerfulness of their humour, and never be too severe with them in confession, lest they take a disgust at us—unless there be no hope left of making any advantage of them.

We must comfort them and advise them to go often to confession, that in reliance upon this consolation they may be wholly ours, body and goods.

If there be any hopes of frightening them into good nature, we may be a little rough with them ; but a confessor must do this with great caution, and not before he hath consulted with the superiors.

It is of great importance for gaining a widow's friendship to give them a particular privilege of coming into our colleges upon some solemn performances, as the acting of a tragedy or such like ; and not to let them go abroad in extreme cold weather ; and to dispense with their fasting or wearing sackcloth, which may be taken off by alms. That thus they may be satisfied we are not less solicitous for the health of their bodies than their souls.

We must hinder them, as much as in us lies, from going to the churches of other orders upon their festival days ; and convince them that all the indulgences of other orders are comprised in ours.

Let them be as *sensual* as they please, provided they are *liberal* and kind to our society, and handle the matter so as not to give scandal.

When they are in consideration how to dispose of their estates, they must have laid before them the perfection of the saints who have forfeited their blood, parents and friends, and cheerfully relieved the poor members of Christ. Here it is that we must represent that Crown they shall receive if they give themselves and theirs up to us.

To induce them the more willingly to this mind, we must let them see the 123 Articles in the fourth chapter of *our Constitutions* (*App. Note A. 7*), that by this means they may be informed of the drift of this perfection, and be weaned from that fondness after their relations, so that their whole affection may be set upon the glory of God, by the advice of their ghostly father; who must therefore lay home to them the great hazard of death worldly grief carries along with it, which does constantly attend the too great tenderness for near kindred.

The escaping of this danger wholly proceeds from that sincere resignation of themselves up into our hands, which nevertheless was wrought by our importunity—a thing all other orders are strangers to; then tell them of others who for this only act of resignation have obtained the kingdom of heaven; and that they may one day be canonised, if they will be diligent to prosecute so glorious a design; promising them, moreover, under the seal of confession, that they shall be sure of our interest with the Pope for the effecting of it.

When therefore the widows are ready to put their estates into our hands, and to give themselves up to the direction of their ghostly father; to avoid clamour and opposition, they must immediately confirm this conveyance, if they be willing, and that they are fully persuaded that such counsel comes from God, the Protector of widows, who has greater care of their souls than of their bodies.

They must be likewise possessed that God takes great pleasure in good works, and alms bestowed upon religious orders and such poor people as give themselves up to devotion.

And this advice their confessor must give them, letting them understand that a cheerful giver is a delight to God when he acts within the bounds of obedience, which is the sister of humility. But they must be sure, when they determine any charity, to give an account to their confessor, that they may add, retrench, or alter, as he shall think fit.

Above all, they must be forbidden the visiting of other orders, lest they entice them away from us; for generally their sex is inconstant. They must therefore be made see, that our order is superior to all the rest, more necessary to the Church, of greater reputation in the cities, and has greater interest with princes, so that it will be impossible for them to make a better choice. For the other monks have none of these advantages, nor ever look after the salvation of their neighbours, being generally ignorant, dull, heavy, sottish fellows, that mind nothing but their bellies and voluptuous living.

When we have not a good store of money and other things out of our widows, for fear they should take a freak to marry again, we must put discreet confessors to them, who will take care that they assign us pensions and certain tributes or alms, to help to pay the yearly debts contracted by our colleges and professed houses, particularly those at *Rome*,

and such colleges where the poorer sort of our order study, as also for the re-establishing of novitiates who have long since been dispersed.

Dispose them to lay out a good sum yearly for the buying of chasubles, chalices, and other accommodations for altars.

Before a widow comes to die, if she have not left us to be executors, for fear of displeasing her friends, want of affection, or any other cause, let her be acquainted with our poverty, the number of our new colleges not as yet endowed, the zeal and numerousness of our order, the great want our churches are in, and advise her to finish those buildings of our colleges which are left imperfect, and to be at the charge herself, for the greater glory of God, of erecting temples, refectories, and other foundations of which we poor servants of the Society of Jesus Christ stand in need. And let all this be done warily and with despatch.

After the same manner must we treat princes and other benefactors that have raised us any great structures or founded any place. First let them understand that these good works are consecrated to eternity, that they are the true model of piety; that they are those we make a particular remembrance of, and that they have their reward in the next world.

But if they object to us that Jesus Christ was laid in a manger at His birth, and that He had not where to lay His head, and therefore we who are in a more particular manner His companions ought not to enjoy the perishable vanities of this world, then must it be pressed home to them that, indeed, in the beginning the Church was in that condition, but that now, by Divine Providence, she is become a monarch; she was then but a broken, rejected stone, but is now grown into a high rock.

(To be continued.)

VI.—ITEMS.

BIRMINGHAM CHRISTIAN EVIDENCE AND PROTESTANT LAYMEN'S ASSOCIATION.—On Saturday evening (Jan. 29) the tenth annual meeting of this association took place at the rooms, Needle Alley; Mr. Joseph Woodroffe presiding. The Hon. Secretary (Mr. T. H. Aston) read the annual report, which, after expressing thankfulness for the varied opportunities afforded the committee for the extended operations of the society in the town and neighbouring localities, proceeded to summarise the work of the past year. The library had been increased by over 400 volumes, and the thanks of the committee were tendered to several donors. The balance-sheet was read, showing an increase in the number of subscribers on any former year, the receipts amounting to £142, 19s. 3d., leaving a balance of £4, 15s. 2d. due to the treasurer, after the payment of the year's expenses, which included an outlay of over £20 on the library account. This the committee considered very satisfactory, considering the continued depression in trade. On the motion of the chairman, seconded by Mr. Russell, the report and statement of accounts were received and adopted. The election of the committee followed, and several speakers expressed much satisfaction with the unostentatious labours of the society. Councillor Whateley, in proposing a vote of thanks to Mr. T. H. Aston for his continued services as honorary secretary, complimented him on his constancy in active effort in connection with this and other useful agencies. Mr. T. Langley seconded the resolution, which was carried; and

in reply Mr. Aston expressed his intention to continue to act independently and fearlessly at all times, notwithstanding the adverse criticisms to which he was often subjected by men who placed politics before principle. Several hymns were interspersed with the addresses. Votes of thanks were given to Mr. E. W. Thurston, assistant honorary secretary, and the chairman. —*From the Birmingham Christian News, Feb. 1, 1881.*

THE JESUITS.—We observe that Dr. Wylie has just issued a new work on the "Society of Jesus." The little volume embraces the whole subject—the personal history of their founder, Loyola; their drilling and organisation; their theological and moral maxims; their plots against kings and nations, and more especially against the throne and Reformation of England; their recent intrigues and expulsions; and the treatise is wound up with a chapter on Ireland, showing that the ruin of Ireland, like that of Poland, lies mainly at the door of the Jesuits. The work is published by Hamilton, Adam & Co., London, but may be had of any Scotch bookseller.

THE ROMAN CATHOLIC PRIESTHOOD.—Some interesting facts respecting the hierarchy and priesthood of the Roman Catholic Church in the United Kingdom are contained in the "Catholic Directory" for the new year, published under the auspices of Cardinal Manning and the rest of his episcopate. It appears from it that there are now 6 cardinal bishops, 50 cardinal priests, and 14 cardinal deacons in the Sacred College at Rome, only one living member of which, the Archbishop of Prague, owes his scarlet cap to Pope Gregory XVI.; 50 still live who were raised to the cardinalate by his successor, Pius IX., and 13 more have been created and proclaimed by Leo XIII. The name of John Henry Newman figures last but two among the cardinal deacons. Although there are only 13 Roman Catholic sees in England and Wales, and six more in Scotland, there are no less than 28 bishops in Great Britain, those unaccounted for being mostly coadjutor and auxiliary bishops. The number of places in Great Britain which have churches or mission chapels, and are served by resident clergy, are about 1000 in all; and the clergy, secular and regular, amount to nearly 2300; thus showing that the ministry of the Roman Catholic Church in this country has doubled itself in little more than a quarter of a century. The Roman Catholic members of the peerage in the three kingdoms are 38, the list runs as follows:—The Duke of Norfolk, the Marquises of Bute and Ripon; the Earls of Denbigh, Newburgh, Ashburnham, Westmeath, Fingall, Granard, Kenmare, Orford, and Gainsborough; Viscounts Gormanston, Netterville, Taaffe, and Southwell; and Barons Mowbray and Stourton, Camoys, Beaumont, Vaux of Harrowden, Braye, Petre, Arundell of Wardour, Dormer, Stafford, Clifford of Chudleigh, Ashford, Herries, Lovat, Louth, Ffrench, Bellow, De Freyne, Howard of Glossop, Acton, O'Hagan, Emly, and Gerard. No less than 47 baronetcies of the three kingdoms also are held by Roman Catholics, the youthful Sir Henry Tichborne standing at their head, and the last being Sir Maurice J. O'Connell. There are also seven Roman Catholic members of her

Majesty's Privy Council: Lords Ripon, Kenmare, Robert Montagu, Bury, Howard of Glossop, Emly, and O'Hagan. Throughout the world there are, it would appear, 173 archiepiscopal sees and 710 sees of bishops in communion with the see of Rome and acknowledging the Holy See as the mother and mistress of all churches. But the total number of patriarchs, primates, archbishops, bishops, apostolic delegates, and bishops *in partibus infidelium*, including those who have retired from active duties, is given in the Directory as 1146.—*Weekly Review*.

VII.—ORIGINAL POETRY.

OUR TRUST IS IN GOD.

OUR trust is in God, the Creator of all,
Who governs all nations, the great and
the small;
We know that His power, and goodness,
and might,
Is plain to His creatures, by day and by
night.

Our trust is in God, our Ruler and King,
We'll yield Him true homage, and offer-
ings bring,
He controls and He orders the doings of
men,
He protects and preserves them again and
again.

Our trust is in God, His goodness is plain,
His servants will seek fresh heights to
attain;

In trials and sorrows, they turn to His
Book,
They ponder His acts, as within it they
look.

Our trust is in God, His LOVE is so free,
It reaches the vilest—the world's devotee;
It changes man's nature from evil to good,
And guides him to seek the treasures above.

Our trust is in God—He demands all our
praise,
We'll bless, laud, and praise Him the rest
of our days.
We can trust in sorrow, in sickness, and
woe,
And conquer in death the last evil foe.

Birmingham.

T. H. ASTON.

OPEN THE CONVENTS.

BY MARTIN F. TUPPER.

SEA-BEGIRT Fortress, the Stronghold of Earth!
By Liberty loved as the land of her birth,—
England!—it still is thy praise, as of yore,
To welcome the shipwrecked flung weak on thy shore;
To reverence all that the conscience of each
Can claim as fair freedom of thought and of speech,—
The world's blessed refuge in tyranny's hour
To save the poor victims who fly from its power!

And yet,—on these shores, where no bondman can be,
Where fetters must burst and the slave be set free,—
Are prisons of darkness all over the land,
Their keepers unseen, and their doings unscann'd;—
Where haply the innocent pine in despair,
And cannot escape to the light and the air,
But worn by the vigil, the scourge, and the fast,
Rot into the grave—their sole refuge at last!

Or haply,—for darkness is full of such deeds,
Where stern superstition with cruelty breeds,—
The Abbess may live, and the Priest might be found,
Who rule as twin-tyrants that Golgotha ground!
And woe to the nuns disobedient then
To the tempers of women and passions of men,
Where anything foul can be done in the dark,
Unstruck by Truth's spear-point's electrical spark!

—What! isn't this libelous! false from the first!]

Protestant bigotry's slander at worst!

—It may be,—it must be—we hope for the best,—

But—*Open your Comments!* this, this be the test!

We gladly would find they are homes of delight,

Where hearts are all happy, and faces all bright,

Each Abbess a mother, with daughters who love

Their gloom as a foretaste of glory above!

Yes,—let in the light,—let us hear the glad truth,

That priest never snared the fair maid or rich youth,—

That neither the nun nor the monk can be slaves,

Unless they so will it themselves, to their graves;

Let us know they are free to depart or remain,

Unbound by that life-long tyrannical chain;

Let us see for ourselves that no treasons are there,

But everything open, all right, and all fair!

If not,—and if still those dread prisons are found

Cumbering England on Freedom's own ground,

If intercourse stops as between man and man,

—Now opened by China itself and Japan,—

If still supervision is warned from the gate,

And prisoners only are seen through the grate,

If all that we prize in an Englishman's home

Is secretly crushed through the priestcraft of Rome,—

Well,—nunneries heretofore have been torn down,

When people suspected the cowl and the gown;

And monkeries,—witness St. Alban's and Froude,—

Had better keep clear of the rage of the crowd!

For though our Old British Lion be slow

And alumbrous,—yet wake him well up with a blow,

He can roar, he can rush, he can tear in his might,

And woe to the foe that dare face him in fight!

ERRATUM.

By an accidental transposition of terms, the meaning of the last clause of a sentence in the article on the Progress of Romanism and the Progress of Protestantism, in the February number, has been reversed. In p. 39, lines 6 and 7, for the *Old Catholics and the Ritualists*, read the *Ritualists and the Old Catholics*.

THE REFORMATION. PROTESTANT CATHOLICITY.

THE FRIENDS OF TRUTH AND RIGHTEOUSNESS are urgently solicited to aid liberally by their prayers and benefactions, the

REFORMED ROMANIST PRIESTS' PROTECTION SOCIETY

in its successful and godly labours to promote the Gospel of Salvation among all men and women throughout the world. The throne of the Popes is declining by the influence of the Press, the Post, Prayer, and the Pulpit. Fifty-two Priests and fifty-three Students have conformed to the faith of the Gospel, and have been assisted by the Society.

F. G. EAGAR, *Registrar and Accountant.*

OFFICES OF THE SOCIETY,

13 D'OLIVER STREET, DUBLIN, IRELAND.

Note.—Present Gifts and Legacies are very much required in these perilous times to help the extensive operations of the Society. The works of the Society are carried on most successfully at home and abroad: the "incorruptible seed of the Word of God, which liveth and abideth for ever," is being sown by the Society more or less in every land in faith and love, relying on the promise that "the Word of God shall not return unto Him void." Courage, brethren, courage, and truth shall prevail!

Rev. THOMAS SCOTT, A.M., T.C.D., *Honorary Secretary.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

APRIL 1881.

I.—LAST MONTH'S INTELLIGENCE.

Ireland.

AN end having been put to obstruction in the House of Commons, and the Bills for the Protection of Person and Property and for the Preservation of Peace—the “Coercion” Bill and the Arms Bill—having been passed, the authority of law has in some degree been re-established in Ireland. The good effect of the first of these measures, although it has only been for two or three weeks in operation, has already been experienced in a diminution of the number of agrarian outrages, in the payment of rents which had been long withheld, in the abatement of the agitation carried on by means of Land League meetings, and in the less inflammatory and less openly seditious character of the speeches at those meetings which have been held. The leaders of the agitation have been cowed; the Land League has lost much of its despotic power, and the terror inspired by the wicked means employed to enforce its edicts has begun to give place to a restored sense of security and hopefulness on the part of those who desire to live peaceful, honest, and industrious lives.

When they found themselves completely foiled in their attempt to prevent the passing of the Protection of Person and Property Bill, the Irish Romanists in the House of Commons manifested an extreme solicitude about the tender treatment of the persons who might be incarcerated under its operation. The House was told that they would not be of the class of ordinary prisoners, but men of high moral character, and they would be political prisoners. Mr. Forster expressed his opinion that a man who was arrested for maiming cattle could hardly be reckoned a political prisoner. The high moral character of the agents of the Land League might probably, however, be maintained on the principles of the *Moral Theology* of “Saint” Alphonsus Liguori, taught at Maynooth; and it might be well for the British Government to take this into serious consideration.

It was not to be expected that the agitation in Ireland should all at once cease, or the Land League completely succumb. Some of its leaders, more courageous than others, seem resolved to go on in the course on which they have entered; and probably as long as money continues to flow in from America, the Land League organisation will be maintained, unless its treasonable character should compel the Government to deal with it as with Ribbonism. At a meeting held on Sunday, February 27th,

almost immediately after the passing of the "Coercion" Act, at Borrisokane, in the county of Tipperary, Mr. Dillon, M.P. for that county, made a speech almost as violent and audacious as any delivered on such occasions in the course of last autumn and winter. He said that "from all parts of the country he heard that the people of Ireland"—that is, the Romish peasantry of Ireland—"were resolved to continue this struggle to the very bitter end,"—which if they do not, it will certainly not be from want of such encouragement as his words can give them. He recommended them "to show, as they had shown in the past, that the man who betrayed the cause would repent the day in which he betrayed it." He advised his hearers "to 'Boycott' the man who violated the laws of the Land League." Boycotting, he said, "was the right arm of the Land League." It shows the forbearance of the Government—men may doubt if it is a wise forbearance—that the man who made this speech has not been in any way called to-account for it.

As bad as the advice given by Mr. Dillon was that given a week before by Mr. Parnell, in a speech at Clara, in King's County, that farmers, on the point of being evicted for non-payment of rent, should call in their neighbours and plough up all the pasture land of their farms, so as to make them as useless as possible to the landlord. But Mr. Parnell, returning to London to take his place again in Parliament, was informed by some friend that in thus recommending a piece of malicious mischief he had recommended men to run the risk of seven years' penal servitude, whilst he himself might be in danger of a criminal prosecution for instigating them to it; whereupon he lost no time in writing to the Secretary of the Clara Land League to withdraw his recommendation. But he did this in a manner strikingly illustrative of the character of the movement in which he has acted so conspicuous a part. He is not ashamed of having given such advice, and has not awakened to any sense of the baseness of it. It has not occurred to him that the malicious injury of another man's property is a wicked thing, and must be punishable as a crime in any well-governed country; but his attention has been directed to the fact that this particular form of it has been made punishable by "one of the many barbarous, cruel, and exceptional Acts passed by landlord legislatures in days gone by for the maintenance of landlords' iniquity." There may be a little bit of bluster here, to cover an ignominious flight from danger; but the morality is worthy of study. It is true Romish morality, like the haranguing of Land League meetings on the Lord's Day; although Mr. Parnell, we believe, is not a Romanist, but one of two or three Home Rulers who call themselves Protestants.

Whether in consequence of Mr. Dillon's advice or not, Boycotting continues to be practised in those parts of Ireland in which the Land League still retains power. In Connemara, Canon Fleming, of Clifden, whose attempted assassination we had occasion to mention in our February number (p. 30), and along with it the fact that his servants and labourers had been *ordered* to leave his employment, has found it impossible to obtain labourers to cultivate his glebe; men telling him that they dared not do it if they got ten shillings a day, although they wanted employment very badly, because their houses would be burned over their heads and their cattle destroyed. Application having been made, however, to the Orange Emergency Committee, the work has been done by a party of men from Ulster, the Government sending a gunboat to convey them

from Galway to Clifden. As we mentioned in February, Canon Fleming had become obnoxious to the Romish fanatics around him by the part he has taken in Protestant mission work: it was at the Romish chapel after Mass that the Land League meeting was held which ordered him to be Boycotted, and it was on the same day that an attempt was made to murder him. He has for some time been under the protection of the police.

The Priests and the Agitation in Ireland.—"Boycotting is a terrible weapon," says a Romish dignitary, the Rev. Canon Doyle, in a letter, headed "Settling Accounts," published in the *Weaxford People* in December, in which he recommends its use as strongly as Mr. Dillon or any other Land League orator has ever done. His words are worthy of special consideration, because they are those of a priest of high rank, and it is most important to note the relation of the Romish clergy to the wicked agitation that has been going on in Ireland. What spirit is it that the following sentences breathe?

"Boycotting is a terrible weapon. It can be carried and made use of without Government license. A weapon so destructive must be used with caution. But I say to the farmers, tradesmen, and labourers, you have at your disposal a power better than an army of two thousand men. It does not require pay, clothing, nor support. Carefully examine in your country and town who is your enemy—who is positively indifferent to your grievances or actively opposed to their redress. Don't touch him, but Boycott him. If he be a shopkeeper or publican, pass by his door as if the house were infected with a plague. If he be a farmer, let no one work for him. Let the labourer quit his fields, the carpenter throw down his tools, and the smith turn him out of his forge. Should he have a newspaper, refuse to subscribe; destroy it when you meet it. Should a stationer attempt to sell it, by all means Boycott him. Adopt this course, and, believe me your enemies will grow few by degrees, and beautifully less in quite a short time."

If Canon Doyle had not in this expressed the general sentiments of his priestly brethren, their dissent would have been heard of.

In his speech at Borrisokane, already referred to, Mr. Dillon declared himself "proud to see that the priests of Tipperary were there, now that the Coercion Bill had passed, to take their stand by the people and defy coercion." At a meeting of the Land League at Dublin on March 2d, the Rev. Mr. Sheehy, of Kilmallock, announced that "in Limerick the priests were determined to take such determined action that it would be impossible for the Government to pass them by, unless they were cowards, as he believed they were." And he went on to say that, "if the priests were arrested, then he said to the Government, Their works be upon their own heads, and they would find they had touched a chord in the Irish heart which had not yet vibrated; therefore he dared them to do their worst." When the Protection Act began to be put in force, and arrests to be made, priests were in some instances chosen to fill the vacant places in local branches of the Land League. The prelates have not so openly connected themselves with the Land League as some of the inferior clergy; but their sympathy with it, already signified in their Maynooth Resolutions, and in their reply to the Pope's Letter (see

Bulwark for last month, p. 60), has been again expressed in the Lenten Pastorals of most of them. Dr. Donnelly, Romish Bishop of Clogher, says that "for the hundredth time an appeal has been made to the Government for redress, and again they have been answered by coercion and an Arms Act." He asks if they are still to preach patience and endurance to a starving multitude. He expresses a hope for "wise legislation;" but adds, in language apparently meant to convey a warning to the Government, more than to those to whom it is addressed:—"If political organisation, *hitherto legal and expedient*, come to be suppressed by coercive measures, the clergy must redouble their vigilance, lest popular enthusiasm may turn itself into other channels, and secret combinations and dark conspiracy take the place of open action and agitation. They should warn the people assiduously against all secret and illegal societies, equally imperilling their temporal and eternal interests." Dr. Dorrian, Romish Bishop of Down and Connor, after expressing a favourable opinion of the "principles" of the present land agitation, and declaring that nothing short of a radical change of the land laws of Ireland will suffice, says that "as far as present legislation challenges his opinion, he must heartily condemn it;" "the people ask for bread, as they have a right to do, and are offered a serpent;" "coercion is the weapon of the tyrant, not a remedy for hungering multitudes;" "coercion must produce hatred, not love." If, after this, any British statesmen look for help from the Romish clergy for the maintenance of order, peace, and loyalty in Ireland, they must be infatuated.

Dr. Vaughan, the Romish Bishop of Salford, has also issued a Pastoral Letter, in which, whilst deploring evil counsels and all the excesses consequent upon them, he declares that his "sympathies are entirely with a people that have been misgoverned for centuries, and has given to the world for generations unnumbered such heroic examples of Christian patience and of constancy in religion." The Ultramontane Romanists of the Continent of Europe have likewise begun to express their sympathy with the movement in Ireland; which they justly regard as Romish in its origin, Romish in its aims, and specially directed against that power and that constitution which all Ultramontanes, of all countries in the world, regard with the most intense detestation.

Mr. Parnell's attempt to strengthen the Land League by obtaining for it the sympathy and support of the atheistic Communists of the Continent has, however, much displeased the Romish Bishops of Ireland; nor is it wonderful that this should be the case, as they know these Communists to be deadly enemies of their Church and its cause in France and other continental countries. Mr. Parnell's fraternisation, in his recent visits to Paris, with Rochefort, Clémenceau, and other Communist leaders, has given so much offence to Dr. McCabe, the Romish Archbishop of Dublin, that he refers to it in strong terms in his Lenten Pastoral. He says:—"A calamity more terrible and humiliating than any that has yet befallen Ireland seems to threaten our people to-day. Allies for our country in her struggle for justice are sought from the ranks of impious infidels, who have plunged their own unhappy land into misery, and who are sworn to destroy the foundation of all religions. Will Catholic Ireland tolerate such an indignity? will she give her confidence to men who have wickedly planned it? will she break from all the holy traditions

which during ages commanded for her the veneration of the Christian world? Let us pray that God, in His mercy, may forbid it."

The clergy of the Church of Rome have not always shown such a determination not to make common cause with infidels. But in the present case it would be suicidal for them to do so, or, at least, openly to appear to do so. Mr. Parnell may not regard the agrarian agitation in Ireland as a "religious" agitation, having the advantage of the Church of Rome for its chief object, but they do; and it is their affair far more than it is his.

Archbishop McCabe, however, is too moderate and too little imbued with zeal for Irish nationality to please most of his brother prelates. He has not only expressed dislike of the solicitation of aid from the Communists, but also of the unfeminine action of women in what is called the Ladies' Land League; and Dr. Croke, Romish Archbishop of Cashel, in a letter to Mr. A. M. Sullivan, M.P., has pronounced against him a very severe censure, declaring that in his opposition to the Ladies' Land League he represents only a miserable minority among the hierarchy and clergy of the "Catholic Church" in Ireland. It is said that at a recent meeting of prelates Dr. McCabe was severely snubbed; and that representations are being made at Rome with the view of diminishing his influence there; in order to the more complete prevalence of Irish "nationalism" in the Papal court.

The Land League seems to find favour with the Unitarians, who, having been expelled from the Presbyterian Church, have a separate Presbytery and a number of congregations in Ulster. A Unitarian minister from the County Down, who presided at a recent meeting of the Land League in Dublin, declared his creed to be, "The land, the whole land, and nothing but the land; for the people: So help me God!" The association of Unitarians with the Land League is perfectly natural, and probably Archbishop McCabe will not make any objection to it.

Fenianism.—It is not necessary that we should do more than refer in the fewest possible words to the attempt,—happily frustrated by the cool courage of a policeman, who, we hope, will not go unrewarded,—to blow up or grievously damage the "Mansion House" of the City of London. No evidence has yet been produced to show that this attempt was made by Fenians, but everybody has taken for granted that it was so, as it seems very unlikely to have been made by any other party, and is quite in keeping with their Manchester, Clerkenwell, and Salford outrages, showing the same desire to do mischief, and the same recklessness as to the probable sacrifice of human life. Mr. Parnell had the courage to speak of the Salford atrocity in the House of Commons as "a practical joke." The dread of such practical joking has led to a close police supervision of the accesses to the House of Commons, and to a strict examination of the vaults beneath it in apprehension of the possibility of something like another Gunpowder Plot. It is a strange return to the state of things which existed nearly three centuries ago; and possibly the rulers and the people of this country may by and by be brought to apprehend that the cause is the same.

A most important contribution to our knowledge of the present state of affairs, confirming the belief which we had previously been led to entertain of the subsistence of very close relations between the Land League and Fenian movements, was made on February 24, by Sir William V. Harcourt,

the Home Secretary, in the House of Commons, when, in support of the third reading of the Protection of Person and Property Bill, he showed what are the avowed aims of the Irish American Land League, and how intimate the connection is between it and the Land League in Ireland—that, in fact, they are mere branches of one organisation. He made it impossible to doubt that the “skirmishing fund” of the American League furnishes means for the diabolical acts of mischief perpetrated by Fenians in this country, and that the aim of the Land League, equally with that of the Fenian organisation, is the establishment of an Irish Republic. He quoted the following among other sentences from a speech made at a meeting of the American League in January of the present year by John Devoy, an Irish Fenian of some notoriety, convicted and released, and now safe on the other side of the Atlantic:—

“The people, goaded into frenzy by studied injustice, may rise against some constituted authority. In a local eviction, a collision with the soldiers may ensue, and our people may be shot down in multitudes. . . . Will we then sit idly by, and see our people and our country devastated? . . . No, for every Irishman murdered we will take in reprisal the life of a British minister; for every hundred Irishmen we will sacrifice the lives of the entire British Cabinet. For every two hundred Irishmen that are murdered we will reduce to ashes the principal city of England. The blood of our people is up. Their determination is that they will now avail themselves of every modern destructive appliance to combat the power which has sought our destruction. The receipts are wanted for carrying out the design I have already sketched, and appointed by this Irish Land League.”

“The Bill does give extraordinary powers,” said Sir William Harcourt, in concluding his speech. “It gives extraordinary powers in order to save society from atrocious crimes. And if there be those who entertain such sentiments as these I have read to the House, it is the duty of the House and the Government, and it is the duty of this nation, to stamp upon them as they would upon a nest of vipers.”

There can be no doubt that the revelations made by Sir William Harcourt had much effect in satisfying many in England and Scotland of the necessity of the “Coercion” Act.—But we are not departing from our rule, of not interfering with questions of mere ordinary politics, in treating of such a subject? What, it may be asked, has Romanism to do with all this? We answer, Everything. The Land League movement and the Fenian movement, which are not distinct and separate, but closely allied and indeed essentially one, have sprung out of Romanism, have been fostered by Romanism, and depend upon Romanism for their continued existence. And has not the British Government, for many a year, been helping to hatch the vipers' eggs?

A few days after Sir W. V. Harcourt had made the speech just mentioned, Mr. John Dillon, member for Tipperary, undertook to defend his friend, Mr. Devoy, from what he called the “cowardly and uncalled-for attack” of the Home Secretary, and in so doing made, perhaps, the most extraordinary speech ever made in the House of Commons. Mr. Devoy, he said, was a personal friend of his own, “and he had spent his whole life in a struggle against a *hateful and atrocious* government.” “In that House he might say, what, not being a farmer, he could not have said in Ireland. *If he were an Irish farmer, and a party of men came to evict*

him, he would decidedly shoot as many of those men as he could manage to do. If the Irish farmers pursued this course, eviction would come to an end pretty soon." "The Government wished to provoke civil war in Ireland; but there could not be a civil war, because the Land League had not the means of waging a civil war. *He only wished they had.*" Here the Speaker mildly called the honourable gentleman to order, as "exceeding the limits of debate in advocating civil war," and Mr. Dillon "withdrew the expression." Not long ago, Mr. Dillon would certainly have been sent to the Tower or some other place of confinement for making such a speech, and expelled from the House, as Mr. Parnell would have been for his speech at Clara; and we doubt very much if the greater indulgence now granted is wise. Mr. Dillon's speech, however, had the effect of calling forth from Sir William Harcourt a further proof that the Land League is "an organisation which depends upon the support of the Fenian conspiracy." Add to this, that it has the support of the Romish clergy of Ireland, and let every one consider for himself what follows.

Mission Work in Ireland.—The effect of the long-continued anarchy in Ireland, the *Christian Herald* informs us, has been experienced, as might have been expected, in the obstruction of Protestant missionary operations: but a Scripture-reader writes concerning the work in his district the following remarkable words: "There is not a single convert in this mission connected in any way with the present Land League agitation. On the contrary, they all condemn it in the strongest terms." The same Scripture-reader further says that there is also "a readiness among all classes to listen;" and it is evident from what he relates that the Gospel has been received into their hearts by some of the poor ignorant Romanists to whom it came as a doctrine altogether strange and new. In all our prayers for the peace and welfare of Ireland, we ought especially to pray for the spread of the Gospel there; and the more that we see of the evil which Romanism has wrought, the more earnest and importunate ought to be our prayers.

Romish Lottery.—A Romish Lottery in Dublin has been largely advertised, as usually happens every year. It is always for some professedly religious or charitable purpose. This time it is for the erection of a convent, a purpose in itself illegal. Mr. Anderson, one of the members for Glasgow, having asked a question on this subject in the House of Commons, "Whether any steps would be taken to vindicate the law in Ireland as would be done in England and Scotland in the like circumstances?" the Attorney-General for Ireland said in reply, that "as the arrangements for this lottery, for the erection of a memorial convent, appear to be of the same character as those which have been adopted from time to time for other charitable bazaars in Ireland, and which for many years have been suffered by successive Governments to pass unchallenged, he saw no reason to depart from this course." When a Lottery was proposed, rather more than two years ago, for the relief of the sufferers by the failure of the City of Glasgow Bank, the promoters of the scheme were compelled to abandon it as illegal and exposing them to the danger of severe penalties; and a similar scheme for the relief of sufferers by the failure of a Bristol bank was also abandoned for the same reasons; yet surely, if a charitable purpose could

ever be pleaded as an excuse for a breach of the laws against lotteries, these cases had as good a right to the benefit of it as any that could be imagined. But Romanists are allowed an exclusive enjoyment of the privilege of breaking these excellent laws with impunity, and of promoting their schemes for raising money by what a Committee of the House of Commons, more than half a century ago, declared to be "the worst form of gambling."

Romanists in Elective Bodies.—The *Rock* states that the "Roman Catholic Union" has issued a circular to its members in the metropolis and the provinces drawing attention to the "great importance of procuring the election of Catholics as guardians of the poor." Romanists are always active and assiduous in endeavouring to get some of their own number—priests, or persons equally devoted to the cause of "the Catholic Church"—elected as members of such bodies as Town Councils, Boards of Guardians of the Poor, and School Boards, having special interests which they hope thus to promote; and through the supineness and foolish indifference of Protestants, they are often successful in a degree far beyond what could otherwise result from their numbers among the electors. It is particularly to be regretted, and it is in itself a monstrous thing, that Romanists should have their representatives, sometimes priests, in our School Boards, voting in all questions relating to Protestant schools, whilst no Protestant has anything to do with the management of *their* schools, which also receive national support.

Property held in Mortmain.—On the motion of Mr. Firth, the Government has consented to what the London Correspondent of the *Scotsman* justly describes as "one of the most important returns ever moved for in the House of Commons,"—a return of all real property held in mortmain, or for charitable, public, or perpetual uses, or in any such way that no succession duty is payable thereon, with the name or names of the owners or reputed owners thereof, whether academic, ecclesiastical, or municipal, and including, in fact, all real property held by corporations or individuals for religious or charitable objects. From this return we may hope to obtain some knowledge of the Romish endowments in Britain, as to which information is very desirable.

Ritualism.—Questions concerning the form and colour of the vestments proper to be worn on particular days and occasions are much exercising the minds of the Ritualists of England at present. Some of them, it seems, have adopted what some of their brethren contemptuously characterise as "the defunct Sarum use;" the great majority, however, preferring "the living Latin use,"—that is, the present practice of the Church of Rome. The question is, *Is red or green* the proper Eucharistic colour? But a Ritualist clergyman comes forward to assure all whom it may concern, in a letter published in the *Guardian*, that "it is the shape, not the colour, of the vestments, which is essential!" At the same time he expresses his regret that the "object" of "the Catholic party" has not been to "restore linen vestments." But then, we are informed that there are some Ritualists who abhor linen vestments! All this may appear to us miserable tom-foolery; but it becomes a serious enough thing when we consider that hundreds of men holding the position of

clergymen of the Church of England are deeply in earnest about it, and that to their priestly vestments they attach a great sacredness and manifold mystical significancy, all in accordance with the Romish doctrines of Transubstantiation and the Sacrifice of the Mass.

Very serious and very sad, in the same view of the matter, although ludicrous in another, is the introduction among Ritualists of a new aid to piety, in "luminous crosses that become visible in the dark." "These crosses," says the *Church Times*, "are made of ordinary wood, but coated with luminous paint; and during daylight they absorb sufficient light to enable them to be seen the whole night, and resemble white marble. We think they will be found suitable for bedrooms and acceptable to the sick or those who are awake much during the night."

Very sad also is the fact, for which we have the authority of the *Rock*, that, with one exception, all the Lenten preachers appointed by the Dean and Chapter of St. Paul's to occupy the pulpit of that metropolitan church day by day for six weeks, are "of the most pronounced Anglo-Romish school" and members of the "Confraternity of the Blessed Sacrament," an association of which the "main object" is stated by a Ritualistic periodical to be "to perform acts of reparation for the many dishonours done in our land to our Lord's sacramental presence, and to use all efforts to promote the payment of the honour due to it."

The House of Lords, on the motion of the Archbishop of Canterbury, has adopted a resolution:—"That an humble address be presented to Her Majesty, praying that Her Majesty will be pleased to appoint a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts as created or modified under the Reformation statutes of the 34th and 35th years of King Henry VIII, and any subsequent Acts." There is too much appearance in this of a disposition to make some concession to the Ritualists, and many of the true Protestants of the Church of England are filled with grave apprehensions. We hope the intention is not such as they suspect, and that the result may not be to lead to any legalisation of unprotestant teaching or practices, but to provide a remedy for evils which every true Protestant must deplore. Much will depend on the constitution of the Royal Commission to be appointed, which will probably very soon be known.

Jersey.—The settlement in Jersey of a large body of the Jesuits expelled from France has led to the formation of a "Protestant Defensive Union" in that island, where, it seems, these unwelcome strangers have already begun to make insidious proselytising efforts, especially among the rural population. Episcopalians and Nonconformists have heartily co-operated in the formation of this association, the chief object of which is to instruct the people concerning the errors of Romanism, and the history and character of the Jesuit society. A colporteur is to be employed for the dissemination of literature suitable for this purpose.

Spain.—We have great pleasure in laying before our readers the news from Spain contained in the following brief paragraph of the *Rock* of March 18—"Accounts from Madrid state that the Council of Ministers have resolved to give a free pardon and liberty to the native Protestant pastor, condemned to several months' imprisonment under the Canovas Cabinet because he held prayer-meetings in Catalonia, and the village

authorities prosecuted him under the law of public meetings. [See *Bulwark* of Feb. 1881, p. 36.] The judicial proceedings against several Protestants will also be abandoned in the provinces by order of the Cabinet. The reply given to the Papal Nuncio states that neither the Concordat nor the Constitution is violated by the toleration the Government is determined to grant to Spaniards who are not Catholics; and that no interference of the bishops and the Holy See, against the rights of the Government under the Constitution, will be tolerated."

Belgium.—We are compelled, for want of space, to reserve till next month an interesting statement of recent progress of the Gospel in Belgium, which we intended to give, in an abridged form, from a paper by Mons. L. Anet in the March number of the *Monthly Record of the Free Church of Scotland*.

A Jubilee.—The Pope has proclaimed an "Extraordinary Jubilee," under the patronage of St. Joseph, to be held throughout the "Catholic" world, from the 19th of March to the 1st of November inclusive in Europe, and until the 31st of December in all places beyond the bounds of that continent. In the Encyclical in which he proclaims it he dwells, in a style worthy of his immediate predecessor, on "the bitter warfare carried on against the Church," particularly in the Roman Pontiff's being "deprived of his legitimate rights," and on the shocking fact of the toleration of Protestant worship and teaching in Rome itself. "Here," he says, "in the very centre of Catholic truth, the sanctity of religion is outraged; and while many Catholic churches have been closed or desecrated, the temples of heterodoxy, wherein the worst doctrines are taught with impunity, have multiplied." He complains also of his being prohibited from any share in the education of youth beyond what is subject to the rude surveillance of civil legislation. In this lamentable state of things he has no resource but in the prayers of the faithful, and therefore this Jubilee is proclaimed. May not the state of the Papal finances have a little to do with the matter? A Jubilee may still be expected to bring in something.

II.—SCOTTISH REFORMATION SOCIETY—ANNUAL MEETING.

THE Annual Meeting of the friends and subscribers to this Society was held on Monday, the 14th March, in the hall of the Protestant Institute, George IV. Bridge, Edinburgh. There was a very large attendance of ladies and gentlemen. Mr. Findlay Anderson occupied the chair, and among the gentlemen present were the Rev. Dr. Begg, Rev. Alex. Williamson, West St. Giles' Church; Rev. R. H. Muir, Dalmeny; Rev. D. Wilson, Boness; Rev. J. Sturrock, Sir John Don Wauchope, Bart., Dr. Moxey, Col. Davidson, Rev. Mr. Divorty (Secretary), Mr. Jas. Duncan, Perth, &c.

Devotional exercises having been conducted by the Rev. Alexander Williamson,

The Chairman said: I am very glad to take the chair on this occasion. I think there has been, and that there is still, a need for this Society, a Society which is performing its functions well. We in the present day, I

think, are apt more and more to lose sight of the real character of Romanism, for as time goes on we seem not inclined to realise sufficiently the great deliverance that we obtained by the Reformation—deliverance from the errors of papacy, deliverance from subjection to the Pope himself. Every day I see more and more reason to believe that that prophecy which we read in Theassalonians, and the other prophecies in Revelations and Daniel, refer to the Papacy, and I am glad to find that the last book of Grattan Guinness, which seems to me the most valuable since the publication of "Horæ Apocolypticæ," takes that well-established view. I do not think Romanism is improving. When on the Continent, two years ago, I had occasion to observe that the worship of the Virgin Mary—one of the most serious errors of the Church of Rome, I consider—is increasing; I observed that besides the doctrinal increase of worshipping the Virgin, they put our Lord more aside, and brought the Virgin Mary more prominently forward. Even in the matter of images, I noticed that that of the Virgin was exceedingly large, while that of our Saviour was correspondingly small, and put behind the other. It seemed also, the chapels dedicated to the Virgin drew the greatest crowds. While willing that the Roman Catholics of this country should have the most perfect freedom and toleration, I do think there are one or two points in which we are really ultra-liberal. We allow them privileges which are not enjoyed by any other body in the community: I refer to two points. The first is convents and monasteries where women and men are allowed to be shut up, the State taking no cognisance of them from the day they enter. What, I ask, becomes of them? Every other section of the community is obliged to report regarding every individual family. Every individual family is obliged to report, if a death takes place, to the registrar, and produce a certified medical report as to the cause of death; and more especially if a violent death takes place we know, especially in England where they have coroner's inquiries, that a verdict is required. But it appears that there is no such report made to registrars in England with regard to deaths in convents or monasteries. It is mentioned that there is no instance of a lunatic having been reported to be in a convent, or that it was necessary that such an one should be delivered over to the proper authorities in order that special care might be taken of her. Now I think this is really what I may call monstrous,—that such a special privilege should be allowed. Then another question is the case of lotteries. It came before Parliament very lately on a question put by Mr. Anderson, one of the members for Glasgow. He put a question to the Home Secretary regarding a Roman Catholic lottery in Dublin, instituted for the purpose of building a convent, and the prizes of which were money prizes. Take for instance a former occasion, the time of the French Exhibition. There was a lottery established in Paris, and tickets were sent over to this country for sale. Application was made as to whether the sale of these tickets would be lawful or not, and the answer was, that if such tickets were sold in this country, the person selling them would be liable to prosecution under the Lottery Act. And then again we had an example of this kind ourselves a year ago, when there was a strong feeling prevailing among some classes and persons, arising from compassion and sympathy, that there should be a lottery to relieve the shareholders who had suffered by the failure of the City of Glasgow Bank. We know that on that occasion the answer of the Lord Advocate was that such a lottery could

not be legally held. But here is this lottery in Dublin, the answer concerning which was—that Government had been in the habit of allowing it, and that he (the Home Secretary) did not see any reason to interfere. There is only one other remark I desire to make. In looking over the report I observe that since the passing of the Education Act of 1872 the Roman Catholics have increased their schools by 102. I think that shows very clearly that the Roman Catholics have thought it necessary, in consequence of the enforced education of children, to establish schools of their own. I do not see that we can say anything against that, indeed I should much rather prefer that Roman Catholic children should be educated in such schools than receive no education at all; but I was in hopes that one of the counterbalancing benefits of the Education Act would be that Roman Catholic children would be compelled to attend the National Schools, in which we know religious instruction is optional, in accordance with the conscience clause of the Act. I do grieve that there should be such personal feeling between Romanists and Protestants, and I trusted that the mingling of boys of both persuasions in the schools of the country would have created a kindly regard for one another.

The Rev. Mr. Divorty, the Secretary, then laid the Annual Report of the Society before the meeting. He said: In submitting this report, which I shall do in very few words, I may be allowed to refer in brief to the constitution and the objects of this Society. It is necessary to do so because of misapprehensions on the part of some whose sympathies and support would otherwise be with us. Allow me to state, once for all, that this Society rests on a basis as wide as the Reformation itself. It is no party organisation; it takes nothing whatever to do with party questions whether in Church or State. If any one will take the trouble to go over the facts of this report they will find whether there is reason for the existence of this Society. The report bears on the face of it that it is for the defence and advancement of Protestant truth. Many people have treated the warnings which have gone forth from this Society as groundless, but this has never shaken the confidence of those who have all along seen the necessity for combined effort to defend the Protestant religion against a system which openly avows that it means utterly to crush out that religion. The first part of the report gives in brief the main outlines of the aspect of the case as it now presents itself to us. It deals with facts; not with vague fears of events that may never take place, but with realities that are now upon us, and which will tax the highest wisdom, whether of Statesmen or Churchmen, in order to deal effectually with them. The second part of the report gives a summary of the operations of the Society during the past year in the way of calling public attention to the subject, and chiefly what the Society is doing in the way of instructing the young; and I am sure it will be gratifying to the friends and subscribers to know that there are many hundreds of young people throughout the country who have been receiving instruction in connection with this Society, such instruction as with God's blessing will warn them of the snares to which they are exposed from Popish error; and, if they are true to their convictions and to their teaching, will enable them to stand by the truth in times of yet thickening dangers. There are two friends of the Society present from a distance who will be able to speak to that point—I mean the Rev. Mr. Wilson, of Boness, and also Mr. James Ducau, of Perth. There are two classes of objectors to

all efforts of this kind. There are those who tell us, "Let the Roman Catholics alone,—preach the Gospel, and the system will die out of itself." The answer to that is, that we do not interfere with Roman Catholics at all. They have their full liberty; but we protest against a system which only brings blighting and blasting in its train. And we are bound to do so. Then, certainly, let us preach the Gospel, but it must be the whole Gospel—the whole counsel of God,—and we cannot do that without meeting everywhere warnings against the very errors and dangers to which I refer. Then there is another class of objectors, who say, "Why do you not do more? You do too little." The answer to that is, Help us a little more with your support, and we shall extend our work. We cannot go beyond our means, and if you only furnish us with the means sufficient for the purpose we shall extend the work over the whole country. Thirty years since the formation of the Society have brought many changes, but no change upon the Roman Catholic system except to bring out more clearly the spirit with which it is instigated and has always been. Very few are with us now who were the first supporters of the Scottish Reformation Society, and I am sorry to say that during the past year not a few of our best friends and subscribers have passed away. But I trust that the Society will live and abide, and extend its work yet more and more until the necessity for its existence shall have ceased in the final triumph of the Kingdom of Christ. I may mention that the Rev. Dr. Maclauchlan is prevented from being present by a very important meeting, and also Colonel Young.

In the absence of Mr. W. Leckie, the Treasurer, Mr. Divorty submitted the abstract of accounts for the year, which showed receipts amounting to £996, 19s. 1d., leaving a balance in favour of the Society amounting to £62, 19s. 1d. which will be immediately required to meet the obligations in beginning the work of another year.

The Rev. R. H. Muir, Dalmeny, said: Mr. Chairman and Christian friends, I have been asked to discharge a duty which in the circumstances I feel to be quite a formal one, and fortunately for me a very easy one. The report which has been put before this meeting has been in some degree unfolded by the statement that has just been made by the Secretary, but he has by no means given you a full account of it; and perhaps, for the purpose of your cordially entering into the spirit of the resolution I have to move, it may be necessary for me to add a little to his remarks. I think that the report will be found to commend itself to your approval and to the resolution, "That it be printed and circulated as widely as possible." Its details are deeply interesting to those who are alive to the work this Society is organised to do, and I think the earnest tone of the document will commend it to you all as well fitted to promote the great object the Society has in view—the defence and propagation of the Protestant truth. Besides these things, I feel for myself a disposition to specially approve of it, because first of all it proceeds so distinctly upon the assumption that the cause of this Society is the cause of the Gospel of Christ, and I am very well persuaded that that is the true view of the relations of Protestant truth to the Church of Rome, to the Papacy and the teaching of the Papist. The Reformation, you all feel with me, is another name for the spiritual revival, the most important, perhaps, since the day of Pentecost, the world ever saw. The fruit of the operation of the Spirit of God in the heart of the man who was the principal agent

in beginning the Reformation—the work of the Spirit which resulted in his conversion to Christ in the apprehension by him, by faith, of the doctrines of grace and salvation through Christ alone—the movement which he was the means of thus beginning partook throughout of a character which to us who are able to test its fruits appears in no other aspect than this,—The Gospel of the grace of God for the salvation of man, delivered from the fetters of the Church of Rome and all the influences of that Church that tended towards the quenching of the life of the Gospel of Christ, and to hold the souls of men in fetters to sin and Satan. The cause of the Reformation is the cause of the Gospel. The question we have got before us, if rightly put, is just this—Whether we should be on the side of Christ, or on the side of antichrist? and that view of the nature of the Romish system which that word “antichrist” implies, is just the view that all who have studied the Scriptures and who hold the truth surely must have. I deeply feel, and I have often made the remark, that I would judge very much indeed of the nature of a man’s views of Christ by the views he takes of antichrist. All inadequate views of the nature of this peculiar form of opposition to the Gospel I suspect will be found to be rooted in an inadequate apprehension of the truth that saves and sanctifies. The Gospel is not in full possession of that man’s mind and heart who can stand in any doubt at all as to what the Church of Rome is, as antichrist standing in direct opposition to Gospel truth at every one point at which Gospel truth brings light and salvation to the human soul. This report puts the Reformation in the right light for us to consider. This Society seeks to aid others, and as one set upon a watch-tower it desires to help all the Churches in maintaining a conflict with the error which the Church of Rome seeks to promote. I feel also the report is worthy of the cordial appreciation of this meeting, because it so faithfully deals with the political attitude of popery, for it is so menacing everywhere to civil liberty. I think no faithful testimony can ever be borne against the errors of the Papacy if there be not very full and clear witness bearing upon that aspect of the Papacy—the aspect which leads the Church of Rome to look in the direction of the subjugation of all to its civil rule—in short, that claim of the Pope in which he asserts for himself the right to hold himself the supreme sovereign before whom all other sovereigns must bow in loyalty. That aspect of the Popish system is one which I think of the utmost consequence should be kept before the public mind. If we look back over the last half-century we shall find there has been an increasing tendency to look upon this aspect of the question with some difficulty, as if there could not be the maintaining of a due regard to toleration and liberty along with the maintaining of that firm front and opposition to the encroachments of Rome as a professedly civil power claiming civil jurisdiction. I am perfectly certain that this feeling exists in the minds of many people, under very great misapprehensions as to what was the real nature of that legislation by which our forefathers—who knew Popery a good deal better than we do, knowing it from personal experience of the system—in dealing with it never lost sight of the fact that while that Church professed to be a Christian Church, it still claimed civil jurisdiction. When the Roman Catholics got that Act which goes under the name of the Catholic Emancipation Act, the people did not realise as they ought, indeed they forgot, that all legislation proceeded upon that distinct view of the claim of the Church of Rome to

civil jurisdiction. The report is one to be commended to your acceptance and approval because of its dealing with the history of facts, especially during the past year with the very prominent and, I think, very urgent fact of the immigration of the Jesuits. It is not possible for us to allow ourselves for a moment any unwatchfulness as to that great and pregnant fact. They have been expelled from France by a Republican Government finding it utterly impossible to allow of the existence of the system of Jesuitism within the bounds of the nation, because of the impossibility of its loyalty to any form of government. Well, unfortunately for us, our shores are unprotected from this immigration, or through unfaithfulness to our own statutes we allow the law to be broken. At the present moment, unchecked by any law or any fear of restraint, our country is swarming with these Jesuits. I do not think it is possible for us to estimate the significance of this fact, and therefore I think the Society is to be thanked for their bringing forth in the report statements which will keep the mind of the public awake. The Jesuitical system is insidious and cunning, and acts in an underground manner, so that if the nation can only be kept asleep, and not permitted to look at it, their purpose is gained. The field would thus be open to them for all their plans, however iniquitous, and we shall awake some morning to find ourselves in the grasp of the system against which we have been protesting all our lives, and perhaps find ourselves utterly helpless to withstand the progress of Popery in our land. I thank the Committee for this report, because it so clearly recognises that the weapons of the warfare which this Society would maintain, and the churches are maintaining, with Popery are such weapons as are mighty through God to the pulling down of strongholds. The Society seeks to gain the conversion of those who are involved in that system of error, and it states distinctly in the report that their hope of success is in the power of the Word, in the hand of the Holy Spirit, given in answer to believing prayer. And in this connection let me say I feel it to be an interesting fact that just the other day I received from a very dear friend in one of the British Colonies, a minister of the Presbyterian Church, a very deeply interesting letter, in the course of which he mentions that four Irishmen who had been educated as Jesuits had somehow or other come across a Bible. The reading of this book was the means of their being led to doubt very seriously their position in relation to the truth, and to make them very unhappy; but in connection with the system under which they had been brought up, they could not let these doubts be made known. They therefore formed a secret club or conspiracy among themselves for inquiry and in order to get satisfaction to their minds. The result was that two of the four joined the Church of England, a third from some domestic reason was prevented doing so, and the fourth was sent out to the Colony to get him away from the influences which had given signs of impairing his faith. Arriving there he still continued to study his Bible, and in spite of the efforts of the Roman Catholics there he threw himself into the hands of the Presbyterian Church. That Church took him up, and finding him a very superior man they licensed him to preach. He is now under the charge of this friend of mine, who revises his sermons before they are delivered. The young man finds it extremely hard to get his mind extricated from the toils of the Jesuitical forms of thought in which he has been born and bred, but still the Spirit of God and the truth he has learned are manifest in the rapid

growth of his spiritual life, and my friend has no doubt he will prove a useful and acceptable minister of Jesus Christ.

Dr. Kalley, in seconding the adoption of the report, said: Having had many years work among Romanists, and having, by God's help, been instrumental in leading many hundreds of them out of Rome into the glorious truths of the Gospel, I have been obliged to study with care the differences between the tenets of the Church of Rome and the Gospel of Christ. I do not think that fundamental difference is either with regard to their images, or any of these forms, but it lies in this—the fundamental glorious doctrine of God as “justified by faith we have peace with God.” The fundamental doctrine of Rome is, “We have not peace with God by faith.” The whole system of Rome as a religion is just turned towards this one thing—“How shall we secure for ourselves this peace by our own prayers, our ordinances, our masses, our purgatory, anything, everything to get this peace.” This is a system which robs men altogether of peace with God through Jesus Christ. I have spoken to many priests upon the subject, and I never found one of them who dared to say, “I do enjoy peace with God through Jesus Christ.” (At this point Dr. Kalley, through indisposition, was obliged to resume his seat.)

The motion for the adoption of the report was then put to the meeting and agreed to.

The Rev. D. Wilson, Boness, said—The resolution which has been put into my hands, and which I have the honour to submit for the adoption of this meeting, is stated in the following terms:—“That, being impressed with a sense of the evils of Romanism as a system wholly anti-scriptural, hostile to the Christian religion, and ruinous to the best interests of mankind, yet claiming universal supremacy alike in things civil and sacred, this meeting views with deep concern the continued progress which that system is making in this land, more especially in the increase of monasticism and the recent influx of Jesuits expelled from other countries; and they earnestly call upon all evangelical Protestants to renew their watchfulness and increase their efforts to repel its encroachments.” Mr. Wilson in very brief terms gave an account of the manner in which he had conducted a class of young men and women at Boness, in which he instilled into their minds the great principles of the Protestant faith. Proceeding he said: I will now address myself to the resolution put into my hands. The terms in which it describes the character of the Church of Rome, or the Papacy, are remarkably clear. They are very comprehensive and forcible. They are strong, I admit, but they are not too strong; the emphasis of these terms is neither more nor less than the emphasis of unexaggerated truth. The Romish system is spoken of as wholly anti-scriptural. Can any man who knows his Bible, and who has any reasonable or adequate knowledge of what Romanism is, pretend to say that it is a Scriptural system, that it can be brought into conformity with Scripture? Popery is not in the Bible; Popery cannot by any legitimate means be drawn out of the Bible, and no critical ingenuity can possibly reconcile its teaching with the teaching of the Bible. And not only so, but we would say further, that no sophistry can hide the manifest fact that Popery is essentially antagonistic, as we have heard said from the two gentlemen who have spoken, that it is antagonistic to the Bible, and contradicts its teaching; and that not simply in one or two minor points, for along the whole line of the evangelical system you find

Romanism saying "No" to the Bible's "Yea." That is anti-scriptural, and we say wholly anti-scriptural. Rome's gospel is not the gospel of Christ. Its way of salvation is built upon a totally different foundation from that. It is a caricature of Christianity entirely. We admit that it has a Bible; but what does it do with it? It buries it beneath an incredible dust-heap of traditions where it cannot be found, or its teaching cannot be seen. It has a Saviour, but, practically, as you have already heard to-day, it supersedes Him by exalting the Virgin mother above her Son as an object of worship, and as a source of mercy. And it puts a wafer in the place of the crucified Redeemer as an object of trust and of adoration. Wherever Rome has power it obtrudes, it supplants, it suppresses, and crushes the Gospel. If Rome is not an antichristian system, it may safely be said that an antichristian system is nowhere to be found all over the world. Take any Popish country, what do people there know of the Gospel? What have they learned? And yet Rome and Romanists will tell you that there is no Christianity except in Rome. Why, sir, as well might the jay in the peacock's feathers say there is no peacock but itself; as well might the wolf in the sheep's clothing say, there is no sheep but itself—no sheep when it is not master. The Christianity of Rome consists of a few feathers, Christian feathers stuck on the back of heathenism, which consists of sheep's clothing on the wolf's back,—but for all the wool, the wolf is there. I do not know, sir, if it is allowable in a meeting of the Scottish Reformation Society to plead anything on tradition, but I may take an illustration from it. There is an old tradition—I am not saying a Popish tradition, but an old tradition about the early history of the city of Rome. The wolf that suckled Romulus, the founder of Rome, must surely, I think, have been a very far-seeing animal, for according to that tradition, by a seeming act of benevolence and charity in suckling Romulus, a seeming act of benevolence alien to its wolfish nature, that wolf, while disguised, had yet been able to transmit the wolfish nature to distant generations of Romans. Rome is not beneficent; it has not much of the lamb, but it has a great deal of the wolf. There is no interest of mankind that is safe anywhere where Rome is paramount, or has large influence. The resolution speaks of the evils of Romanism. Its evils are legion. Where are its blessings? It speaks of them, but they are for the most part apocryphal; and if any of them are real, they are more accidental than essential to it. I believe we are not very far to-day from what is known as St. Patrick's Day, and that saint has been commended for banishing vermin out of the sister island. A recommendation lately appeared telling those who were in the habit of giving credit to St. Patrick's doings not to keep it this year. I do not know what the reason was, but I would say that keep St. Patrick's Day or no, that instruction or advice bore upon the face of it something like this—that St. Patrick's work was not complete. Looking across at that island—and I do not do it in a political sense in any way, but any party would say that there is need for a St. Patrick yet to drive some vermin out of the island, and if some St. Patrick would succeed in driving out the serpentine vermin that are really at the bottom of all the evil that is there, I am not sure but the truest Presbyterian in this country would at once try to celebrate holy day on the 17th of March. But passing from that. We say the evils of Romanism are legion. It extinguishes light, it tramples under foot all freedom; it sides with tyrants and tyranny wherever it

can. Its creed and history declare it to be the enemy of human interests, civil and sacred. Sometimes people speak of it as if it were a poor despicable thing, as if there were no great power about it. Surely they have not looked at the matter; if so they do not see very much in the system. They describe it very much as one sometimes hears one describe some poor fellow who has gone astray, and who has a generous disposition and instincts, "that he is nobody's enemy but his own." That cannot be said of Rome. I would not like to say that it is nobody's enemy but its own. But it is the system that is dangerous; it is a conspiracy against the liberties of the human race. This is the system which the resolution declares to be making continued progress in our beloved land; and the report now submitted to you and approved of contains, as has already been adverted to, very clear and convincing testimony in support of that fact. It is not so long since a Romish priest was a comparative rarity in Scotland. He is not a rarity now, and the land is no gainer by gaining him. It has gained a loss. It is not long since monastic buildings or nunneries were ruins, and the ruins had at least one advantage over the hives of hooded Romish locusts that begin to swarm over the land. The ruins did no harm, but these living locusts are too much like the Colorado beetle, which causes a great deal of harm. It is not long since a Jesuit would only skulk in disguise in our land. Now when it suits him he can proudly avow his connection with the society which takes the name of Jesus, only to betray Christ's cause and destroy Christ's kingdom. Yet he likes still to lurk and skulk; it is his nature to skulk, and sap, and mine, and work in the dark, and smile and smile when the most villanous deeds are being done. How are we to account for the progress of Rome and the revival of Popery in the land? Let me say Rome does not owe its progress to the Spirit of God or the blessing of Heaven. It has not the fruits of the Spirit to show. It does not owe its progress to any intrinsic excellence of the system and its own, unless it be to the excellence of its marvellous machinery of organisation. That organisation is remarkable for its extent, spreading like a network round the world. It is remarkable for the number of agents and agencies it employs, and it is remarkable for the flexibility and power of adaptation to varying circumstances. It has a splendid machinery for a nefarious purpose. We might admire the machinery, but we cannot but abhor the purpose. Rome does not owe its progress to its own excellence, but it owes a great deal of its progress in these days to the apathy and indifference of Protestants and Protestant Churches. The principles of the Reformation have not lost one particle of their vitality. They are immemorial and immutable. The Bible is not worn out or effete; it endures for ever, endures as the living powerful sword of the Spirit. But what is the use even of the finest Damascus blade? or, put it in a more modern form, what is the use of the best Martini-Henry rifle, if that rifle is in the hands of a sleeping soldier? The rudest weapon in the hands of a savage would do more execution, and Rome's antiquated weapons would do more execution than Protestant weapons of precision unused. After reciting the fable of the hare and the tortoise, Mr. Wilson proceeded—Proud of the progress and speed and power, and full of contempt for Popery, Protestantism has fallen comparatively asleep. Thus self-conceits and scorns are equally unwise. Rome is no despicable foe with its wonderful organisation. Meanwhile, while the Protestant hare is sleeping, the Roman tortoise, plodding and

persistent, has been silently moving on, and it will resolutely move on unless Protestants awake to a sense of their danger and a sense of their duty. Reference has been made in the resolution to the increase of monasticism and the influx or immigration into this country of Jesuits. You will ask this question, What are those bands doing among us? what do they want? what are they labouring for? When Rome sets up its influence anywhere you may depend upon it she means business, and she expects, and indeed expresses her conviction, that the time is ripe for her business. When the owls come out the daylight is gone; when the vultures gather it means they scent or see the carcass. When Rome sends out her hooded owls into Scotland or England, she seems to think the daylight of Protestantism has waned with the spirit of John Knox, and that when she sends her Jesuitical eagles, she seems to think that Britain is a ready prey, for where "the carcass is, there the eagles are gathered together." It is high time that evangelical Protestant Churches should awake in order to disappoint the expectations of Rome in this matter. When the day comes that God's truth will triumph over Roman errors, the standard-bearers who hold up that banner will not be apathetic Churches or Christians, will not be slumbering Protestants, but men and Churches spiritually alive and intensely awake to the honour of God and the Redeemer, and the highest interests of the human race.

Dr. Moxey, in seconding the resolution, mentioned a fact that some years ago, when he wore her Majesty's uniform as a surgeon in the navy, while in the Mediterranean, he remembered a circumstance which struck him very forcibly. It was one which showed the political treatment of this country of our own people as compared with Roman Catholic nations. He remembered that while in Malta, in the streets of Melita, if in uniform, and a Roman Catholic funeral passed, and wherein the "host" was carried, he was compelled to salute it. If a Protestant funeral passed, he needed not to take any notice. It seemed to him that all parties of politicians were equally guilty in giving their assent to the growth of this gigantic system in our foreign possessions. When he went to Naples, a Roman Catholic city it might be said, he was not obliged to salute the "host," and what was most extraordinary, the Roman Catholics in the army and navy of Italy were not compelled to do so. Yet he, a Protestant, and in a Protestant country's possession, was obliged to salute the "host." He saw a great want of common sense in our politicians in regard to this system, and there was, he thought, a great want of common sense in regard to the religious parties in the country. Very earnest religious people, evangelical people, were apt, he thought, to be almost criminally apathetic in regard to the spread of Popery in Britain. If other nations were turning out of their midst Jesuitical priests, he could not see how this country should open its ports to receive them. It seemed to him that the only thing they could do was to cry to God to help this country under the very serious circumstances in which it found itself placed. They must educate the people, educate young men and women religiously inclined, to know what are the distinctive peculiarities of Romanism, and wherein they differ from Protestantism, and more especially wherein those particular differences threaten our country, both from a religious and a civil point of view.

The resolution was then agreed to.

Mr. James Duncan, Perth, moved: "That being more than ever con-

vinced of the necessity of instructing the young with the doctrines of Scripture as bearing against Romish error, this meeting regards with satisfaction the extent to which this has been carried out during the past year, and earnestly commends this department of the Society's work to the attention of Christian ministers and to the liberal support of all true Protestants." Mr. Duncan spoke of the necessity of such classes among the young, the hindrances to such meetings, and the manner in which they should be conducted. He had for many years looked upon the Romish system as a grand conspiracy against the Gospel of Christ and the good of mankind. Moreover, he had been struck with the number of Church members who showed great ignorance of the power of the Gospel, and looking at their knowledge regarding Popery he was sorry to say it was very far from being what it ought; therefore, there was every reason for instructing the people. He expressed the hope, that instead of as hitherto the classes should be confined to those belonging to the humbler sphere, there should be assemblies held at which those in the higher walks of life might receive instruction in the all-important principles of the Reformation.

Rev. J. Sturrock seconded the adoption of the motion, and submitted a resolution re-appointing last year's committee, with the addition of the names of the Rev. R. H. Muir and Mr. Andrew Fleming.

This resolution having been adopted, the meeting was brought to a close by the pronouncing of the benediction by the Rev. Mr. Wilson.

III. THE SECRETA MONITA; OR, THE JESUIT'S PRIVATE INSTRUCTIONS, &c.

(Continued from page 81.)

CHAPTER VIII.—*How to draw into our society the sons and daughters of our devotees.*

THAT the mothers may the more willingly consent to this enterprise, we must persuade them gently that they must be a little harsh with daughters who are stubborn, whipping them with rods if they be young; with mortification, and threats of worse usage, if more gone in years.

These must be chastised, and denied what were otherwise befitting their quality. But if they will comply with our rules, they must be cherished with all tenderness, and promised a greater portion than if they should marry.

The mother must lay before them the austerity of a husband and the chargeableness of that condition; represent to them the hardships and vexations of marriage, the torments and anguishes they are to endure, and that nothing but sorrow is to be got by it; whereas the entering into some religious vows brings with it all content. The same doctrine must be applied to sons who are inclined to marry.

We must get familiar with their sons, and invite them to those colleges we think fittest to place them in, carrying them into our gardens to walk where we go for diversion.

Show them the great content those retreats afford, and how great respect all princes pay us. *In short, we must make it our business to draw in the youth, by carrying them to our refectories and chambers, letting*

them see the agreeableness of our conversation, and how easy our rule is, which has the promise of the glory of the blessed.

Our sharpness in disputations of things appertaining to this world or that to come, the eloquent discourses that are made amongst us, from delightful entertainment so heavenly pleasant, which seem to be bestowed upon us in the name of the Holy Virgin by way of revelation, must not be omitted, as *so many inducements to bring them to our order, convincing them how great a sin it is to resist a call from Heaven.* Let them also be present at our exercises, to see what they will do.

The preceptors that teach widows' sons in the house must be of our preferring; who *must be perpetually inviting them over to us,* and promise them, rather than fail, that if they will enter into our society, they shall be received *gratis.*

We must order it so that their mothers disappoint them of some of their necessities from time to time, to make them consider into what troubles and difficulties their affairs are fallen.

CHAPTER IX.—*How to increase the revenues of our colleges.*

None of our order shall be admitted to the last perfection so long as they are in expectation of any inheritance to befall them, unless he has a brother amongst us younger, and more likely to live than himself, or for some other beneficial reason. *In the first place, above all things, we must endeavour the aggrandising of our order, according to the will of our superiors,* who alone must be acquainted with these things, and must do their utmost to advance the Church of God to the highest sphere, for His greater glory. *To which end the confessors of princes and rich widows must be sure to tell them, since they receive at our hand spiritual good for the salvation of their souls, it is but reasonable they should make us partakers of their temporal good things.*

We must refuse nothing that is offered us; and if they promise us anything, it may be committed to writing, if there be danger of giving them distaste by over-hasty importunity.

We must prefer no confessors to princes or others but such as are able and fit to prevail with them, and to reprove them now and then for not being kind enough to our society. And therefore, if any of them act not their part as they should do, let them be called back immediately, and others sent in their room; for we have found to our grief that many times persons have died suddenly, and by their confessor's neglect have left nothing of value to our Church. And the reason was, for want of being dexterous enough to make them sooner ours while they lived, which might easily have been done had he watched to have taken them in the humour, and not waited any other opportunity.

We must visit the nobility and rich widows, and sift out with a *Christian address whether they will leave anything to our society,* as well to get remission of their own sins as those of their relations and friends. After the same manner must we handle prelates and others of their diocese, which will bring us in no small gain.

Our confessors must be sure to inquire of those that come to confession their names and surnames, allies and friends, what they intend upon the hope of any succession, how they resolve to bestow themselves, how many brothers, sisters, or heirs they have; how old; what estate;

of what creation or breeding; and *persuade them such information imports much to the clearing of their conscience. Then, if there be any hopes of advantage, let them be enjoined for penance to confess every week—that what was omitted in the first week's confessions may be made out in the next. Thus when all is got out of a penitent, the superior must have notice, and resolve how he shall be managed for the future.*

What has been spoken in the concerns of widows, must as well be executed upon rich and wealthy merchants that are married and have no heirs, and upon rich virgins that have an esteem for us; *for if once we get into their estates, we shall soon make them ours.* But we must by no means be too forward in driving on such a design, lest we spoil all.

As soon as our people find that they are got into their favour they must presently cry up their great bounty and deserts, which the other poor begging friars never think of doing.

Our receivers must take an inventory of all the houses, gardens, quarries, vineyards, villages, and other emoluments, in and about the town they reside in, and, if they can, learn how we are beloved among the inhabitants.

Moreover, *they must find out every man's employment and income, what land he has, and what encumbrances are upon his estate, which may be done easily by confessions, the discourse at several meetings by way of entertainment at visits, and by the assistance of our fast friends.* So soon as ever a confessor has discovered a man to be rich, and that there are hopes of working upon him, he must immediately give notice.

They must likewise exactly inform themselves of such as will part with anything considerable in exchange for their sons whom we have admitted into our society.

Inquire if any of those that wish us well have any inclination to be benefactors to our college; or if they have made any purchase, upon condition to return it to us after their decease; or what better advantage we are to expect from them.

Everybody must be acquainted with our great necessity, the debts that swallow us up, and the continual great charge we are obliged to be at.

When our friends bestow anything upon us, we must get it to be upon this condition, that after a little time we may have power to incorporate it into the rest of our domains.

If any of our women-friends that are widows or married chance only to have daughters, we must neatly persuade them to put them into a nunnery with some small portion, that the rest of the inheritance may be ours. So for sons, when they have any, we must do all we can to get them into our society, by terrifying them first, and bringing them under a perfect obedience to their parents. Afterwards, we must make them despise all things here below, and show them the greater duty of following Jesus Christ who calls them, than their parents, if they regard their souls.

It will likewise be a sort of sacrifice to our order to draw in one of the younger children, unknown to his friends; whom we must take care presently to send to enter his novitiate in college a great way off, having first given notice to the general.

If a widower and widow marry, that have children by their former marriage and likewise by the latter, those of the last venter must be sent into a cloister, and then the former will easily follow.

If a widow has sons and daughters that will not be induced to a monastic life, the superior must for the first default blame the confessor, and put another in his room that may be more likely to bring the business about. But if that fail, then must the good woman be persuaded to make money of all she has in her power, and give it to us, for the expiation of her own sins and her husband's.

When we meet with a widow who has no heir, and is wholly devoted to us, and gives herself up to prayers, and is in possession of land or any other estate, we must persuade her to assign it over to our colleges, and content herself with some small yearly allowance from us, that she may have more leisure to serve God, and be quit of the encumbrances of this world. *Afterwards take off her pension, and maintain her in common with ourselves, that, under pretence of mortification and poverty, she may become as one of our domestics.* For we must bring her thus to our bent, lest some wicked relation of hers should take her from so good a work. Therefore it will be very convenient to send her to some remote place to spend the remainder of her days, telling her that such a course will be in the nature of a hermitage, which is held the most devout and commendable of all ways.

That our friends may be the more easily induced to believe our poverty, our superior must borrow of the monied men, giving bond before a scriviner. Perchance, when they lie dying, they will send for the scriviner (for the good of their souls) to deliver us up the bonds; and a piece of paper is easier given up than the counting over a heap of money.

For the same reason we should take up all the money we could of our friends, though we put it out again; that so, being sensible of our great indigency, this may be a more ready way to provoke them to compassion at the hour of death to leave us the whole, or a good share, for the erecting of some new college.

We must not fail to be in fee with the physicians, that they may recommend us to their patients upon all occasions.

Our confessors must be sure not to neglect visiting the sick, especially those that are in despair, laying before them the pains of purgatory and hell which are no way to be avoided without charity.

They which have been formerly covetous are used for the most part to be very liberal to our society, and, it may be, put all their estate presently into our hands, which our people should press as much as they can, for fear the opportunity should slip by.

If a woman in confession blames the vicious and harsh humour of her husband, that hinders from observing our discipline, and that she be rich, and well inclined towards us—she must be convinced that she can do nothing more pleasing to God than to lay out a good sum of money, unknown to her husband, or else spare it out of her own allowance, as being the only means to procure her quiet for the future, and remission both of her own sins and her husband's; and we find many times by experience that this course has abated much of the husband's rigour.

(Conclude:l.)

PANAMA.—Old accounts show that the Pope's Dispensation Bulls realised about 27,000 dollars per annum. Ditto distributed, 5000 dollars: other Bulls for sins, 7000; ditto, 1500.—*Journal of the Geographical Society.*

IV.—THE WORKING MEN'S PROTESTANT LEAGUE.

OBJECTS.

THO organise working men in defence of the Protestant Religion, Constitution, and Institutions; to oppose in and out of Parliament the Romish and Ritualistic systems, and all measures tending to increase their power or influence in the United Kingdom, its colonies, and dependencies.

MEMBERSHIP.

The League is open to all Protestants, without regard to religious denomination or political party. Any one may become a member of the League who holds the principles of the Reformation, and maintains that the Bible is the supreme rule of Christian faith and practice. Every member must also consider himself pledged to withhold his support from any candidate for Parliament, whatever his political party or profession may be, who will not promise actively to oppose in the House of Commons all measures calculated to destroy or weaken the principle that England is a Protestant country, and that the English Constitution is founded on a Protestant basis which cannot be altered without the greatest danger to the State.

A subscription of not less than 5s. entitles to copies of all the papers published.

ANNUAL REPORT.

It must be evident to every observer that the state of the Church of England, with respect to true Protestantism, has not improved since our last report. Not only does the extreme lawlessness continue, but the effrontery manifested is, and must be, a cause of continued sorrow to Christian men. Though the supremacy of the law has been vindicated against a few lawless and self-styled "priests," it is a deep source of regret and scandal that any clergyman should be so blind and infatuated as to merit the treatment of a felon, within the walls of a common jail, and thereby stimulating the spirit of lawlessness, which is unhappily spreading amongst the lower class of the community.

The Committee view the present most anomalous state of society with the utmost alarm for the future interests and well-being of the nation, with respect to morals and true religion.

The public mind appears to yield to the most flagrant outrages on our institutions, and the national Protestant religion.

We have now Romanists in every position in society, exercising their baneful influences in every variety of offices, in domestic, commercial, or official life, and through various grades and positions; and thus we behold the anomaly in this Protestant kingdom, of Romanists appointed in the household of her Majesty, and to the Viceroyalty of India.

This year there will be an attempt made to introduce Roman Catholics as Guardians of the Poor in London and the provinces. A leaflet has been published by this Society on this subject, and we would direct special attention to the annual election, held in March, in order to frustrate this aggression on our Constitution.

In several cases Roman Catholics have been successful in securing the appointment of chaplains in prisons and workhouses, as well as the army and navy. Can we even hope for the smile of God, much less His bless-

ing, when the people of this highly-favoured nation disregard these things? These important appointments, as well as vestrymen and councilmen in the various corporations, are greatly, nay, almost entirely, disregarded through the indifference and supineness of Protestants.

A leaflet was issued some few months ago, entitled "Responsibility of Protestants," still in print, for circulation, 1s. per 100.

We have been actively engaged in endeavouring to prevent the endowment of Romanism in the educational department of the London School Board, and have exposed some flagrant abuses.

This Society has directed its efforts to maintain Protestant benefactions in the city of London, agreeably with bequests left by pious donors, for commemorating national deliverances, viz., The Defeat of the Spanish Armada, Gunpowder Plot, and Accession of Queen Elizabeth, and has published a series of sermons preached in St. Mary-le-Bow Church, in the city of London, which are sold at this office, price 1d. each.

Efforts have been made, amongst others, to influence the House of Commons against the introduction of atheists into Parliament. A petition signed by 883 persons passing along Aldermanbury, in a few hours, on the 29th and 30th June last, was presented to that House through Mr. Ritchie, M.P.

As the press has almost invariably failed to give publicity to our proceedings, the Secretary devoted considerable time and outlay in issuing "The Protester," a record of some of our proceedings, in October last, *which was issued 1st November*, in which an appeal for funds was made to continue the monthly issue from the 1st January, but the response was very limited. The following extract from a letter received from one of our patrons on appealing for £200 to aid in this, and to establish public periodical meetings, has been circulated amongst a few friends, and about £30 has been received. If you will further add to this fund it will be a means of stimulating and attaining these most desirable and essential undertakings:—

"It is high time to co-operate and to show that we Protestants are in earnest, and will be up and doing. If you can find twenty more persons to give £10 each, I will give £10 towards the expenses of any united action; but I should make a general call upon every Protestant Society to help you to circulate your publication. You may make use of my name to show Protestants I am not myself asleep.—Yours faithfully, W. H. PETERS."

In consequence of the President of the English Church Union having written a letter to the Archbishop of Paris complaining of the action of the Government of France, in respect to the Jesuits and other monkish orders expelled from France, a memorial was forwarded to the Prime Minister, M. Jules Ferry, explaining the nature and constitution of the English Church Union, and their position relative to these expelled orders.

The principles of the glorious Reformation handed down to us, and the blessings of Almighty God, so manifestly shown to this country, seem to be treated by many as idle tales.

The false charity which abounds at the present time seems to consider that vice and sin should not be resisted and put down, but endured and tolerated. Wickedly perverse and lawless men may, nay must, be conciliated, and they are now to be found abundant in number.

It is high time, if not too late, to arouse from lethargy, and realise a

sense of individual responsibility, in aiding to prevent anarchy. To earnestly assist in asserting, by disseminating the principles of "truth and justice, religion and piety," amongst the people; to labour also in the endeavour to unite as brethren for the glory of God and the suppression of false teachers, as well as the expulsion from the Church of those who say they are apostles and are not, but who preach and teach doctrines contrary to the Word of God and the Standards of the Church of England.

Notwithstanding the active exertions of the honorary secretary by his assiduous devotion in combating the evils of Ritualism, Romanism, and Rationalism, the work has been greatly restricted from lack of funds. The Committee would urge you, if possible, to supplement your past subscription, as also to influence friends to aid the objects of this Society. Those who have failed to forward their subscriptions we hope will send a double portion this year for much-needed help.

There cannot be a doubt in the minds of Christian men that a more prominent and extended influence is imperative for counteracting the dangers so imminent. Where can we look for an active institution to combat the evils in our midst? There are thousands of men of various denominations, agreeing with us in essentials, to whom we appeal. We are quite prepared to use much more active efforts to accomplish the objects of this Society, and we earnestly invite aid for a growing and serious necessity; to promote the principles of true religion among the people, for the benefit of the community no less than themselves as individuals.

It is to be hoped that this appeal will obtain your sympathy, both in prayer, and material aid according to the means which God has given you, in order to further the vital objects and end in view, namely, to preserve this great Protestant nation, by upholding the truth and opposing false teaching, as declared in the infallible Word of God—the Bible—the only safe guide to our peace and prosperity.—I remain, yours faithfully,

THOMAS M'CLURE, *Hon. Secretary.*

37 ALDERMANBURY, LONDON, E.C.,
12th February 1881.

V.—LETTER TO THE EDITOR.

PROTESTANTISM IN BRAZIL.

To the Editor of the "Bulwark."

DEAR SIR,—I find it stated in your number for February, p. 41, that "as yet we can speak of no . . . growth of a native Protestant Church . . . in Brazil."

Thank God, this is a mistake. There is now residing in Edinburgh one who for twenty years was pastor to a native Protestant Church in Brazil. His co-pastor, left in charge, is a Brazilian; and both in the capital and many other places American missionaries, Presbyterian, Methodist, and Episcopalian, have been, or are, labouring for the increase of "native Protestant Churches" in that Empire.—I am, yours faithfully,

BRAZILIAN.

VI.—ITEMS.

HOW THE JESUITS MANAGE UNMANAGEABLE POPES.—While these multiplied humiliations and indignities were befalling them; while nation after nation was rising up and driving them out as the "Cain" of the human family, a blow was dealt them by a hand which they deemed it impossible should ever be raised against them. The stroke caused them the most poignant pain of all. *Et te Brute!* exclaimed the Sons of Loyola as, amazed and stupefied, they beheld the Pontiff in the group of conspirators that now enclosed them, and felt the keen edge of his poignard in their flesh. Pope Clement XIII., at the solicitation of the Roman Catholic sovereigns of Europe, summoned a conclave to enact the "eternal extinction" of the "Order." The Pope died suddenly on the evening of the day preceding that on which the conclave was to meet. The blow that impended over them was thus warded off. The death of the Pope gave life to the Jesuits, but the respite was only for a little while. His successor, Clement XIV., the virtuous Ganganelli, found himself necessitated to carry out the purposed suppression of his predecessor. In the preparatory brief which he issued, he said that the measure contemplated by Clement XIII. was required "to prevent Christians rising one against another and massacring one another in the very bosom of their common Mother, the Church." On the 21st July, 1773, Clement XIV. issued his Bull, in which he declared the Order of the Jesuits "for ever annulled and suppressed."

Following in the wake of the Pope whose edict had given effect to their own expressed wishes, the Princes of the Popish world declared the Society of Jesus abolished in their dominions, and these troublers of the world appeared to have passed finally and for ever out of existence. The very Mother, out of whose bowels they had sprung, was compelled to confess that she had given birth to a progeny that would devour her, unless she should find some means of ridding herself of them. Clement did the bold deed, knowing that he risked his life in doing it. On laying down his pen after affixing his name to the Bull of Suppression, he gave vent to the presentiment that oppressed him. "I have signed my death-warrant," he ejaculated. A short while thereafter he read on the doors of St. Peter's Church the words—"The Holy See will be vacant in September." Clement was then hale and vigorous, but it soon became apparent that the prophecy written on the portals of St. Peter's was not to fail of its accomplishment. The gentle, but deadly touch of a hand he could not see was laid on Clement. From that hour he began to droop and waste away. No medicine could stay the ebbing tide of his life. It was being dried up at the fountain. His features became livid, his eyes glassy, his limbs shrunken, his belly swollen; the very bones began to rot and moulder beneath the loose covering of dried and violet-spotted skin that enveloped them. A ghastly spectacle! truly, as he tottered through the halls of the Vatican on days of ceremony, or climbed up the steps of his throne, like one from the grave come to sit in the chair of Peter. In September 1774, as the mysterious writing had bodefully announced, Clement XIV. died. They took his poor remains, and swathing them in spices, the perfume of which, however, failed to drown the rank stench of the mephitic poison with which the corpse was saturated, they put him in his coffin—

no tear ever bedews the bier of Pope—and carried him to the vaults, in the dimness and silence of which his predecessors repose, of whom few had reigned so well or died so miserably. If such things were “done in the green tree, what shall be done in the dry?” If even Popes are not spared when they offend against the “Order of Jesus,” what monarch, or statesman, or offender of any degree, may hope for impunity if within the reach of the long arm of the Jesuits? Italy is not the only land which is blessed with fountains and springs, the waters of which possess the rare properties of the far-famed *Aqua Tofana*.—*Extract from “The Jesuits: Their Plots against Kings, Nations, Churches, &c.” By Dr. Wylie.*

MR. CHINIQUY'S EXPERIENCE OF ROMANISM.—Mr. Chiniquy's father died when he was very young, and left his property heavily mortgaged, so that everything had to be sold to pay the creditors, and his young mother was reduced to the necessity of working with her needle. They were very poor, and often a few potatoes and a little milk was all the food they had. One day the priest came to see them. He was glad to see the priest, for he thought he would help them. But the priest said, “Madame Chiniquy, you owe me ten pounds for the masses which I have said for the soul of your husband.” It was in vain his mother protested that she had nothing. The priest said she could not love her husband if she were not willing to pay for the repose of his soul. At this his mother wept, while the priest stood looking on with dry eyes. In a little paddock before the house there fed a cow, which had been given to him when it was a calf, and which he had reared, and whose milk was now almost their only means of sustenance. At length his mother said, pointing to the cow, “Mr. Cure, take that cow, and let me discharge in that way the debt which I owe.” The priest was satisfied, and immediately went and drove the cow to his own house. His mother then said, “Some day, my son, you may be a priest. Promise me that you will never take the money of the poor.” He promised, and when afterwards he became a priest, he never took money from the people for the prayers which he offered for the souls of their dead. For this reason he was much idolised by his people. The other priests, however, were jealous, and complained to the bishop, who threatened to excommunicate him if he did not take money from the people for the souls in purgatory. He was obliged to promise to take the money, but would often contrive to give it back again.

MALTA.—As in Rome the priests have had entire dominion here, not only for generations, but for centuries. Had their teaching been good the Maltese ought to be one of the most enlightened and prosperous peoples in Europe; as it is they are bigoted and ignorant, few can read or write, and beggars abound. Sisters of Charity come on board passenger steamers that touch at the island and beg money. A tenth part of the population are priests—one-third of the land belongs to them—got, they best know how.

THE BULWARK;

OR,

REFORMATION JOURNAL.

MAY 1881.

I.—LAST MONTH'S INTELLIGENCE.

Ireland.

THE operation of the Protection Act has proved beneficial in Ireland, and agrarian outrages have diminished in number, but they have not ceased, and leaders of the Land League agitation have not scrupled publicly to excuse or justify the perpetration of them. This has been notably the case with regard to an attack made on the constabulary, when engaged in the protection of a process-server, near Ballaghaderreen, in the county of Mayo. The peasants, who had assembled to resist the service of writs, displayed great fierceness and determination in the fight which took place. One of the constabulary was mortally wounded and another very seriously injured; whilst of the peasants, two were killed and fourteen or fifteen wounded. At the next weekly meeting of the Land League in Dublin, a grant of £50 was voted, on the motion of Mr. Dillon, M.P., to the families of the two men who were killed in this conflict with the police, (for funeral and other immediate expenses,—a decided expression of approbation of the resistance to the law and its officers in which they lost their lives. Mr. Dillon had previously, in addressing a land meeting at Clough, in the county of Kilkenny, on the day after the occurrence of the affray, spoken of it in terms apparently meant to encourage all the peasantry of Ireland to similar acts of lawless violence, and to exasperate them to the utmost against what he called "English law." He read a telegram, which he said he had just received from Father O'Hara, the Secretary of the Ballaghaderreen branch of the Land League. The telegram began with the assertion that "the police fired on the people without provocation;" whereas, according to apparently trustworthy reports of what took place, the fight began with the throwing of stones by "the people," and the police did not fire until some of them had received severe injuries. Mr. Dillon declared that the men who were killed—he spoke of the law-resisting peasants, and said not a word of the unfortunate constable who lost his life in the discharge of his duty—"died in the vain attempt to save their homes from landlordism, and to save their wives and children from the workhouse." "May their blood," he exclaimed, "be on the head of Forster and of Gladstone, and the men who, despite our repeated warnings in the House of Commons, refused to protect the homes of the Irish peasants until the Land Bill was passed!" Mr. Parnell and he,

he said, had told them that "if they would not stop the evictor, and stop the process-server in Ireland until the Land Bill was passed, Irish soil would be reddened with the blood of Irishmen; and yesterday, in the county Mayo, innocent men were murdered by the minions of the English law;" and again he pronounced the imprecation, "May their blood rest, and the curse of their children rest, on the head of Forster and Gladstone, to which there were responding cries of Amen. He promised that the Land League would see that the wives and children of these "murdered" men should be none the poorer for their death. When a man in Mr. Dillon's position is permitted to speak such words with impunity, all is not done that is needful for the protection of life and property in Ireland. And who can wonder that other cases of resistance to process-serving, and of conflicts between the peasants and the police, have taken place since that at Ballaghaderreen? We do not think it necessary to mention any of them, nor to quote from the speeches of other orators who, like Mr. Dillon, have held up the police to detestation as murderers.

A few words from a report which we have before us of a speech delivered by Mr. T. P. O'Connor, M.P., at Cork, on *Sunday*, April 10, on occasion of Mr. Parnell's triumphal entry into that city, after the introduction of the Land Bill in the House of Commons, may, however, be quoted as showing what Irish Romanists are really striving for, and what spirit they are of. "Mr. Parnell and his colleagues," Mr. O'Connor said, "only regarded the struggle that they had been hitherto making as a little skirmish, preparing for a bigger fight and a greater victory. Before long they would drive out that foreign garrison who held the land of Ireland; and when they had restored the soil to the people, the people of Ireland would restore to themselves that right of self-government without which Ireland would never be peaceable, never be prosperous, and would never cease fighting in the same determined manner as before."

Of the part taken by the Romish clergy in the evil work that is being carried on in Ireland, almost every newspaper contains evidence. We read of priests, like "Father" O'Hara of Ballaghaderreen, acting as secretaries of branches of the Land League, of their taking a prominent part in Land League meetings, and of their making speeches tending to increase and not to allay the excitement which prevails amongst those who look upon them, more than all others, as their guides. A priest presided at the land meeting at Clough, already mentioned, and expressed no disapprobation of anything that was said there by Mr. Dillon. Dr. Nulty, Romish Bishop of Meath, in a letter addressed a week or two ago to the clergy and laity of his diocese, declared himself not very sanguine concerning the Land Bill, then still only expected; but expressed his opinion that if the tenants adopted the principle of not paying more than a just rent, and not taking a farm from which a tenant had been evicted, they would attain their object. He said also that he thought the gradual growth of a peasant proprietary would be a satisfactory settlement of the land question.

It is not for us to enter on the subject of the Land Bill, in so far as it is of a merely political nature. We shall not even be tempted to make any remarks on the new relations which it proposes to establish between the Government or the State and the peasant proprietors who, through

its operation, are expected to become very numerous in Ireland; nor on the question of the probability or improbability of beneficial results ensuing, in that or any other part of the United Kingdom, from a general occupation of the land, or the occupation of a great part of it, by peasant proprietors, if such a state of things could be established without injustice to any. But we think it right to direct attention to the strong desire manifested by the Romish priests and other similarly zealous Romanists of Ireland for such a change in the land laws as would lead to a great multiplication of the number of peasant proprietors. Apart from all considerations of their denunciations of "landlordism," and of schemes which they have proposed for the conversion of the occupiers into owners of land, to which Mr. Gladstone made reference in the House of Commons in his speech on the introduction of the Land Bill, saying of them, "It passes my ability to distinguish them from schemes of public plunder," we cannot doubt that the Irish priests and the leaders of the Land League look with eager expectation to the formation of a great body of peasant proprietors in Ireland, as likely to lead to a great increase of the wealth and power of the Romish Church. They evidently take it for granted that the peasant proprietors would be generally Romanists; and that, if even only the bogs were drained (as we heartily join with them in hoping that they soon may be) and divided into small farms (about which we express no opinion), the peasants encouraged to migrate from thickly-peopled parts of the country, and put by State aid in possession of these new farms, would be mostly Romanists; by which, no doubt, there would be an increase of the number of priest-governed voters in Irish counties, and an increase of the number of payers of "dues" to the "clergy," and an increase of the "dues" themselves. Such hopes, however, might not be altogether fully realised, unless the Romanists of Ireland could get its government altogether into their hands. Whatever care the Irish bishops and priests might take that the first settlers on the reclaimed lands should be Romanists,—and this they would certainly do all in their power to secure,—peasant proprietors could hardly be prevented, under any ordinary system of government, from selling their farms, many of which would in all probability soon pass into the hands of Protestants, their superiors in intelligence, energy, and industry. Besides all the other influences of Romanism which have prevented the development of these qualities among the Romanists of Ireland, as they have been developed among the Protestants of Ulster, the exorbitant exactions of the priests have certainly been of most baneful effect. And such has been the case in all Romish countries.

One of the greatest difficulties experienced in the administration of justice in Ireland is that of obtaining from juries a verdict according to evidence, however clear and sufficient the evidence may be, for the conviction of a person accused of an agrarian outrage. If there is even one zealous Romanist on the jury, who desires the acquittal of the offender, he can gain his object according to the law which in Ireland, as in England, requires an unanimous verdict of the jury. He has only to be obstinate enough, and he succeeds. Numerous instances have lately been noticed in the newspapers in which the ends of justice have thus been frustrated. Judges have complained loudly from the bench, and have expressed the indignation which in the circumstances was natural; and

Land League orators have retorted by abusing them in unmeasured terms. "It is perfectly well known," says the *Scotsman* in a recent article, "that the Land League has manipulated juries, and that again and again there have been acquittals of persons, as to whose guilt there could be no rational doubt." But the most complete disregard of oaths is quite according to the teaching of Liguori and of Maynooth.

We adverted last month to the proof which Sir William V. Harcourt had laid before the House of Commons of the intimate connection between the Irish Land League in America and the Land League in Ireland, making it impossible for the Land Leaguers in the United Kingdom to escape from responsibility for the sayings and doings of their brethren on the other side of the Atlantic. A Reuter's telegram from New York, of date April 10, informs us of a meeting at Brooklyn that day, at which Mr. O'Donovan Rossa stated his belief "that England would give nothing unless Ireland was prepared to fight in support of her demands," read a letter from a person whom he described as one of the "missionaries" connected with the Mansion House outrage, and declared that these "missionaries" would continue their work. They are, we suppose, supported by the *Skirmishing Fund*. "The enemy," Mr. Rossa said, "must be struck at in his own home." At the same meeting another Irish "patriot" declared that there was more virtue in a pound of dynamite than in all the resolutions adopted at meetings, which expression of murderous sentiment was received with loud applause. At a meeting of the "Society of United Irishmen," held at Brooklyn on April 17, we are informed that Mr. William Burke, one of the originators of the *Skirmishing Fund*, said that his motto was "Death to Landlordism;" and that, whilst one speaker proposed arbitration as a means of settlement, several others advocated the assassination of landlords. Irish Romanists in America are more outspoken than their brethren in Ireland; but an Irish Romish paper, published in America, and expressing the most wicked sentiments, is largely circulated, and is apparently in much favour among the Romanists of Ireland.

More Lying Wonders at Knock.—Romish imposture is still carried on at Knock. More miracles are reported, and their genuineness is certified by the parish priest. One person is reported to have taken doses of water in which the cement from the chapel has been dissolved, and a miraculous cure has been the result. Another devout Romanist has gone so far as to try the effect of the miracle-working cement on a Protestant neighbour, suffering pain supposed to be from rheumatism, and even in this case the patient has been partially cured. The demand for the precious cement still continues, and visitors are still numerous, many of whom, it is said, see visions or apparitions. We wonder if there are any magic lanterns in the neighbourhood.

Protestant Missions in Ireland.—"Protestant work in Ireland," says the *Rock*, "appears to be making itself felt. The testimony of the Archbishop of Roman Catholics in Dublin, in his recent pastoral, is that 'an active warfare' is carried on in Dublin. He denounces the Protestant missionaries as 'unscrupulous men and women' and 'emissaries of corruption;' their head-quarters he stigmatises by name as 'centres of moral pestilence'

and "amphitheatres where unhappy souls are spiritually murdered." And he singles out for special execration the Christ-like work in which some Christian women in Dublin are engaged, known as the Prison Gate Mission. His language shows how intense and virulent is the hatred of the leaders of the Church of Rome in Ireland against evangelical work, and indicates what Rome would do if she had the power."

At a meeting held in London on March 28, on behalf of the Society for Irish Church Missions, the truly Protestant and Evangelical Society whose agents and converts have been the objects of so much persecution in Connemara, Earl Cairns said it was a notable fact that "no man, woman, or child, in any part of Ireland, who had been under the mission influences, had ever once taken part in any of the Land League meetings, seditious controversies, or murderous assaults." He asked, "Could we not see in this one matter sufficient reason to acknowledge that the Irish Church Missions were resulting in moral as well as spiritual benefit to that unhappy country?" Canon Cory made some statements concerning Connemara, the distress that had for some time prevailed in that district as elsewhere in the west of Ireland, and the bitter hostility displayed by Romanists against the converts to Protestantism. "The ordinary boat that carried food to the Connemara shore refused a share of its cargo to the Protestant community. Then a Protestant boat was started, and their wants were provided for."

Ritualism.—The Rev. S. F. Green, Rector of Miles Platting, near Manchester, having been arrested and incarcerated in Lancaster Gaol, for contempt of court in continuing to perform divine service notwithstanding an *inhibition* for three months, issued against him by Lord Penzance under the Public Worship Regulation Act, as he had previously disregarded a *monition* to abstain from certain Ritualistic practices, has failed in an appeal to the Queen's Bench Division of the High Court of Justice, by which he sought to obtain his liberation. That still more eminent Ritualist, Mr. Mackonochie, also has failed in his appeal to the House of Lords against the judgments pronounced against him by Lord Penzance; and it may be hoped that his case, which has been in one form or other going on since 1874, is now finally settled in a manner satisfactory to true Protestants. Notwithstanding these adverse events, however, the Ritualists are far from seeming disheartened, and some of them appear to become daily more eager to push on their efforts for the Romanising of the Church of England. The *Church Times*, the organ of the most extreme Ritualists, in a recent article, gave directions as to the manner in which "The Three Hours' Agony" service of the Church of Rome may be introduced and performed in the parish churches of England. A Ritualist clergyman, in a metrical contribution to the same paper, has poured forth his lamentations for the Reformation. He exclaims concerning the Reformers—

"Mourn for their ignorance!—alas!
They knew no better and are dead,—
Who sought to filch the glorious Mass,
And leave us table prayers instead."

And the Rev. F. G. Lee, D.D., Vicar of All Saints', Lambeth, has just published a small volume containing three sermons, dedicated to "His

Eminence Henry Edward, Cardinal Archbishop of Westminster," "His Eminence John Henry, Cardinal Newman," and Dr. Pusey! In these sermons, Dr. Lee, who has already oftener than once or twice published audacious denunciations of the Reformation and the most precious doctrines of Protestantism, goes to the utmost imaginable length in this direction. He speaks of "the degrading heresies and intellectual absurdities of Protestantism;" he declares the Pope to be "the visible head of the Catholic Church," and "the acknowledged chief bishop of Christendom, supreme over patriarchs, metropolitans, and all;" he describes the doctrine of justification by faith only as "a heresy;" rejoices over "the restoration of confession" in the Anglican Church; and avers that "with some lean and half-starved souls there exists a reasonable and sincere desire to recover those lost sacraments which were so impiously and cruelly abolished." How long is the publication of such absolute Romanism by a clergyman of the Church of England to be allowed to pass uncensured?

Another Ritualist, the Rev. E. Collet, vicar of Bower-Chalke, near Salisbury, speaking at a meeting of the Salisbury Church of England Sunday School Institution in the beginning of April, expressed thoroughly Romish sentiments concerning the Bible. He said that "We must look upon a free Bible with a good deal of suspicion;" that "the Bible was too difficult a book to be placed in the hands of children," and that "he did not think it was in the ordinary run of human nature to be very fond of reading the Bible, especially when human nature was young." It would be interesting to know how the Church of England Sunday Schools are conducted, if there are any, in the unfortunate parish of Bower-Chalke.

Romanism in Scotland.—It is a new thing, we believe, for a sermon preached by a Romish priest in a Romish chapel to be reported in a Scotch newspaper; but probably in consequence of the large number of Irish Romanists who have settled in Greenock, a Greenock paper has favoured its readers with what seems to be a full report of a sermon preached on March 27 in a Romish chapel in that town, on occasion of a collection on behalf of the poor of the St. Vincent de Paul Society, by "the Rev. T. J. Cunningham, of St. Michael's, Glasgow." The subject of the sermon is the Immaculate Conception of the Virgin Mary. The text is taken, not from the Bible, but from the Apocrypha, Ecclesiasticus xxiv. 17: "I was exalted like a cedar in Libanus, and as a cypress tree on Mount Zion; I was exalted like a palm tree in Cades, and as a rose plant in Jericho; as a fair olive tree in the plains, and as a plane tree by the water in the street was I exalted." How use was made of these words of an apocryphal book for the setting forth of the glories of Mary will readily be understood by those—but only by those—who are acquainted with the manner in which many passages of Scripture, that have no relation at all to Mary, are perverted to strange significations, and interpreted as concerning her, by many Romish writers. Our space does not admit of an outline of the sermon; but a few sentences extracted from it may be interesting to our readers, as showing what Romanism is in Scotland at the present day. "At present the whole Catholic world is preparing for the coming of Christ, preparing to receive Him in their Easter communion; and that their reception of Him may be worthy, they have recourse to Mary beforehand; they are found nestling beneath the folds of her

mantle, praising her prerogatives, glorifying her immaculate conception, supplicating her intercession, and drinking in with avidity the streams of grace she pours upon them. They have recourse to Mary, because they know that it is through her alone they can receive Jesus." Can anything be more decidedly antichristian? Of Scotland it is said:—"Time was when it was as lovely in grace as it is in nature. Time was when it was called the 'Dowry of Mary.' Look around at the towns and villages which were once dedicated to her, and which still bear her name. . . . A sad change has come over this land. Instead of being the garden of Paradise, it has become the cesspool of heresy. Mary's name is no longer honoured, except by a faithful few," &c., &c. The import of all this evidently is, that a return is longed for of the time when Romish bishops and priests abounded in Scotland, and their illegitimate children still more abounded; when the Bible was an unknown book to all but a few, and stake and faggots were always ready to purge the land from any taint of what Rome called heresy.

Belgium.—A deeply interesting paper, entitled "The Gospel in Belgium," by Monsieur L. Anet, in the March number of the *Free Church of Scotland Monthly Record*, after describing the general religious condition of Belgium, much as it is described in the *Bulwark* for February 1881, p. 38, proceeds to speak of the success which has attended the work of the *Eglise Chrétienne Missionnaire Belge*, or *Société Évangélique*, the congregations of which, we are told, consist almost entirely of converted Romanists. "In some congregations," M. Anet says, "not a single person originally Protestant is to be found, and in others there is but a trifling minority. Antwerp and Brussels form a slight exception to this rule; yet in the latter town the majority of the members are converts from Rome. The elders and deacons of the French-speaking congregation of Brussels number six, four of whom were originally Papists. In the session of the Flemish-speaking congregation there is but one Protestant by birth. . . . On the 1st of last month a new chapel was inaugurated at Charleroi; the old one, which was built in 1851, had become much too small. At this inauguration 1800 hearers gained admittance into the chapel, and 400 others were unable to find room. In this manufacturing district of Charleroi we have two churches, that of Charleroi and that of Jumet-Courcelles, which number at present 1942 members, including children. Twenty-two only of this number are of Protestant origin, not including the pastors, and one even of these was brought up in the Romish Church. The 1920 others have come out from Romanism; and every month, if not every week, other Roman Catholics are added to the Church. In the course of the last working year, 110 adults, come out of the Romish Church, were received as adhering members in these two churches. At Lize-Seraing we built a large chapel, rather more than twenty-five years ago. There was not at that time a single Protestant in the district, saving, perhaps, a few Germans who might be sojourning there. The statistics published in May last show that . . . the four sections of the Sunday school numbered 160 children, and the church 742 members, children included. How many of these are of Protestant origin? Only one, the pastor's wife. As to the pastor himself, he had studied for the priesthood, and had received a diploma from the Bishop of Cambrai, but had never performed mass, doubts having arisen in his soul while he was

still at the seminary. . . . In the smallest of our churches which have pastors, situated like an advanced post at the entry of the Ardennes, the members are all converts from Romanism, except the pastor's wife. The pastor was converted thirty-five years ago in one of our churches."

M. Anet goes on to say:—"It is with heartfelt thanksgiving to the Lord that we say, never has the work progressed in so encouraging a manner as at the present time, and never have the gates been opened so wide. Everywhere the pastors, the evangelists, and the Scripture-readers have the opportunity of declaring the Gospel message to sympathetic audiences." M. Anet then states that the proceedings of the Papal court, and of the clergy, high and low, in the violent struggle which has been dividing and agitating the country for the last two years, "are emancipating the people, and tending to free them from the yoke of priestcraft." He says "the Romish religion is getting lost in the violent upheaval," but is too generally succeeded by scepticism. He tells of the good work done, through the help of Christian friends in London, during the months when the Exhibition was open at Brussels—the labours of colporteurs, the distribution of tracts, and the preaching of the Gospel, not only on the Lord's Day but every evening. "The palpable result," he says, "has been, first of all, the distribution of 200,000 detached gospels and 346,000 tracts, and the formation of a rather important Flemish congregation and of a small congregation of workmen who understand French. . . . The Flemish congregation is numerous, that being the tongue spoken by the population of Brussels and neighbourhood. The Sunday school has had lately an attendance of as many as fifty children, all belonging to hitherto Roman Catholic families."

M. Anet concludes with an appeal for the help of the prayers of the children of God, and for contributions to aid in carrying on the work of evangelisation. Can it be doubted that he has made out a good case, on which an appeal both for the one and for the other may well be founded? Surely the Christians of Britain, of all evangelical denominations, may be expected joyfully to respond to it.

"The payment of money for masses for the dead often gives rise to curious quarrels. . . . The *Tablet* tells us of a case in Belgium which has led to the publication of a royal decree adverse to the legality of the bequest of a landed proprietor, M. Tuytschaever, of certain sums of money for Roman Catholic churches at Wickelen, Eecloo, and Schellebelle, on condition that a certain number of masses should be said in perpetuity for the repose of his soul. The necessary authorisation has been refused by the Minister of Justice, in the case of the two last-named churches, on the ground that 'it would both be contrary to the interests of the parishioners to have so many functions in the Church, and injurious to the State that the clergy, who are paid by the latter, should have their time taken up in performing masses at the will and pleasure of a founder of masses.' . . . The decision is declared by our Romish contemporary to be 'another blow against the Church,' and it might have been added, in a very sore place, namely, the pocket of the priest."—*Rock*.

II.—IRELAND: PAST, PRESENT, AND FUTURE.

GLEANINGS FROM HISTORY.

By A. M. L.

IT has been said by some, and believed by many, that “the Irish were always Papists,” and many statements to this effect have been made; but *facts* are better than statements, and history informs us that Ireland had enjoyed the light of the Gospel fully a century before Scotland; and that when the Gospel was preached in Britain and Gaul in the fifth and sixth centuries, it was by Irish missionaries.

The ancient Irish Church was *in no way subject to the Pope of Rome till 1172*, when Ireland was conquered by Henry II. of England. So certain is this, that Cardinal Baronius, the annalist, calls the Irish bishops schismatics. In 670 the Irish bishops refused to be reordained by the Roman prelates, and in the seventh century Archbishop Lawrence calls them all heretics and schismatics, because their Church differed from the Roman Church as to baptism, fasting, infant communion, clerical tonsure, abstinence from blood, chorepiscopi, only two sacraments, communion of both kinds, and many other of the erroneous doctrines then held by the Church of Rome. Not till 1215 was the doctrine of transubstantiation and auricular confession introduced; withholding the cup from the laity, 1415; the worship of the Virgin, 1558.

In 1135 Pope Adrian (the Englishman) issued a Bull granting to Henry II. lordship of Ireland on condition that he would *force the Irish Church to conform to the Church of Rome, then Papal*, and oblige every family to pay one penny to St. Peter and the Holy Sea. Henry conquered, and *with the sword forced the Roman Catholic religion on the Irish people.*

For a long time previously the people, with stubborn firmness, had refused to admit the Pope's legate, Ireland being the last, or one of the last, countries which admitted the ambassador of the Pope. He came at last under the protection of the English. Thus not till 1172 did the brave Irish people submit to the rule of the Pope.

In 1140 the first Roman Catholic monk was introduced into the country, the early Irish monasteries being simply colleges and places of refuge in those rude times. (See the writings of Ussher, Bingham, Neander, Todd, Wordsworth, and many others.)

In the fifth and sixth centuries Ireland was the school of the West in every art and science, and to her authority in matters of style the Saxons of Britain and the Gauls of Germany cheerfully deferred, a residence in Ireland (like a residence in our universities now) being considered necessary to establish a literary character in those early days. Scholars and educated architects knew that the Irish monks were the workmen who, during four or five hundred years, built most of the Christian churches in Europe. These also know that the stone bridges which were erected before the tenth century were also built by the hands and under the direction of Irish monks (or missionaries). Old St. Paul's, in London, was built by the same architects and workmen who built the first edifice erected for divine worship in England at Withern, A.D. 603.

About the same time the Gospels were rescued from the *débris* of overturned empires by the zealous and patient labours of St. Columbkille,

who with his own hands re-wrote many copies of the New Testament, one of which—the oldest in the world—is believed to be in the Vatican, another in the Museum of Trinity College, Dublin.

From the monastery of St. Gall, in Switzerland, Rome received treasures of religious manuscripts and precious histories written by Irish monks or missionaries. From this monastery Irish missionaries again went forth to carry the Gospel to Italy, &c.

But to return to the Conquest of Ireland, and the state of the Irish mind concerning the Roman Catholic religion at that period :

From O'Driscoll, the Roman Catholic historian, we learn "that the first act of Henry II. was to reduce the Church of Ireland into obedience to the Roman pontiff. For this purpose he held a council of the Irish clergy at Cashel in 1172, which put an end to the ancient Irish Church, and submitted it to the Church of Rome. O'Halloran, another Roman Catholic historian, writes: "The most uncompromising enmity existed at that time in the minds of the Irish people against everything connected with Rome." So much for the Roman Catholic accounts; we will now draw from other sources.

In the year 1172 the famous, or infamous, Council of Cashel was held, in which all the old canon laws of the Church of Ireland were cancelled and the customs of Rome adopted. The Latin tongue was forced on the people in their worship! Rome gave them no Bible in their own tongue, only Rome's prayer-book in Latin!

In time the Irish nation, like the English, sank into the deepest darkness, and the Irish became as firm in their allegiance to Rome as they had been to the Bible.

The knowledge of Irish Church history was soon lost after the rule of the Pope was established, and few could tell the Irish people that *hatred to the Pope's rule*, which had been forced upon them by England, *was the real cause* of hatred to the English tongue; while their teachers instilled into their minds that the English language being that of the conqueror, they ought to hate it.

From the above facts we learn that the Church of Ireland was not an "alien Church" or an "exotic on unfriendly soil," but, like the English Church, a reformed Church, which at the Reformation had cast off the errors which Rome introduced into it when the country was conquered by England!

In 1869 the total rentcharge of Ireland was £400,000. The proportion paid by the Roman Catholic landlords was £34,000; that by the Protestant landlords, £366,000—the Roman Catholics being mostly among the peasantry, and number about two-thirds of the population.

In 1869-70, by the will of the English Government, the Irish Protestant Church was disestablished and disendowed; and of the money taken from it, the Roman Catholic College was endowed with £386,000—a sum equal to £20,000 per annum—to educate 500 young priests without the Bible, and in hatred to the English Crown, rule, and nation.

While thus the Roman Catholic Church was fostered, many of the clergymen of the Protestant Church were reduced to comparative poverty—some even obliged to find a refuge from starvation in the work-house.

Soon after, eighty parishes were left without any stated ministry, two and sometimes three being put under one clergyman. At present there

are 400 less clergymen in the Church than before disestablishment, and that with an ever-increasing need for their services.

Surely England wrongs herself in thus acting, forgetting that she not only owes a debt of gratitude to Ireland, in that by means of her missionaries two-thirds of Saxon England and a great part of Scotland were converted to the Christian faith; but "restitution" also, in that England has used her power a *second time* to deal a crushing blow to that Church *which before the Conquest* and since the Reformation gave a pure Gospel to the people, the members of which Church have been always loyal and obedient to the Crown and rule of England—a loyalty which is proved even now, when from the west we learn that not one member of that Church is in any way connected with the Land League or any agrarian outrages! Does not this prove that the Word of God is the real and only cure for Irish disloyalty and discontent? And yet this is the one gift which successive Governments will take no part in giving to the people (many of whom are hungering for the Word of God); rather do they foster those whose object it is to keep the Bible from the poor peasantry.

Why, it may be asked, was the Protestant Church disestablished, &c. ? Simply to satisfy a *second time* the claims of Rome for supremacy, and as a step towards this, the endowment for ever of Maynooth. One obstacle still stands in the way of Rome, viz., those who now support the Protestant despoiled Church—the Protestant landlords.

Already the Protestant Church, societies, and schools are feeling the evil effects of the present agitation, for many of those who hitherto supported these are reduced to poverty, and others are greatly limited in their incomes.

The Irish Episcopalians, at no time wealthy, are now obliged to support their Church in addition to their Scriptural societies and schools, as no schools in Ireland which teach the Bible—Roman Catholic children being present—receive any Government aid; while the convent and National schools (which in the south are priests' schools) receive from the English Government both support and encouragement.

Truly the Irish claims on England are doubled; for if the English king in 1172 forced Romanism upon the conquered country, the disestablishment and disendowment of the Protestant or Reformed Church in 1870 was indeed a *double wrong*, and not only to Ireland, but to England; for what makes Ireland a thorn in the side of England but Popery?—Popery, supported, encouraged, and endowed!—Popery, which is perverting the best and noblest instincts of the people!—Popery, which is draining the money and cramping the energies of a gifted people!

It is to counteract the blighting effects of the Papacy, which since 1172 has been casting its baneful effects over the land and people, that the friends of Ireland are working in order to teach the Irish-speaking people to read the Word of God in their own loved language. Romanists do not object to read the Bible, unless forbidden by their priests; but if we wish to reach the hearts of this people, we must give it to them in their native tongue. Gideon Ousley knew this secret, and wonderful was his success wherever he went.

May not the friends of Ireland confidently press on the glorious work of sending the Gospel light into the homes of the Irish peasantry, and while doing so, claim the sympathy of English and Scotch Christians?

If England would restore to Ireland all that she took away, and also make "restitution" of the fifth (according to Leviticus vi. 4-6), might not this unhappy country again be worthy of the name by which it was known before the Christian era—"Insula Sanctorum"? Might not her people become, as of old, "a people famous for the Word of God"?

If England would use her power to give the Bible to every man, woman, and child—that book which is every man's birthright,—and *ensure all liberty to read it*, and liberty of worship, might not Ireland, once the "Island of Saints," become again, as of old, the cradle of the world's missionaries?

Will not all who love their Bibles do what they can to help the Irish Society and every society in Ireland which is labouring to give back the Gospel to this people, instead of joining with those who, in raising the cry of an "alien Church," ignore alike ancient and modern history?

III.—GANGANELLI, OR POPE CLEMENT XIV., THE POPE WHO ABOLISHED THE JESUITS.

IN the sixteenth century there arose two powers which, in thought, religion, and liberty, were the most antagonistic and greatest the world had seen. These were the Reformation and Jesuitism. For long the dark ages had adumbrated the human mind, and the mere "*vestigia morientis libertatis*" alone remained. Accident according to some, Providence according to others, brought light to those dwelling in darkness. Printing was invented, and books became the common inheritance of the people. Constantinople fell before Mohammed II. 1453, and the consequent spread of Greek literature in the West gave birth to the Renaissance, with its cultivation both of classical and Biblical learning. Since the time of Charlemagne (768-814) learning had been confined to the cloister; princes and nobles being so ignorant as in many cases not to be able to sign their own names, and priests ignorant of the very Scriptures they had to teach. Things changed. Universities were established in various countries. Printing supplied what the simple manuscript could not overtake. The minds of men were waking up to the realism of knowledge, when, aroused by the shameful sale of Indulgences, Luther nailed his ninety-five Propositions to the door of the University of Wittenberg, on the 31st October 1517. And in 1516 Erasmus published his translation of the New Testament. The Reformation, greater far as a power and factor in the civilisation of the race than the Renaissance, became an accomplished fact. The Pope no longer reigned supreme judge and dictator in morals and religion. Princes chose as the motto of their escutcheons and the watchword of their action, "*Verbum Dei est æternum.*" Not princes only, the people also exulted in the gift of the Scriptures in their "vulgar tongue." Knowledge everywhere superseded ignorance, and true religion took the place of the soul-destroying superstition of Rome. Rome was in dismay. No flattery, no chicanery, no bribery, no threatening could destroy the "new doctrines," or overcome their influence over the minds of the people. The tiara shook upon the very head of its wearer, and the whole system of popery seemed ready to perish. How to meet such an emergency, how to stem the rising tide and hurl it back again, were questions of vital interest to

the Pope. The new opinions grew strong and still stronger in popular estimation. The Reformation was not a mere tide of time. It was, it is an ocean current, whose circle is the earth, and which is bounded only by the poles. The Reformation gave the pure gospel of the Word of God to the people. It preached peace and goodwill to men. It scattered the gathering clouds of human ignorance. It broke the chains of the captive. It enlarged the sphere of human knowledge, the circle of the sciences, the domain of art and poetry. It proclaimed a cosmopolitan brotherhood holier, better, purer than any Rome could furnish, any Rome possessed. It grew apace, still it grows, and is destined to grow till

“The war drum throb no more, and the battle flag be furled
In the Parliament of men, the Federation of the world.”

To meet this giant force of heaven, this divine energy, Jesuitism stepped in with its evil-designing agency and Satanic craft. It aimed at nothing short of the complete subjugation of the human will, of human agency, and of human history under the one infallible and absolute will of the sovereign Pontiff acting *ex cathedra*. It is a system at once military and religious. It has two masters. The first is the General of the society, to whom the members are sworn to give the most implicit obedience as to one “*holding the place of God.*” The second is the Roman Pontiff, to whom, besides the three ordinary monastic vows of poverty, chastity, and obedience, they take an extra vow of unlimited submission and unconditional obedience to go wherever, and do whatever, he commands, without any aid or support from the See of Rome. It is obvious that its realisation would be when the General of the order is also Pope, for then its whole system of absolutism would be concentrated in one autocratic infallible head, the holy Father and its own General.

Ignatius Loyola, a Spanish nobleman, who had been wounded at the siege of Pampeluna and so disabled from military life, was its originator. Perusing the lives of the saints when confined by his wounds, he became inspired with the thought of leading a religious militia to combat the Reformation, and both support and extend the supremacy and dominion of the Pope. After a long period of fasting and prayer, and a prolonged period of travel, he, at Paris A.D. 1534, founded the Company or Society of Jesus. A Bull of Constitution was given by Paul III. 1540, under certain restrictions; but in another Bull, 1543, all limitations were removed, and absolute power bestowed upon the society. The members chose Ignatius as their first General. The aims of the society were twofold: first, to bring, by means of missions abroad, the heathen world under the power of the Pope; and, second, to counteract, undermine, and finally overcome Protestantism. The latter they were to do by means of the Confessional and the instruction of youth in seminaries. Expediency was the sole groundwork of their action. Schooled in their own peculiar doctrines of probability, philosophical sin, and the direction of the intention, inspired with a zeal and fanaticism which feared no danger whatever, and thoroughly weaned of all family or national predilections, they boldly proceeded in their grand enterprise, and for a time completely succeeded in stemming the onward march of the Reformation, as well as in gaining a success in the heathen field almost marvellous. Nothing was neglected to gain their end. Every scruple was overcome. The assassin was consecrated for his work, the conspirator was in every court,

They assumed every possible disguise to attain their object—semi-heathen among the heathen, Protestant among the Protestants, extremely orthodox among the orthodox, and wildly sceptic among sceptics, rigorously moral with the moral, and lavishly licentious with the licentious, anything, everything to reach the goal of their ambition. Their consecrated assassins attempted the lives of Elizabeth and James VI. in England, succeeded in murdering William of Orange, the stadtholder of Holland, as well as Henry III. and Henry IV. of France. They inspired the Spanish king to send his Invincible Armada against the storm-tossed shores of Britain, and drenched the streets of Paris on St. Bartholomew's Day with Protestant blood. No monarch was safe if not their accomplice or disciple, no kingdom was at peace with itself or neighbour. Falsehood, murder, perjury, were their weapons. The very communities of other orders, as the Benedictines, Franciscans, and Augustinians, within the same religious pale of Romanism, were not safe from their jealousy and envy. It was by their persecuting fanaticism that the Jansenists were first declared heretics, then suppressed, and Port Royal itself at last closed, 1709. They sought to be indispensable to the Pope, and made the Pope, through their favourite doctrines of supremacy and infallibility, the mere outward expression of their own authority, influence, and power. Nineteen Popes confirmed the order, two only issued bulls against some of their proceedings, but these are not to be found in the *Bullarium Pontificum*. At the death of their founder, Loyola, they had spread their network of membership over Europe, India, China, and America; and at the time of their final suppression by Clement XIV. they numbered more than 20,000 members, with over 600 seminaries of learning for the training of youth. Their wealth was literally fabulous, amounting to many millions in money, besides real estate, tons of gold and silver in bulk, diamonds and other jewels, wrought jewellery, with large quantities of general merchandise.

Their political action, grasping ambition, and avaricious conduct at last aroused the nations against them. They were annihilated in Japan, and driven from China. In 1731 the States of Holland expelled them. Their inordinate influence with the Indians of South America and their plot to assassinate King Joseph caused their banishment from Portugal, 1758. France, in the time of Louis XV., appointed a large commission of princes, nobles, presidents of the court, councillors of the grand chamber, and other public functionaries, who, after examining 147 Jesuit authors, published a strongly condemnatory report, 1762; and by the advice of Choiseul, Minister of Louis, they were expelled the kingdom, 1764. His Most Catholic Majesty of Spain, Charles III., after tumults in Madrid and other parts of his kingdom, proscribed and banished them from all parts of his dominions in 1767; whilst the same year saw them driven from the kingdom of the Two Sicilies. Clement XIII. espoused their cause warmly and enthusiastically. He issued the Bull *Apostolicum*, highly eulogising their conduct and action. Finding, however, that this only irritated the sovereigns and peoples of Europe against him, especially the Catholic sovereigns, he saw the folly of his act, and was about to appoint a commission to inquire more fully into their history when he suddenly died; by many supposed to have been poisoned. It was left to his successor, Francis Lawrence Ganganelli, Pope Clement XIV., to carry out his intentions; and as these are of the very greatest importance in

the history of the period, we purpose giving in this article a biography of the man who had the daring and the force of character sufficient to initiate the process of inquiry, and successfully carry out the necessary destruction of the order.

Ganganelli was born on the 31st October 1705, at Arcangelo Di Vado, within the diocese of Rimini, in the Ecclesiastical States, and was baptized by the name of John Anthony Vincent. His father, a physician, died when he was three years of age; and his mother, Mary Mazza, of a noble house, had henceforward the care of his training. When eight years old, he was sent to study under the Jesuits at Rimini. Having by chance torn his master's gown, the Jesuit father asked him, "What will you do to us afterwards if you already begin to tear our clothes?" Latin was his delight, and he used to converse with all who could talk with him in it. When fifteen, his mother removed him from the Jesuits and placed him under the fathers of the pious or charity schools of Urbino in 1720. Here he studied rhetoric, and through the influence of a relative, who was Professor of Theology, he contracted a friendship for the conventual minors. He was very studious, giving as his reason that he wished one day to be a Cardinal. He now desired to embrace the rule of the Franciscans, but his mother was opposed to it. She was advised, however, to consent; and he took the habit in the convent of Urbino, 17th May 1722, at the age of seventeen. According to custom he exchanged his baptismal name for that of Francis Lawrence, by which he is more particularly known. He was afterwards sent to Fano to attend theological lectures; and in 1728 he was called to Rome by his General, where he underwent a severe examination, the result of which was his being associated to the College of St. Bonaventure. His professor here encouraged him in his studies by telling him that he had "a head fit to wear the tiara." His theology finished, he was made Doctor, 29th May 1731, and nominated Professor of Philosophy at Ascoli, where he remained till 6th August 1734, when he was sent to teach theology at Milan and afterwards at Bologna. He was specially studious in his habits, and took no part in cloister cabals. His great genius grasped every subject easily, and he stood high in an order eminent for its learning.

Recalled to Rome by his Superiors, he settled in the convent of the apostles, and taught theology in the College of St. Bonaventure, with great success and *éclat*. He was offered the generalship of his order, but refused it, taking the office of Procurator-general of Missions instead, in order that he might train students for the foreign field. Benedict XIV. made him a consultor of the Holy Office, composed of cardinals, prelates, theologians, and members of the religious orders, whose duty it is to judge of matters of inquisition and heresy. To him this was a laborious and conscientious task, as he would spend days in searching up and reading authorities, where in ordinary circumstances one day would have sufficed. His cell was the rendezvous of the learned. He was possessed of an easy manner, readily passing from study to conversation, and from the didactic to the epistolary style. He extended his studies to every range of literature and science. The languages, theology, Scripture, ecclesiastical and profane history, and the canon law he was fully master of, nor was general literature forgotten. He was specially pleased to meet strangers, and converse with them on the state of their respective countries. Frenchmen particularly were his favourites. He was called the ornament

of his order and the orator of Rome. He did not write much, but his letters show a vivacious and active mind, and his treatises on the incarnation, grace, and predestination are highly commendable.

Honours now began to seek him out, and he was created a Cardinal by Clement XIII., 24th September 1759, at the age of fifty-four; but he did not leave his convent, choosing only an apartment in the first dormitory, the better to receive the visits of persons of distinction. He was at all times filled with true humility, and his elevation to the position of Eminence did not alter him; feeling, as he expressed, that he was still the same "individual being that was born at St. Arcangelo." Such was the esteem in which he was held, that he was already looked upon by the people as the Pope of the future, and the angel of peace to the troubled community.

It must be remembered that previous to this the sovereigns of Europe had expelled the Jesuits from their territories, and appealed to the Pope to sanction their proceedings. Instead of this, Clement issued his Bull *Apostolicum*, confirming all their privileges, justifying them in every point, and eulogising in the most pompous manner their zeal, services, and talents. Reviving the mediæval policy of the Popes, he had also threatened to interdict and excommunicate the Duke of Parma in his own territories. The result was that the King of France seized the ancient papal appanage of Avignon, the King of the Two Sicilies took possession of Benevento, and the King of Spain threatened to confiscate the Church revenues. Convinced at last of his error, Clement XIII. yielded to the memorial presented by the houses of Bourbon and Braganza in January 1769. He appointed a Consistory for the 3rd of February, where he was to propose acquiescence to the desires of the princes. But as his successor afterwards said, "He died in the night when there was least expectation of it." After supper, as he was getting into bed about ten at night, he screamed out, vomited a large quantity of blood, and immediately expired.

The usual conclave of cardinals met, and Cardinal Chigi seemed the most likely to fill the papal throne. The Roman proverb is, "He who goes in Pope comes out Cardinal." It was so now. Chigi lacked the number of votes necessary. The opinions of Ganganelli in favour of the sovereign princes being reported to the King of France, he ordered Cardinal Bernis to support his claims. After a session of three months and some days, Ganganelli was unanimously elected and declared Pope. On the 19th May 1769, the sacred college proclaimed him Pope, with the title of Clement XIV. When the Cardinal Deacon published his election to the people, they received it with bursts of joy. An English lady present at the time, wrote saying, "Everybody was transported with joy, and people imagined that the golden age was going to begin again."

The time was critical. Clement, in his introductory discourse, declared that he would "so govern the Church militant as not to lose the Church triumphant." Because agreeable to the crowned heads, he appointed Cardinal Palavicini Secretary of State, but resolved at the same time to govern by himself. The matter of the Jesuits he resolved patiently to weigh and consider. Ambassadors and princes pressed him, and the populace murmured; but he quietly calculated the advantages and disadvantages of their total abolition, taking four years to the consideration of the whole subject. He began his reign by lightening the burdens of the people and restricting all superfluous expenses. He countermanded

the brief of his predecessor against the Duke of Parma, and omitted the usual reading of the Bull *In Cena Domini*, so irritating to princes.

He was crowned in the Basilica of St. Peter 4th June 1769, and on 26th November took possession of St. John Lateran with the usual magnificence. Whilst proceeding to it he fell from his horse, and people said the Jesuits must be destroyed, as Clement V., who annihilated the Templars, had a similar fall in the same circumstances. When a fresh attempt was made upon the life of the King of Portugal, he expressed his deep grief in a full Consistory, and ordained a solemn mass of thanksgiving for his deliverance. He declined giving the title of king to the Chevalier, Charles Stuart, as it might tend to disgust the English nation; and he received the brothers of the King of England with the greatest magnificence, causing the dome of St. Peter's to be illuminated in honour of the Duke of Gloucester. The King of England wrote an autograph letter, thanking him, and accepting his mediation to a reconciliation with the Duke of Cumberland. He received men of all countries as if he had been born in all climates, and all nations vied in doing him honour. He was by some called the Protestant Pope, and by others the Pope of the sovereign princes. Certainly he bent his energies to the reconciliation of these princes to his throne, and was so successful that Portugal received his nuncio, France restored Avignon with the Comtal Veneissin; Naples, Benevento (returning also its usual tribute), and Spain withdrew her threats, its king asking the Pope to become godfather to his grandson. His bust, by special request, was sent to London, and Louis XV. sent a present of all the medals of his own reign as well as that of his predecessor. The Empress Queen of Hungary and the Elector Palatine did the same. Russia, Prussia, and the Sultan alike recognised his merits, the two former seeking his co-operation in the appointment of bishops.

In his own dominions he found a famine raging when he succeeded, but he opened the reserved treasures of Sextus Quintus and met the difficulty. He distributed seed-corn to his agricultural subjects, lowered the price of bread and meat, and established a magazine at Rome as a constant reserve of corn. He promoted agriculture and manufactures, abolished gambling, was generous to the poor, and shuddered at criminal death. A story is told of two criminals condemned to death whom he ordered to draw lots for the life of one. When done he pardoned both, saying "he had condemned all games of hazard." Nepotism, the prevailing sin of the Popedom, he was entirely free from, carefully and constantly refusing to help friends because related to him. He ordered all physicians to be enrolled, and prohibited others to practise, in order that he might uproot the quackery so prevalent in Rome. At the request of the King of Portugal he recalled the bookseller Pagliarini, who was forced in the former pontificate to quit Rome for printing a book against the Jesuits under the title of "Wolves Unmasked." He was equally watchful in financial matters, carefully economising on all occasions, and lightening the taxes of his subjects. His own personal expenses, during the whole time of his pontificate, did not in sum-total amount to what any other Pope usually spent in four months. He contributed to the embellishment of Rome by building and establishing a Museum of Antiquities, called after him the "Museum Clementinum." Nor was his care of the Church less. He was sedulously watchful in his appointment of bishops, and equally so in that of nuncios. He wrote to the King of France

about the spread of infidelity, and asking him to stem irreligion, at the same time doing whatever he could for a reunion of all churches.

People thought he had lost sight of the affair of the Jesuits, and was only pursuing the peculiar policy of Rome to gain time. But the Cardinals Bernis and Orsini, the Prelate Azpara, Minister of Spain, and after him Monsignor Murrino, constantly kept the matter before the Pope in palace audiences and private interviews, urging the reasons of their respective sovereigns to determine it. The Pope, deeply agitated by these presentments, often said, "I am really in purgatory." He never ceased thinking of it from the moment of his exaltation. He caused the archives of the Propaganda to be opened in order that he might study the "Memoirs" of Cardinal de Tournon, Messrs. Maignot and De la Beaume, who suffered so much in China at the hands of the Jesuits, and the transactions of the Jesuit missionaries generally. At other times he would get some one to read to him the accusations against the Jesuits, and their apologies. He mastered every publication for or against the company. He obtained the correspondence between Philip II. and Sextus Quintus with regard to them, their suppression being even then designed. He aimed at complete impartiality, renounced his own will, and strove to judge as posterity would judge. When pressed by the potentates, he answered, "I cannot destroy a famous order without having such reasons for so doing as will justify me in the eyes of all ages to come, and, above all, in the eyes of God." He, however, carefully kept his own secrets, even from the very cardinals, who once sent a deputation requesting him to consult them more and reveal his intentions to them. They made nothing of it, and the Romans openly complained of his reticence.

At length having taken time to examine for himself accusations and apologies, he nominated a commission of cardinals and prelates to assist him. In a brief, "De Rebus Jesuitarum Agendis," he appointed the Cardinals Marefoschi, Zelada, Casali, Caraffa, and Corsini, and along with them some lawyers, as commissioners to investigate and report upon the whole dispute. The Pope also ordered public prayers, and himself prayed without ceasing. The commissioners at once set to work, made visitations, took informations, and at length matured and gave in their report. Nothing now remained but to give a definite sentence. Clement redoubles his prayers and forms the plan of his brief. Taking every precaution, he communicated this to some of the most learned of the theologians and cardinals, and even secretly sent it to the potentates interested in the quarrel with the Jesuits, as well as to those who were indifferent. Having received their answers, he still delayed a little because of the thousand and one difficulties in the way, none of the least of which were the threats constantly used. One of these posted on his own palace was, "Pray for the Pope, who is soon to die" ("*Pregate per il Papa, che presto morira*"). He was about to extinguish a famous order spread over the whole globe, and an order for which he had at one time a special favour. He saw the closing of many pulpits and colleges, and the destruction of one of Rome's best allies. On the other hand, their existence had caused disturbances from the very beginning, and complaints and accusations were multiplying every day. The kings of France, Spain, and the Two Sicilies were absolutely obliged to drive them out of their dominions and demand their abolition. Great numbers of bishops and others distinguished for

their dignity, learning, and religion, had solicited their suppression. Lastly, they could no longer produce those excellent and abundant fruits which were the design and end of their institution. At the last moment, through their General Ricci, they declared against all reformation in their own now famous saying, "SINT UT SUNT, AUT NON SINT." Their "*Non Sint*" was realised in the Pontiff's "*Extinguimus et supprimimus, tollimus et abrogamus*," even the name of the society being completely deleted and suppressed. ("*deleto penitus et suppresso nomine societatis*").

Everything being now fully considered, matured, and prepared, Clement XIV., with eyes raised to heaven, on the 21st June 1773 signed the ever famous Bull "*AD PERPETUAM REI MEMORIAM*," suppressing, extinguishing, and abrogating for ever the Company of Jesus. When he had signed it, he said: "I do not repent of what I have done—I did not determine at last to do it, till I had well examined and weighed everything—and because I judge it useful and necessary for the good of the Church, I thought myself obliged to do it, and would yet do it, if it were not already done; but this suppression will be my death." It was so. Sextus Quintus, at the request of Philip II. of Spain, appointed a commission to investigate their affairs, but he, *snatched away by a sudden death (immatura morte præreptus)*, the salutary design then ceased and took end. Clement XIII. had also been about to appoint a similar commission, when he too, seized in the night, suddenly died. Clement XIV. succeeded in their abolition, but as Father Marzoni, his confessor, mildly put it, "All of a sudden he was altered by a disorder, the activity of which baffled the art of the most skilful physicians, and of which he died."

Immediately afterwards the bishops of the Church states were commissioned to secularise the Jesuits in their various dioceses; the Roman seminary, for 200 years the famous seat and centre of Jesuit training and learning, was scrupulously searched and closed; and on the 10th August commissioners visited every Jesuit seat in Rome, closing them and expelling their members. Clement wept when told that his final will and pleasure had been executed. The expelled Jesuits at once resorted to conspiracy and intrigue against the Pope. They issued libels against him, representing him as a Simoniac, a tyrant and usurper, who plagued the sons of Ignatius for no other end than to appropriate their riches and please the sovereign princes. There was general ferment, both in Rome and through the States, so that visitations of sbirri were constantly required to keep down revolt, and the Pope's own guards were doubled. Nuns concealed their effects, breathed out invectives, and formed factions against the Pontiff. Even at midnight prelates were obliged to go and silence these "foolish virgins" by the threat of excommunication. The General of the order, Ricci, his assistants, and several of the ex-Jesuits, were imprisoned in the Castle of St. Angelo; and their treatment there was more or less rigorous according to their depositions. When the clue to the labyrinth of their affairs was discovered their wealth was found to be very great, the whole of which was confiscated for the general use of the Church, and as it was realised, was proportionably distributed to charitable and religious purposes. The empty houses were filled with members of other orders; and the Pope, shutting himself up for some days, produced a new and exhaustive scheme of education, at once supplying competent teachers from the ranks of his more learned adherents. Everywhere the bull was fully and successfully

executed. ROMA LOCUTA EST. The brief itself was drawn up in similar terms to those abolishing the Templars, the Oblate, the Jesuatsæ, and the Humiliatæ. Being accused of not consulting the whole Church, Clement triumphantly answered that he followed in the footsteps of his predecessors, who acted by commissions and not by councils. Threatenings and underground grumblings had been heard. A paper was posted on the Holy Father's palace gates with the letters "I. S. S. S. V.," which nobody could explain. The Pope unconcernedly said they meant that "In September the See would be vacant" (*In Settembre sarà sede vacante*).

The effect of the Pope's firmness, prudence, and wisdom, in planning and carrying out his brief, extended everywhere. All the Catholic states, including Poland, executed it, and Prussia followed their example. The princes restored the confiscated properties and revenues. The Sorbonne sent for his portrait. The religious consequences were, however, the most satisfactory. The Transylvanians abjuring their Arianism, the An-cyranians of Galatia their Eutychianism, the Primate of Persia and the Patriarch of ancient Assyria their Nestorianism, joined the communion of Rome, and acknowledged the Pope as their head and chief.

Boniface VIII. instituted grand jubilees in 1300, and fixed them at one hundred years. This was changed to fifty years, and latterly to twenty-five. The year 1775 was therefore the date of the coming jubilee; and on Ascension Day 1774, Clement went in great state to the Vatican, where the bull for the indiction of the jubilee was read. The great event of such a period is the opening of the Holy Gate, symbolic of the Church's possessing the power of the keys, and it is ardently looked forward to by the Pope. The Jesuits and their friends, who were still busy with their plots, openly proclaimed that Clement would neither see the jubilee nor open the Holy Gate. Bernardina Beruzzi, a keen advocate of the Jesuits, and who kept up a constant correspondence with the recalcitrant nuns, acted the prophetess fanatically, and precisely foretelling the doom of the Pope.

It was in April 1774 that the countenance of the Pope insensibly lost its colour, and symptoms of languor set in. These symptoms increased more and more. His bowels were racked by unheard-of pains; his bones exfoliated; he found himself dying by piecemeal. Burning heat was produced in his throat, stomach, and bowels. There were frequent colics, nausea, convulsions, absence of mind, intercepted respiration, and extreme emaciation. "There is not the least doubt," says his biographer Caraccioli, "after all the circumstances and symptoms, which were carefully observed, but that Clement was cruelly poisoned; and there even appear proofs that this execrable piece of villany was twice attempted, first in the month of April, and afterwards at the end of June 1774." As an impartial historian, he states that all the symptoms were proofs of poison, and further, that declarations were extorted to the end that no one might be accused.

His last public appearance was on the 10th September. When returning from an airing, he went into a church to pray, but was obliged to be brought back to the palace of the Quirinal in his coach. He was never able to go out again. His body was reduced to almost nothing, yet the greatness of his soul and his piety supported him. Constantly aspiring to heaven, he showed by his patience, meekness, and magnanimity that God alone had been his refuge and only hope. He never ceased to tes-

tify his confidence in the Divine mercy, and the most perfect resignation to the will of the Almighty. He died on the 22d September 1774, at seven o'clock in the morning, aged sixty-nine years ten months and twenty-two days. His body immediately turned black; and, according to eye-witnesses, when pathologically examined, his bowels showed marks of a cruel poison. Some did not scruple to say that the Jesuits hastened his death; and Pasquin stated that "The Franciscans made him a Doctor, his virtues a Cardinal, the kings a Pope, the Jesuits a martyr." The Abbé Matzell, an ex-Jesuit, when preaching his funeral oration at Friburg, 15th November 1774, thus sums up his character: "Clement XIV. is one of the most illustrious heads of the Church, and deserves with the greatest justice an immortal reputation. He was the wisest pastor, the most tender father of Christendom, and the most pacific prince."

IV.—THE ROMISH HIERARCHY A DANGER TO ENGLAND.

THE danger that menaces this country from Papal Rome is, I apprehend, twofold: the open, which is undisguisedly Papal; and the secret, under cover of our own communion; and the last not the least. One branch of the former only is traced of in this paper, and that not a spiritual danger—namely, perversion of individuals—but a political and constitutional danger, involving the overriding or changing of the laws and constitution, and the extinction of civil freedom. That this, and no less than this, is the aim of the Roman hierarchy amongst us, has been ere now stated and proved with much learning.

The gravity of the subject must, I think, be even painfully felt, and is an ample reason for its consideration. The present time, moreover, by various recent events and indications, points to further advances of the kind which, as Protestants and as patriots, we deplore and deprecate. The axe, which for more than half a century has been plied against our institutions, has been freshly laid to the root of those that remain. It was not without reason that, previous to the late elections, Lord Ripon called upon English Roman Catholics to show their gratitude for a long series of measures of justice and relief." The only gratitude that Rome knows is a lively expectation of favours to come.

For clearness' sake the subject will be now viewed under three categorical propositions.

The first: That the existence and strengthening of the Romish hierarchy are dangerous to all countries in which they are tolerated.

The second: That the Romish hierarchy has not only gained a footing but made advances in England.

The third: That these facts constitute a real danger to the established State and civil liberties of England.

The first of these propositions is the most important to demonstrate; for it has been and is very generally denied or not recognised. It contains the principle of the whole question, which, once established, its application to England is a mere matter of reference to historical facts, and the conclusion follows with inevitable certainty.

To the proof of the first proposition, that the Romish hierarchy is dangerous to civil liberties of all States where it exists, it is to be borne in mind that with reference to State and civil rights, Roman Catholicism has to be treated of, not as a religion, or as a system of doctrine, but as

a system of government with political aims ; in fact as a rival State under a rival sovereign. This is the case, in spite of the cessation of the temporal sovereignty, in Italy. Roman Catholicism, then, cannot be viewed as analogous to the association of Methodists or of Baptists, as lying wholly in the domain of religion, or as having only an incidental connection with politics. Of this Roman State I quote the following description from a writer of undoubted political ability and excellent information :—

“ We see before us the Pope, the bishops, the priesthood, and the people. The priests are absolute over the people, and bishops over both, the Pope over all. Each inferior may appeal against his superior, but he appeals to a tribunal which is secret, which is irresponsible, which he has no share, direct or indirect, in constituting, and no means, however remote, of controlling, and which, during all the long centuries of its existence, but especially during the latest of them, has had for its cardinal rule this—that all its judgments should be given in the sense most calculated to build up priestly power as against the people, episcopal power as against the priests, Papal power as against all three. The mere utterances of the Central See are laws, and they override at will all other laws ; and if they concern faith or morals, or the discipline of the Church, they are entitled from all persons, without exception, singly or collectively, to an obedience without qualification. Over these utterances, in their preparation as well as after their issue, no man has lawful control. They may be the best or the worst, the most deliberate or the most precipitate. As no man can restrain, so no man has knowledge of what is done or meditated. The prompters are unknown ; the consultees are unknown ; the procedure is unknown. Not that there are not officers and rules ; but the officers may at will be overridden or superseded, and the rules at will and without notice altered *pro re nata* and annulled. To secure rights has been and is the aim of the Christian civilisation ; to destroy them and to establish the resistless, domineering action of a purely central power is the aim of the Roman policy.”

This description was written by the Right Hon. W. E. Gladstone. Of this State, with its central, secret, absolute, domineering power, every member of the so-called Church of Rome is, and every convert to that so-called Church becomes, not a citizen, but a subject. It is, in fact, the aim and tendency of Romanism, declared in its open confessions and carried out in its policy, to subjugate the individual to Rome, and in so far to alienate him from his country, and furthermore to maintain laws of Rome's own making and rights of Rome's own defining against the laws and rights of such country. In a word (to quote from the same great writer), “ Individual servitude, however abject, will not satisfy the party now dominant in the Latin Church ; the State must also be a slave.” As to the kind of supremacy which is claimed for Rome, the titular Archbishop of Westminster thus defines it : “ The spiritual power is independent, and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdictions.” Surely there is contained in this claim a danger to the State. The ground on which obedience is claimed increases the danger. It differs from the ground occupied by any other State in claiming and receiving obedience. The many millions of Roman Catholics in the world believe and obey the laws and directions of the central authority, not on the ground of loyalty, patriotism, reason, utility, or force, but as if directly believing and obey-

ing God. There is a power wielded by Rome greater in kind, though at present less in degree, than that of the State. Were the two to clash, Rome herself would put the case to her subjects: Will you obey God or Cæsar? It would not be a question for conscience merely. Rome claims the right to employ force. If we do not see to-day a crusade preached against Prussia, deniers of the Mass or the Infallibility burned at Westminster, and the Queen of England deposed, it is because the time is not come. Rome defends the doing of these things in times past, and claims the right to do them now. Rome does now oppose itself to the laws of England and other States on questions of marriage, education, and other points, absolves its subjects from the law of their country, and encourages them (as in Belgium) to resistance. What equal force has any State to set against the moral constraint of Rome? "The Roman Church (I quote again from Mr. Gladstone) alone arrogates to herself the right to speak to the State, not as a subject but as a superior; not as pleading the right of a conscience staggered by the fear of sin, but as a vast incorporation setting up a rival law against the State in the State's own domain, and claiming for it, with a higher sanction, the title to similar coercive means of enforcement."

In all this has the hierarchy been forgotten? By no means. Of this domineering political system the hierarchy forms an engine and an essential part; because where it is set up the canon law is to override the civil law, and the so-called bishop has authority to command obedience from any Roman Catholic in his nominal diocese. Without the hierarchy the claws of the tiger are cut. With it Rome is not only an enemy, but a dangerous enemy, to civil freedom.

I pass to the second proposition: That this dangerous hierarchy has made, and is making, advances in this country.

Of the agitation preceding 1829, and the repeal in that year of the penal laws, since they are strictly outside my subject, I will say no more than that that concession was obtained from the open-minded and trustful statesmen of this country by promises that were quickly thrown to the winds, and solemn engagements which have proved less than a rope of sand. Mr. Gladstone puts that case as a dilemma: either the Roman Church then practised upon this country "one of the blackest frauds recorded in history," or the Roman system has since then in a most important point changed. One of these alternatives the Roman Church emphatically repudiates; but it is not the former. Dr. Newman's excuse for the violation of these engagements is enough to put all statesmen on their guard. He writes that "No pledge from Catholics was of any value to which Rome was not a party."

Before 1851 the Romish religion had been tolerated in England, but not the Romish government. Previous attempts to introduce Romish territorial bishops into England had been promptly thwarted by previous British governments, jealous of freedom. In 1851 the insolent aggression was boldly attempted; and the alien domination was, not without a protest from the people of England, allowed to be set up. The engine has surely not been planted in vain. The advances made by Rome are reckoned in the permanent endowment of Maynooth, upon the disestablishment of the Irish Church, and the appointment of salaried Roman Catholic chaplains in our army, our navy, and our gaols, and the obtaining of large annual grants of public money for Romish schools and reforma-

tories, under the management of monks and nuns; thus establishing and endowing an army of Romish ecclesiastics who shall be able, by spiritual terrors or physical force, to bind the subjects of our Queen to be faithful to the orders received from Rome.

To pass to the third proposition: That these facts constitute a danger to the civil liberties of England. A Romish newspaper has threatened Europe with a religious war. If such a war should break out, in which England should be on one side—viz., on the side of freedom—and Papal Rome on the other, who can foresee the influence which Rome might exert on Roman Catholic regiments and crews through these chaplains, as representing the supreme authority?

The influence of a hierarchy depends not a little on the dignity granted to it. The practical effect of the disestablishment of the Irish Church has been to establish (virtually) the Romish Church in Ireland; for in the report of the Mansion House Relief Committee the Romish prelates are spoken of by their titles without question, while the prelates of the Irish Church are spoken of as "The Protestant Bishop of ——." This is a direct gain to Rome. A similar effect is anticipated in Scotland, where the foreign prelates will easily claim and be granted a rank superior to the national presbyters. And a similar effect may be expected to follow in England, if ever party strife should issue in the disestablishment of the National Church. Of the influence of the Irish Roman Catholic members in Parliament, and the results of it, I say nothing. They are sufficiently notorious. But the connection of the Home Rule agitation with the Popish hierarchy has not been allowed to remain quite in the dark. We lately read in the daily papers that the Irish Roman Catholic bishops had been censured and warned by the Pope on their expressing sympathy with the agitators. Doubtless these bishops were going too fast. The time had not come for the Roman Church to profess itself on the side of sedition and rebellion, but their conduct showed that in their opinion the time is coming.—*From the Rock.*

V.—A PRIEST'S RENUNCIATION OF ROME.

By I. W. JOYCE, D.D.

THE following communication will doubtless be of interest to your readers, and all other lovers of Protestant Christianity.

The Rev. C. Chiniquy, who was a priest in the Roman Catholic Church for a quarter of a century, accompanies the communication with a request that the paper of Mr. Calvello be published in the papers of this city, as well as in those of other cities. Many of your readers will doubtless remember the strange and interesting history of Mr. Chiniquy, and the general interest awakened in his behalf at the time he renounced his allegiance to the Church of Rome.

He was led to investigate the claims of the Protestant faith; was soon convinced that he had been in error in the doctrines he had been teaching; he became a convert to the true faith as it is in Jesus Christ, at once left the Church of Rome, organized a Protestant Church at St. Anne, Illinois, where he had lived many years, and where he yet resides. He has a large and flourishing congregation, a prosperous school, and other important agencies for good. I have known Mr. Chiniquy a number of years. He is a Christian man, true and tried; has endured hardness as

a good soldier of Jesus Christ. He has travelled extensively in this and other countries, and wherever he has gone God has honoured him and his work in defence of the true faith.

The communication of Mr. Calvello speaks for itself. The peculiarities in Mr. Calvello's style are due to the fact that he is an Italian. In it he declares his departure from the Roman Church, with his reasons for so doing. This act is not the result of a sudden impulse, but the outgrowth of an earnest and honest investigation and search after the truth. While he was in this city he visited and had several conversations with Bishop Wiley, and through his influence he was helped to see and appreciate the doctrines of the Gospel of Christ, and by his instructions he was led in the way to the truth of our Lord.

He afterwards visited me; we had repeated and earnest conferences on the subjects, the force and beauty of which he had so recently been led to understand. After he decided to become a Protestant, the next great questions with him were, where to go and what to do. I wrote Rev. Mr. Chiniquy, asking him to give me some advice as to how best to help and care for this new convert to Christ. He promptly replied, "Send him to me, I will care for him." It was done. Mr. Calvello is now at "The Converted Priests' Home," with Mr. Chiniquy, and from there he sends his renunciation of the Romish faith.

I trust all papers friendly to Protestant Christianity will have the kindness to publish Mr. Calvello's communication, which you see is addressed to Archbishop Purcell, and is as follows:—

"ST. ANNE, KANKAKEE CO., ILL., March 14, 1881.

"To the Right Reverend PURCELL, Archbishop of Cincinnati:

"MY LORD,—You know that I was born at Calvello, in Italy, and that I was ordained a priest of Rome at Diano, province of Salerno, by Bishop D. Fanelli. After five years of priesthood, I had seen so many scandals, and such a want of religion in the secular clergy, that I thought there was no other way to be saved, except by becoming a monk; and I entered the order of the Franciscans. But I found that through the whole kingdom of Italy the Franciscans were as corrupted and devoid of religious faith as the rest of the priests. Their vow of celibacy was only a mask to conceal the most unspeakable corruption, and their vow of poverty was only to become the richest men of Italy. I left them in 1875 to come to America.

"But here I have seen again that the same immorality, corruption, drunkenness, ignorance, and infidelity are reigning supremely everywhere, among the high and low clergy, under the gilded mask of the bastard Christianity of Rome.

"In a word, I have seen with my own eyes that the Christianity of Rome, both in Europe and America, is a deception, a fraud. The millions of dollars which yourself, the bishop of St. Louis, and the many other bishops on this continent, have extorted from your poor dupes and engulfed to build your princely palaces, and drink your costly French or Italian wines and brandies, have perfectly shown to me that the Church of Rome is only a caricature of the religion of the humble Jesus of Nazareth. I then went in search of that divine religion which the Son of God has brought to save this perishing world. I have, by the mercy of God, found it among those humble and devoted men called Protestant ministers, whom I had been taught to despise as heretics.

"As it would be too long to name them all, I will tell you that when I have compared the words and deeds of the Rev. John Reids and D. Finks, of Colorado; Rev. Dr. Joyce, of Cincinnati; and Father Chiniquy, of St. Anne, Illinois, with the words and deeds of the priests and bishop of Rome, I have felt and understood that my only chance of salvation was in uniting myself '*corde et animo*' to those humble and devoted disciples of the Gospel, to serve my God in spirit and in truth, through Jesus Christ, with them.

"It is particularly during the happy days of prayers, meditation, and study I have spent in the 'Converted Priests' Home,' where Father Chiniquy is giving me such a Christian hospitality, that I have seen that your transubstantiation, immaculate conception, purgatory, infallibility of the pope, auricular confession, indulgences, worship of Mary, are blasphemous and idolatrous doctrines.

"May God grant that your lordship, with all the priests of Rome, may receive the light which my merciful God has given me; and that you may have the grace to give up the errors of popery, as I am just doing to-day, in order to put their hope of salvation only in Christ and Him crucified. For there is only one name, the name of Jesus, through which men can be saved; there is only one sacrifice, the sacrifice of Calvary, which has been offered once for all to redeem the world; there is only one stone, one rock to serve as the corner-stone, the foundation of the Church, that stone or rock is not Peter, but Christ.—Yours truly,

"F. E. DE CALVELLO.

"P.S.—I respectfully ask the Christian pastors of the United States to reproduce this letter in order that the disciples of Jesus everywhere may pray for me.—F. E. C."—*Western Christian Advocate, Cincinnati.*

VI.—THE POET COWPER ON ROMANISM.

THE following lines, not to be found in any editions of Cowper's Poems but two or three of the most recent, and therefore not generally known as they deserve to be, formed part of his poem *Expostulation*, as originally printed:—

"Hast thou admitted, with a blind fond trust,
 THE LIE that burned thy fathers' bones to dust,—
 That first adjudged them heretics,—then sent
 Their souls to heaven, and cursed them as they went!
 The Lie that Scripture strips of its disguise,
 And execrates above all other lies;
 The Lie that claps a lock on mercy's plan,
 And gives the key to yon infirm old man,
 Who, once ensconced in Apostolic chair,
 Is deified, and sits omniscient there;
 The Lie that knows no kindred, owns no friend
 But him that makes its progress his chief end;
 That, having spilt much blood, makes that a boast,
 And canonises him that sheds the most.

Away with CHARITY THAT SOOTHES A LIE,
 And thrusts the truth with scorn and anger bye;
 Shame on the candour, and the gracious smile,
 Bestowed on them that light the martyr's pile;
 While insolent disdain, in frowns expressed,
 Attends the tenets that endured that test!
 Grant them the rights of men, and while they cease
 To vex the peace of others, grant them peace;

But trusting bigots, whose false zeal has made
Treachery their duty, thou art self-betrayed."

The history of these vigorous and admirable lines is very curious. When the original edition of the volume of poems, of which *Expostulation* was one, was going through the press, they were printed, and the proof of the sheet containing them was revised by the author. But scruples about them arose in his mind, or were suggested to him by some of his friends, and he wrote to his much loved and trusted friend, John Newton, asking his opinion about the propriety of publishing them. This was in 1781, and it is to be remembered that there was at that time a prevalent "No Popery" excitement, which had broken out in lamentable excesses in the "Lord George Gordon Riots" of the previous year, and of which further outbreaks were still apprehended. Newton advised the cancelling of the lines; and Cowper accepted his advice, saying, in a letter to him of date Nov. 27, 1781: "Though when I wrote the passage in question I was not at all aware of any impropriety in it; and though I have since that time both read and recollected it with approbation, I lately became uneasy on the subject. . . . I rejoice that it will not be in the power of the critics, whatever else they may charge me with, to accuse me of bigotry, or a design to make a certain denomination of Christians odious at the hazard of the public peace." Shortly after, in sending the lines intended to supply the place of those cancelled, he wrote thus: "The new paragraph consists of exactly the same number of lines as the old one, for on this occasion I worked like a tailor when he sews a patch upon a hole in your coat, supposing it might be necessary to do so." The "new paragraph" is that beginning with the lines—

"Hast thou, when Heaven has clothed thee with disgrace,
 And, long provoked, repaid thee to thy face"—

and displays nothing of the vigour which characterises the paragraph suppressed.

Southey gave to the world, in 1830, the long-suppressed lines, but in a foot-note only, annexing the remark, "Cowper no doubt withdrew this striking passage in consequence of his having become intimate with the amiable family at Weston Hall,"—an explanation very unjust to the memory of the poet, and demonstrably erroneous, as the withdrawal of the passage took place in 1781, and Cowper did not become acquainted with the family at Weston Hall—the Throckmortons—till some years later.

For the information here given we are indebted to a paper by Mr Hooper of Chelmsford, published in the *Rock* of October 4, 1878.

VII.—MRS. CARLYLE'S EXPERIENCE OF A ROMAN CATHOLIC SICK NURSE.

MR. CARLYLE'S "Reminiscences" (by Mr. Froude, published by Longmans & Co.), contain innumerable recollections of Mrs. Carlyle, not the least notable of which is an account of one of her sick-bed experiences, which, we doubt not, will interest our readers:—

"She (Mrs. Carlyle) had gone with some acquaintance who was in quest of sick nurses to an establishment under Catholic auspices, in Brompton somewhere (the acquaintance, a Protestant herself, expressing her 'certain knowledge' that this Catholic was the one good kind); where accordingly the aspect of matters, and especially the manner of the old

French lady who was matron and manager, produced such a favourable impression that I recollect my little woman saying, 'If I need a sick nurse that is the place I will apply at.' Appliance now was made; a nun duly sent, in consequence—this was in the early weeks of the illness; household sick-nursing (Maggie's and that of the maids alternately) having sufficed till now. The nurse was a good-natured young Irish nun; with a good deal of brogue, a tolerable share of blarney too, all varnished to the due extent; and for three nights or so she answered very well. On the fourth night, to our surprise, though we found afterwards it was the common usage, there appeared a new nun, new and very different—an elderly French 'young lady,' with broken English enough for her occasions, and a look of rigid earnestness—in fact, with the air of a life broken down into settled despondency and abandonment of all hope that was not ultra-secular. An unfavourable change; though the poor lady seemed intelligent, well-intentioned; and her heart-broken aspect inspired pity and good wishes, if no attraction. She commenced by a rather ostentatious performance of her nocturnal prayers, 'Beata Maria,' or I know not what other Latin stuff; which her poor patient regarded with great vigilance, though still with what charity and tolerance were possible. 'You won't understand what I am saying or doing,' said the nun; 'don't mind me.' 'Perhaps I understand it better than yourself,' said the other (who had Latin from of old) and did 'mind' more than was expected. The dreary hours, no sleep, as usual, went on; and we heard nothing till about three A.M. I was awakened (I, what never happened before or after, though my door was always left slightly ajar, and I was right above, usually a deep sleeper)—awakened by a vehement continuous ringing of my poor darling's bell. I flung on my dressing-gown, awoke Maggie by a word, and hurried down. 'Put away that woman!' cried my poor Jeannie vehemently; away, not to come back' I opened the door into the drawing-room; pointed to the sofa there, which had wraps and pillows plenty; and the poor nun at once withdrew, looking and murmuring her regrets and apologies. 'What was she doing to thee, my own poor little woman?' No very distinct answer was to be had then (and afterwards there was always a dislike to speak of that hideous bit of time at all, except on necessity); but I learned in general that during the heavy hours, loaded, every moment of them, with its misery, the nun had gradually come forward with ghostly consolations, ill-received, no doubt; and at length with something more express about 'Blessed Virgin,' 'Agnus Dei,' or whatever it might be; to which the answer had been, 'Hold your tongue, I tell you; or I will ring the bell!' Upon which the nun had rushed forward with her dreadfulest supernal admonitions, 'impenitent sinner,' &c., and a practical attempt to prevent the ringing, which only made it more immediate and more decisive. The poor woman expressed to Miss Welsh much regret, disappointment, real vexation, and self-blame; lay silent, after that, amid her rugs; and disappeared next morning in a polite and soft manner; never to reappear, she or any consort of hers."

Mr. Carlyle adds that the poor nun was "under the foul tutelage and guidance" of an Irish priest; but that Mrs. Carlyle was singularly superior to such "poisoned gingerbread consolations" as she or her like could administer. The incident "threw suddenly a glare of strange and far from pleasant light over the sublime Popish 'sister of charity' movement."

THE BULWARK;

OR,

REFORMATION JOURNAL.

JUNE 1881.

I.—LAST MONTH'S INTELLIGENCE.

IRELAND.

THE Irish Land Bill is still only in progress in the House of Commons.

It is not for us to express any opinion about it; but of this we are confident, that those who expect from it a pacification of Ireland will be sorely disappointed. They do not know what the cause of Irish troubles is. The condition of Ireland has not improved. On the contrary, the number of agrarian outrages, which diminished for a little while after the passing of the Protection Act, has again greatly increased; the number officially reported for April being much greater than that reported for March, and as far as may be judged from the Irish intelligence conveyed by the newspapers, the report for May is not likely to be more favourable than that for April. Among the recent outrages perpetrated by the Romish peasantry of Ireland,—“the finest peasantry in the world,” as Daniel O’Connell said long ago,—are murders, acts of maiming and other personal violence, incendiary fires, &c., &c. The shooting of bailiffs and other obnoxious persons from behind hedges is still a purpose for which Irish Romanists—“children of Mary” we suppose they all are—employ the firearms which they unfortunately possess. Armed bands of assassins do their work of murder under the cloud of night; mobs of peasants attack the police and other officers of the law by day. For instance, we have the following account of an inquest in a case of murder in Connemara on the body of an old man named John Lydon:—“The evidence went to show that he was a herd on the estate of Mr. Graham. About twelve o’clock on Sunday night, when he and his wife and their whole family were asleep, the door of the cabin, which is in one of the most remote parts of Connemara, was suddenly burst in, and a party of men rushed into the bedroom, and forcibly dragged the deceased out of bed, and threw him down on the flags outside his house. They then returned for his son Martin, and also carried him out and threw him on the ground. The assassins then commenced to fire with revolvers at the father and son till both were riddled with bullets, and the former had been slain, and the latter was apparently dead. They then kicked Martin about the body, and when they thought he was dead, they left. The jury found a verdict of wilful murder against some persons unknown.” This is a specimen of the state of things in Connemara, the district which Romish members of Parliament, and Archbishop MacHale in a speech in Dublin,

not long ago described as full of peace and piety, and all the virtues of a holy religion, till it was invaded by Protestant proselytisers, the agents of the Society for Irish Church Missions. It is needless to ask of which is this murder the fruit,—of Protestant teaching, or of the teaching of the Romish priests, who have instigated outrages against Protestants in Conemara.

Another report from the West of Ireland is of a bailiff *nearly roasted to death*, and lying in a dangerous state. "He was held over the fire till his body was covered with blisters, and the hair of his head burnt off. Before he was released he had to swear that he would resign his office." We are told also of another bailiff in the same quarter being unmercifully beaten and thrown into a deep pond, where he narrowly escaped drowning. — One more illustration of the state of Ireland may be given:—"A Tralee telegram states that early yesterday morning [April 26, 1881], sixty men, partly armed and disguised, visited the house of a bailiff named Denehy, and cut off both his ears with shears, cautioning him to serve no more writs."

It would be easy to fill pages with stories of the outrages and instances of mob violence which have taken place in Ireland during the last few weeks. But it would serve no good purpose. It is enough to direct attention to the fact of their great number and to its cause. The cause of all we have no hesitation in declaring to be, the hostility of the Romanists, and especially of the Romish priests, to the British Government, their desire to get Ireland entirely into their own hands, and to bring it under the domination of the Pope. What the Romanists of Ireland want, and what the whole agitation carried on is meant for, was clearly and audaciously expressed in the House of Commons by Mr. O'Donnel, when in reference to a speech of Mr. Bright, in which some true things about Ireland were more plainly said than was agreeable to the Romish party, he declared that "no longer could *the determination of the Irish people to free themselves from the union with England* be deluded by reference to the growing Liberalism and Irish sympathies of the Chancellor of the Duchy of Lancaster;" and by Mr. T. P. O'Connor, when he said that "peace and security would never exist in Ireland so long as that country was subject to *the mockery of being governed by the British House of Commons.*"

We observe with some measure of astonishment, that notwithstanding all that has taken place—the connection of the Romish priests of Ireland with the Land League, which becomes more and more open and evident, and the audacious expression by many of them of sentiments favourable to resistance of law on the part of their "flocks"—no reference has been made in Parliament, in all the discussions concerning Irish affairs, to the baneful influence which they exercise over the Irish people. It is the very root of the matter; and until this fact is recognised, the state of Ireland can never be properly considered. To what the due consideration of it ought to lead, is a great question, on which we shall not at present enter; but certainly, if our statesmen are not fools, it ought to prevent all further encouragement and support of Romanism by the British Government.

The relation of the Irish Romish priests to the Land League and the present agitation in Ireland may be clearly inferred from a speech recently delivered at Thurles by Dr. Croke, the Romish Archbishop of Cashel. Dr. Croke, replying to an address presented to him by the

people of Mullinahone, County Tipperary, the birthplace of the Fenian convict Charles J. Mickham, said "that Mullinahone had been the birthplace of many a true Irishman. He thanked them warmly for the address, and said he felt convinced that in honouring him there that evening they were not honouring him individually, but as one of the Bishops of the Irish Church. He believed there was not a Bishop in Ireland, nor a priest in Ireland, who did not love Ireland as well as he did. There was no divergence of opinion amongst Bishops or priests in this, that the present land-laws in Ireland could not be allowed to subsist any longer. . . . He was proud of Tipperary, but was especially proud of Tipperary's imprisoned member, John Dillon, who had spent the last evening of his free life in his (Archbishop Croke's) house. The moment he found any man taken up by Government, and clapped into prison by the Government, then, even if he knew nothing of him before, he came to the conclusion that there was something in him, something sound in him, and that the Government believed there was something dangerous in him."

The proclamation of the City of Dublin, in consequence of an attempted street murder, and the proclamation of other parts of Ireland, under the Protection Act, need only be mentioned in passing, as proofs of the extent to which sedition and lawlessness have been carried,—under priestly direction, we doubt not,—by those of the Irish people who are most thoroughly the slaves of the priests. The proclamation of the City of Dublin is supposed to have been owing to information received by the Government of Fenian plots. But we have already shown, in former months, reason for believing that the Fenian movement and the Land League movement are essentially the same. The arrest of Mr. Dillon, M.P. for Tipperary, is another event which demands similar notice. We expressed last month the opinion that the Government had erred in allowing this audacious agitator to go on so long, inflaming the passions of the Romish peasantry of Ireland by his speeches, and inciting them to a lawlessness to which neither he nor any one could prescribe the limit. That we were not singular in this opinion, and that it was not formed from any strong feelings of political partizanship,—which we would be sorry to express in these pages, and which in fact we do not entertain,—will sufficiently appear from the following sentences of a leading article of the *Scotsman* of May 3, a paper perhaps as much devoted as any in Britain to the support of the present Government :—"It must have seemed strange to many people that no hand had been put on Mr. Dillon before now. The smaller fry who worked under him have been arrested and are in prison ; yet he has been allowed to remain outside, and to do his best to promote outrages and breaches of the law. He has not disguised his dislike of remedial legislation. From the introduction of the Land Bill he has denounced the measure. . . . He has advised the non-payment of rent ; he has foretold that there would be bloodshed, and he has not expressed any disapproval of it, and his prediction has been verified ; but the blood has been shed, not by men defending their hearths and homes against cruel landlords or agents, but by midnight marauders, who have broken into the homes of quiet men and have done murder or mutilation. . . . The object of the outrages is plain enough. It is to keep up a state of disorder and insecurity in Ireland, not with a view to juster land laws, but with a view to making the maintenance of the Union impossible."

We would not think it necessary to give any specimens of Mr. Dillon's speeches, but that we believe them to have expressed more truly than those of more cautious men the feelings which actuate the members of the Land League and the whole Romish party in Ireland. Of the thorough sympathy of the Land League with Mr. Dillon, indeed, the resolutions of the League and its branches on the subject of Mr. Dillon's arrest leave no room for doubt; and the sentiments that have been expressed at their meetings have been such as, no doubt, if he enjoys in his seclusion the privilege of reading them, must meet with his warm approval. For example, a Tipperary gentleman, at the first weekly meeting of the Land League in Dublin, after Mr. Dillon's arrest, declared that "it was well known to the Government that if Mr. Dillon cared to lift his finger at any stage of this movement, the might that slumbers in a peasant's arm would be brought into deadly execution against the puny oppressors of the country;" whilst a county meeting pledged itself "to work with increasing energy until every tenant farmer in Ireland is empowered and enabled to become the owner of the land he tills." A few days before his arrest Mr. Dillon said at a Land League meeting in Dublin, that "ten thousand persons were threatened with evictions, and it was better the Government should know that if evictions were attempted in Tipperary on any large scale, they must be prepared for bloodshed;" and that "the blood that might be shed would be on the heads of Gladstone and Forster." Speaking on Sunday, May 1, at Grangemoller, near Clonmel, he advised the people "to keep within the law, not because he respected it, and not because he believed that they respected it," but because it was dangerous to transgress it, and "he advised them to sail as close to the line as they possibly could." In the same speech he recommended Boycotting, thus: "Wherever they saw a man, no matter what his position in life might be, helping the landlords to serve writs upon the tenants, let the Land League of Tipperary follow him through every turn of his life; and let them, if they could, ruin him as he sought to help those men who wished to ruin the people." In the last speech which he made before his arrest, and which perhaps led to his arrest, but only as the last straw breaks the camel's back, his speech to the Land League meeting at Grangemoller, he assured his hearers that "if they adhered to the Land League with courage for two or three years, it would end in handing over the soil of Ireland to the people who tilled it;" and he said, "Spring is a very bad time for fighting in this way, but if we can go on and keep up this organisation until autumn, the condition of the country last autumn would be nothing at all to the condition we will put it in this autumn." After giving the advice just quoted as to keeping within the law, not from any respect for it, but because of danger, and as to Boycotting, he added: "I speak in this way because there is a great responsibility upon my shoulders. I would not ask a man to risk the anger of their landlords on a great policy, and for a great national interest, if I were not in a position to tell him that he will have all the manhood of Tipperary at his back to punish those enemies and destroy them as they have destroyed him." We cannot wonder that Mr. Dillon has been arrested, nor that his arrest has called forth no remonstrance from the members of any political party in the United Kingdom except the Land League party; but we do wonder how few seem to be aware, or to give any heed to the fact, that the senti-

ments expressed in his speeches are those entertained by the Romish priests of Ireland and instilled by them into the people.

The Government has at last asserted the authority of the law by arresting, under the Protection Act, a Romish priest, "Father" Sheehy, of Kilmallock. His name has ere now been mentioned in the *Bulwark*. He has long been one of the most prominent of Land League agitators, and has equalled, if he has not even exceeded, Mr. Dillon in the audacity with which he has recommended lawlessness. The arrest of Mr. Sheehy will do more than all the other arrests that have been made, to convince the Romanists of Ireland that the Government is in earnest and resolved at all hazards to suppress sedition and outrage. The Romish priests seem to have hitherto fancied themselves secure, presuming on the regard of the peasantry for them as sacred personages, and on the supposed unwillingness of the Government to exasperate "the Irish people" by laying hands on them, whatever they might say or do. The subject was of course brought before the House of Commons as soon as possible after the fact of Mr. Sheehy's arrest was known in London, and much indignation was expressed by Romish members. They did not, however, in so far as we have observed in the reports of their speeches, make reference to the laws of their Church which make the arrest of a priest a sacrilegious act, and every person concerned in it liable to the most terrible penalties. The famous Bull known as the Bull *Cane Domini*,—originally published by Pope Paul V. in 1610, and afterwards republished by Urban VIII. in 1627, by Clement XI. in 1701, and by Benedict XIV. in 1741,—in its 19th section, *excommunicates* and *anathematizes* all and sundry, "magistrates and judges," &c., &c., down to the meanest officers of the law, "in any way whatsoever interposing themselves in capital or criminal causes against ecclesiastical persons, by processing, banishing, arresting them, or by pronouncing or executing any sentence against them, without the special, specific, and express license of this Holy Apostolic See, . . . even though such offenders should be counsellors, senators, presidents, chancellors, vice-chancellors, or by any other name entitled." Thus Romish priests claim a sacred right of exemption from all authority of the law of the land. It is well that Mr. Forster and Earl Cowper do not dread the Pope's curse.

The assassination of landlords is still openly advocated in the Land League meetings in America; and the American Land League paper, advocating this and much else that is contrary to the peace and good government of the country, is still widely circulated in Ireland, and apparently regarded with much favour by priests and people.

The Roman archbishops and bishops of Ireland have thought fit to hold a meeting and to deliver their opinion of the Irish Land Bill. It is more moderate and reasonable than we would have expected from their recent deliverances concerning Irish matters. Of most of the amendments of the Bill which they recommend we shall say nothing, as into the subject of the merits of the Bill we hold ourselves precluded from entering. But we cannot refrain from noticing their desire for the subdivision of "extensive holdings," their dislike to the clause of the Bill intended to afford facilities for emigration, and their desire to have the courts established for the settlement of land questions so constituted as to make it certain that their decisions would be according to the wish of the priest-guided peasantry. As to the two former of these points, with regard to which they are evidently actuated by the wish to have as numerous a body of Roman-

ists as possible under their government, we refrain from making any quotation ; but we shall quote what they say on the last :—"That, with a view to conciliate public confidence in the County Courts as Land Courts, and to secure the equitable administration of the Act, two assessors, to be chosen by county electors, should be associated with the County Court Judge, and have co-ordinate jurisdiction with him for the decision of land cases." How beautifully this would work in Tipperary, the county which sends Mr. Dillon to Parliament as one of its representatives ! A county court of three members, two of them chosen by the county electors ! As well might the decision of land questions be given to the priests or to the Romish bishop.

India.—The following Reuter's telegram has come to hand just as we are going to press :—"Calcutta, May 20.—The prohibition of open-air preaching was decided upon by the municipal authorities, in consequence of disturbances created by disorderly persons at such meetings. Under the terms of the municipal order, none but duly licensed persons were henceforward to be allowed to preach. The Chairman of Missionaries, however, refused to apply for licenses, claiming the prescriptive right uninterruptedly enjoyed by the missionaries for years past. Last week, owing to a fresh case of disturbance accompanied by assault, the Commissioner of Police issued a strict prohibition against all open-air preaching, and announced that any person disregarding the order would be prosecuted. Preaching, nevertheless, continues, and the Commissioner of Police has consequently applied to the Lieutenant-Governor of Bengal for instructions." Has Romanism nothing to do with this ? Are the enemies of open-air preaching in Calcutta encouraged to action such as they have never before ventured to take, by the fact that a Romanist is Governor-General of India ?

The Report read at the meeting of the Society for Irish Church Missions in London on May 6, Earl Cairns being in the chair, was much more satisfactory than could have been expected in the circumstances of the times. It stated that although there had been a revival of outrages committed with impunity in Connemara, yet one result of recent agitation had been a marked loss of power by the priests, even in disturbed districts ; also, that a spirit of self-reliance and inquiry fills the minds of the people, making them willing to hear the Word of God ; that mission services had been overcrowded during last winter, hundreds often having to go away for want of room ; that the attendance at Sunday and day-schools had been overflowing ; that three Romish priests had placed themselves under the instructions of the Dublin superintendent, and that many others are in correspondence with him.

The Bradlaugh Case and the Parliamentary Oaths Bill.—We have not hitherto referred to the case of Mr. Bradlaugh, and the question raised with regard to it as to the admission of atheists to seats in Parliament, not because we regarded the subject as too merely political for our pages, but because our attention was more closely, and perhaps too closely, directed to questions in which Romanism is more immediately concerned. The essential Protestantism of the British Constitution is now assailed, however, by infidelity as well as by Romanism, and must be defended

against the one as much as against the other. We observe, without surprise, that Romanists in Parliament, and out of Parliament, have strongly declared themselves against Mr. Bradlaugh's admission into the House of Commons, and against the Parliamentary Oaths Bill. This they do in perfect consistency with the propositions which are placed first in the syllabus of Pope Pius IX.—the basis of truth on which all the errors of Romanism are built up. We are glad to see them in the right, so far as they are in the right; and we cannot but remark how strange and sad it is that whilst Romanists appear as defenders of the Christianity of the British Constitution, some Protestants have been led, by false notions of religious liberty, to take part with its enemies. But the Christianity of the British Constitution is Protestantism, and on it depends all our liberty, both civil and religious. Romanists contend for Christianity, only—if they are consistent Romanists, fully accepting the Vatican decrees—that we may come under the absolute dominion of the Pope.

United States.—The accuracy of the views which were expressed in the *Bulwark* of February 1881, pp. 39, 40, in an article on the Progress of Romanism and the progress of Protestantism, concerning Romanism and the Romish Church in the United States, is confirmed by the testimony of the Rev. George Theo. Dodds. He made a tour through the United States a few months ago, in company with M. Reveillaud, whose recent conversion, evangelistic zeal, and literary activity are well known to all who have paid any attention to recent events affecting the interests of Protestantism and the progress of the Gospel in France. Mr. Dodds says:—

“Most mistaken ideas are current regarding the position and progress of the Roman Catholic Church in the States. Being much interested in this question, I was surprised to read in an address delivered by one of the delegates to the [Pan-Presbyterian] Council to the students in the Theological Faculty of Edinburgh University, that ‘the progress of the Roman Catholic Church has been extraordinarily rapid;’ that ‘facts show that Roman Catholicism can flourish wonderfully in the United States;’ that ‘liberty is unable as yet to boast of any remarkable triumphs over it;’ that ‘it is the Romanism of the Vatican which rules over nearly seven millions of attached, obedient, and hopeful disciples.’ Professor Flint is quite right in adding that a battle is waging as to who shall educate the children, and how it shall be done. But the progress of Roman Catholicism is not in the least alarming, and infidelity may yet be found a terrible foe in the great Republic. I sought for information, wherever I went, on this question, and was glad to find that the views of the well-known Dr. Breed of Philadelphia coincided exactly with those which I had heard again and again expressed from east to west. Dr. Breed writes:—‘The fact is, respecting the last immigration of Romanists into the United States, that, had it remained Romanist,—had parents and children continued in the faith,—the number of that persuasion would now have been, at the least, fifteen millions; while, in fact, there are now in this country, counting men, women, and children, little over six millions. The public schools, Sabbath schools, the cheap newspapers, and the spirit of the country make great havoc in the Romish ranks. As to Romanism in *society*, it is exceedingly rare to find, in what is called *society*, a man or a woman who belongs to the Romish Church. There

are such, but they are few and far between.' In striking agreement with this is the statement of a priest in the States, that the Roman Catholic Church has lost from ten to fifteen thousand of its members in one of the States of the Union, and that the children of those who have abandoned Catholicism are the worst enemies of the old religion. A similar opinion was expressed lately by a Church dignitary in Ireland, who regarded the constant emigration from that country as most disastrous to their cause. [See *Bulwark* of February 1881, p. 40, 41.] It can hardly, therefore, be said that the Roman Catholic Church—spite of its grand and prominent cathedral churches and its congregations, composed often of servants who give of their wages most handsomely (the sum they must ask in families being often dictated by the priest)—has succeeded in the States. It may look well, but it has not even kept its ground. The attempt, too, to draw into its fold the impressionable Negro race, by satisfying their love for the emotional in religion, has also failed; and though the General of the Jesuits is said to have kept a map of America hung up in his study, with the vast western districts specially marked out for conquest, and as affording great hope of success, it may be safely said that even that astute and unscrupulous sect must eventually give up the hope of enthralling a free people, and even of keeping enthralled those who have left an island where their doctrines are all too powerful, and the fruit they bear too plentiful."

Belgium.—The following extract from a statement of the committee of the Belgian *Société Evangelique* affords pleasing confirmation of the accounts which we have been enabled in recent numbers to lay before our readers of the progress of the Gospel in Belgium:—

"The violent struggle which the majority of the nation is carrying on with the clergy and the Romish Church is every day rendering men's minds more accessible to the teachings of the Gospel. The awakening of consciences goes on wherever we are enabled to preach the Gospel, and conversions marked by the seal of the Holy Spirit are more numerous than in former times. Missionary zeal, a real solicitude for the salvation of souls, is developing itself more and more in our congregations, and is producing important results. By the work of evangelisation accomplished during the past forty-one years, the ground has been broken up, abundant seed has been scattered, the first fruits are rich, and everything assures us that the Lord will give us an abundant harvest. The doors are open wide to the messengers of peace. We feel an irresistible impulsion to increase our means of action. We have thought it our duty to accept the services of three new evangelists, who, having been brought out of the darkness of Popery to the living knowledge of the Saviour, have gone through a three years' course of study to fit themselves to announce the way of salvation to their countrymen."

There follows an appeal for help to meet the expenses necessarily to be incurred in this good work. Shall the appeal be made in vain? Shall it be made in vain to British Christians?

We cannot but call attention to the first sentence of the above extract. It shows what are and must be the effects of Ultramontanism, or Popery in its perfect form, when its monstrous claims are put forth among a people of somewhat awakened intelligence. In going on to the utmost extreme of Ultramontanism, the Church of Rome is courting destruction,

and evidently bringing about the fulfilment of the prophecy:—"The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire" (Rev. xvii. 16).

We have from Belgium a striking illustration of the effects of monasticism, brought before us by the following newspaper paragraph:—

"The Bishop of Ghent (a Brussels correspondent writes) has dissolved the religious community of the 'Brothers of the Good Works' at Renaix, as twenty-nine of them have been condemned by the tribunal at Oudenarde for corrupting the boy pupils of the school which was entrusted to them. The question now arises, remarks the *Pall Mall Gazette*, what is to be done with the victims, the unfortunate boys, as in consequence of the corrupting influence which they might exercise it will be impossible to admit them into the public schools?" How long will it be ere inquiry be made concerning what takes place within the monasteries and nunneries that are permitted to exist in Britain?

Holland.—The Rev. Dr. Hoedemaker is at present in this country, soliciting subscriptions for an evangelical university in Holland, than which nothing is more necessary for the maintenance of true Reformation principles in that country. The present struggle of Evangelical Christians in Holland is against Rationalism, there appearing in a form not easily to be distinguished from sheer infidelity; but there is much living Christianity in the land, and help given to its support is help as much against Romanism as against infidelity. We ought to remember through what great sufferings the Reformed Church of Holland attained its eminent position among the churches of the Reformation; what great services it rendered to the Protestant cause in the seventeenth century; what eminent men it produced, blessings to the whole Church of God; and how much the persecuted servants of God in our own country were indebted to the kindness of its members in the dark times which ended when William of Orange landed on the English shore. All foreign Protestant churches have great claims on the sympathy and aid of British Christians, but certainly none more than the Church of Holland.

Italy.—Signor Matteo Prochet of Florence, appearing in the Synod of the United Presbyterian Church in Edinburgh, in the beginning of May, as a deputy from the Waldensian Church, stated that nine years ago the Waldensian Church had 1800 communicants drawn from the Church of Rome, and now she had 3000. Ten years ago they had 37 churches and stations, now he could report 74. Ten years ago their missionary congregations contributed about £450; now he could report close upon £3000. Moreover, this year they had under instruction more than 650 catechumens, hitherto of the Romish Church.

II.—POPE PIUS THE NINTH'S SYLLABUS.

EVERY one has heard of the *Syllabus* of Pope Pius IX., and intelligent Protestants in general may be supposed to have a pretty correct idea of its nature and character; but many of them may probably wish to know more of it than they do, and it is desirable that they should, for this *Syllabus* is one of the most important documents of the history

of our times, and its great importance is far more evident now than when it was published fully sixteen years ago. If any one wishes to ascertain beyond possibility of mistake what Ultramontaniam really is, and what are the principles now fully established as those of the Church of Rome by the Vatican decrees, let him study well the Syllabus.

On the 8th of December 1864, Pope Pius IX. sent forth an Encyclical; and along with it there was sent, to all to whom the Encyclical itself was sent, a paper—to which, however, no reference was made in the Encyclical—entitled *Syllabus of the Principal Errors of our Time, which are stigmatised in the Consistorial Allocations, Encyclical and other Apostolical Letters of Our Most Holy Lord, Pope Pius IX.*

Of course, the Syllabus is in Latin. The translation just given of its title is taken, as all quotations from it to be made in this article will be, from a translation of it issued at the office of the *Weekly Register*, a Romish paper, and republished in an appendix to the first volume of that very valuable work, *The Pope, the Kings, and the People; a History of the movement to make the Pope Governor of the World by a universal reconstruction of Society, from the issue of the Syllabus to the close of the Vatican Council*, a work to which we are indebted for much of the information we hope to lay before our readers in the present article.*

The Syllabus contains eighty propositions, each of which it presents to view as having been "stigmatised," or condemned in the strongest possible manner, by Pope Pius IX. It is divided into ten sections, under which these propositions are arranged, the titles of the sections indicating the nature of the subjects to which the propositions contained in them relate. The propositions set before us in the Syllabus being those which the Pope has condemned, and no opposite propositions being stated as approved by him, we can learn from it what the principles of the Church of Rome are, only by considering what is most certainly opposite to each proposition condemned, what principle or belief it must be from which that condemnation could proceed. We must ask ourselves the question, If this were error, what would be the truth? It is not in any case difficult to arrive in this way at a perfectly certain conclusion; and we have it in our power to test the accuracy of our conclusions by comparing them with the views that have been expressed as to the import of the propositions of the Syllabus by Ultramontanes themselves, in publications issued under the eye and patronage of the Roman Curia,—views always according with those interpretations of them which many Protestants in their false charity shrink from the thought of, as implying more evil than they can allow themselves to imagine concerning the Church of Rome or even the Ultramontanes now dominant in it, although, surely, it would be better for them not to shut their eyes to the truth, however unpleasant it may be. And in our study of the subject we have the help of what may be called an exposition of the Syllabus by Father Schrader, a Jesuit of eminence, for some time a Professor in the University of Vienna, who must have

* This work, highly esteemed as it is by readers who duly appreciate the importance of its subject, and the great research and deep study of that subject which it displays, has not received half the attention which it deserves. A just sense of the importance of the Syllabus, and a clear insight into its purport and its object, are also exhibited by Mr. Gladstone in his pamphlets on the Vatican Decrees and Vaticanism (republished in the volume entitled *Rome and the Newest Fashions in Religion*).

been well informed as to the views of those by whom it was prepared, as he was himself a member of the Special Congregation which prepared it.

"Schrader," says Mr. Arthur, "not only hailed the Syllabus with clear insight into its aims and spirit, but he did for it what was necessary to render it intelligible to ordinary readers. Over against every condemned proposition he set down its counter-proposition, the one which the Pope would bless and not curse. This process, continued through the whole of the eighty propositions, enables any one to obtain a view of the principles on which it was proposed to reconstruct society. Such a view, however, is obscured by the terminology, which often suggests to the general reader either a vague idea or an inoffensive one, when to the trained reader the idea is definite, and, if he be not an Ultramontane, startling."* It is plainly right and necessary, in studying either the propositions of the Syllabus or those set over against them by Father Schrader, to inquire in what sense the terms employed are commonly used by Ultramontane writers, and to consider them as used in that sense, a sense in many cases very different from that ordinarily attached to them by Protestants, and in fact by all except Ultramontanes.

"In England," Mr. Arthur tells us, "the labours of Father Schrader escaped notice, and in Germany aroused the solicitude of only a wakeful few; but in Rome they were so much valued, that when the secret preparations for the council were organised, he was called up, that the firm hand which had drafted his propositions might be employed in preparing formulæ."† We may therefore with perfect confidence accept Schrader's counter-propositions as stating inferences justly to be derived from the propositions of the Syllabus, and as, at least, not making the principles of Ultramontanism or of Popery appear worse than they really are.

Neither among Protestants, nor among Romanists not Ultramontanes, did the Syllabus at first generally awaken the interest which it ought to have awakened, or excite the alarm which it might well have excited. Years had to elapse before more than a few had their eyes fully opened to its true character, as the first great step in a movement, long and deeply planned, for the "reconstruction of society" on a basis and according to a scheme which should make the Pope supreme ruler of all nations, leaving no authority upon the earth, as far at least as the profession of Christianity extended, that should not acknowledge subjection to his. In the Syllabus a work was begun, which it was the fond hope of Pius IX. and his advisers that the Vatican Council would do much to complete. But the initiative was taken very quietly. It would not have suited the purpose of the wily Jesuits who had framed the whole design that its nature should be clearly apparent to all the world from the first, for that might have awakened alarm and raised a storm of indignation. There was much to be done in the way of diffusing the principles of the Syllabus and winning support for them in all Romish countries, ere the time should come for any great demonstration such as should attract to them universal attention, and compel men to consider what their effects would be if they were to prevail. Accordingly the Syllabus was issued without any flourish

* Arthur, *The Pope, the Kings, and the People*, i. p. 59. In the appendix already mentioned of this work, the Syllabus and Schrader's counter-propositions are given in parallel columns.

† Ibid. pp. 59, 60.

of trumpets. It was merely sent forth, as has been already mentioned, along with the Encyclical of December 8, 1864, no reference whatever being made to it in the Encyclical. "The external connecting link between the two was formed by a covering letter of Cardinal Antonelli, conveying the Syllabus to the hierarchy by direct command of the Pope, 'that they might have all the errors and the pernicious doctrines which have been condemned by him under their eyes.' The internal link lay in the title of the Syllabus, which recited the language of the Encyclical referring to the antecedent judgments of the Pontiff."* In 1867 there was a great gathering at Rome of the Romish bishops of the whole world, convened by the Pope, to assist in the canonisation of about twenty new saints,—one of these "new patrons in the presence of God" having been, when in this lower world, a Spanish inquisitor,—and also to attend certain consistories. On the 17th of June, the twenty-first anniversary of Pius IX.'s accession to the pontificate, the assembled prelates presented to him, in the Pauline Chapel, an address of congratulation, in replying to which he confirmed the Syllabus in terms that left no possibility of doubt as to the intention with which it had been issued, and the light in which it must thenceforth be regarded by all who acknowledged his pontifical authority. "In the Encyclical of 1864," he said, "and in what is called the Syllabus, I declared to the world the dangers which threaten society, and I condemned the falsehoods which assail its life. That act I now confirm in your presence, and I lay it again before you as the rule of your teaching." Many Romanists, and even Romish bishops, had hitherto explained the Syllabus as chiefly concerning discipline, and therefore liable to alteration; the organs of the Vatican and all the Ultramontanes, however, maintaining it to be purely doctrinal, and therefore incapable of change. The Pope now laid it before all the bishops as the rule of their teaching, and thus decided this question for all who were not prepared to dispute his authority,—a thing not easy for any Romanist to do whose eyes have not been opened to discover the errors of the Church of Rome in the greatest points of Christian doctrine. When the Pope had spoken, no voice was raised in dissent, and thus by their acquiescence the whole assembled bishops committed themselves to full acceptance of the Syllabus as declaring the doctrine of their Church.† Of all this, however, no intimation was given to the world; no report of what had taken place was published. A fortnight later the bishops presented to the Pope what they called a Salutation, in which they expressed their joy at his announced intention of summoning a General Council, their hope that the world would now "be convinced of the powers of the Church, and of her mission as the mother of civil humanity,"‡ and their adhesion to all the contents of the Syllabus. "Believing Peter," they said, "to have spoken by the lips of Pius, we also, for the safe keeping of the deposit, declare, confirm, and announce the things which have been spoken, confirmed, and pronounced by thee;

* Arthur, *The Pope*, &c., i. p. 7.

† Ibid. pp. 163, 164.

‡ This is an expression the meaning of which may probably not be readily apparent to those not familiar with Ultramontane phraseology. It conveys an idea altogether Ultramontane. A recognition of the Church's "mission as the mother of civil humanity" (the Church, of course, being the Church of Rome), is a recognition of the right claimed for the Church of Rome and for the Pope to control and regulate all the affairs of nations and of civil society.

and we reject with one heart and one voice those things which thou hast adjudged to be reprobated and rejected, as being contrary to divine faith, the salvation of souls, or the good of human society."* And now the Syllabus began more than previously to occupy men's thoughts. "Yet it is worthy of special remark," says Mr. Arthur, "that the Syllabus is not mentioned in this Salutation. They who knew nothing of the scene in the Pauline Chapel might read even the passage above quoted without knowing that it was a formal adhesion to that instrument in particular, although how they could take the terms as not including it we cannot see. Of the scene in the Pauline Chapel the organs of the court said not a word. More than two years later, however, the *Civiltà* [the *Civiltà Cattolica*, a periodical which has been aptly called the voice of the Vatican] said, 'There is no doubt that the prelates had the Encyclical and Syllabus in view.'† Before this, however, Archbishop Manning had declared the same thing in the strongest terms, exalting also to the utmost the importance and authority of the Syllabus. "Every bishop in the world," he said, "had the Encyclical and Syllabus in his hands. Upon that summary of the acts of this whole pontificate five hundred bishops proclaim their adhesion to every declaration and every condemnation therein contained, and to every other act of doctrinal authority since their last assembly in Rome. It is the Encyclical and Syllabus which give such force and import to the words of the Episcopate the other day. It is the basis of their Salutation, as they style the address. It will be also the basis and guide of the General Council, prescribing and directing its deliberations and decrees."‡

The Syllabus takes no notice whatever of most of the chief points of Christian doctrine, and contains no express condemnation of many of what Romanists call the heresies of Protestants. The reason for this probably is that it was designed for a special purpose, the assertion of the claims of the Church and of the Pope to supreme authority over civil society and over all the affairs of all mankind; and that it would have interfered with this design, which is constantly pursued in it from beginning to end, to have encumbered it with propositions relating to the depravity of fallen man, the grace of God, the scheme of salvation, justification, regeneration, and the like, or with anything concerning the mass, images, relics, saints, or even the Virgin Mary. Of none of these subjects, nor of any such subjects, is any mention made. It is not, however, to be supposed that they have been overlooked in this *rule of the teaching* of the Romish clergy. The condemnation of all Protestant doctrines is certainly enough conveyed in general terms which include them all, with everything in doctrine or practice that is at variance with any part of the Romish system. The fifteenth of the propositions "stigmatised" as erroneous is, that "Every man is free to embrace and profess the religion which he shall believe true, guided by the light of reason;" over against which Schrader sets the counter-proposition, as that of which the approval is here implied, "Every man is not entitled to embrace and profess that religion which he may hold for the true one, led by the light of reason," and adds the remark, "but he must embrace the revealed truth in the Catholic religion." The eighteenth proposition condemned is that "Protestantism is nothing more than another form of the same true Christian

* Arthur, *The Pope*, &c., i. pp. 166, 167.

† Ibid. p. 168. ‡ Ibid. p. 176.

religion, in which it is possible to please God equally as in the Catholic Church." And three propositions are condemned in the last section of the Syllabus, over against which Schrader places the following counter-propositions, correctly enough deduced from them, which it may be enough to quote, not only to show how completely the Syllabus reprobrates everything Protestant, but also to prove how extreme and unabated is the intolerance of the Church of Rome.

"(77.) In our time it is still essential that the Catholic religion should be held as the only State religion, to the exclusion of all other forms of religion.

"(78.) Therefore it was not well that in certain Catholic lands immigrants should be guaranteed the free exercise of their religion.

"(79.) It is true that freedom of worship granted by the States, and permission given to every one to publish all manner of opinions and views, leads easily to the corruption of manners and of sentiments among the nations, and to the diffusion of the bane of indifference."

To the first of these propositions Schrader appends the following remarks:—"The Pope also demands, in those states in which only Catholics reside, the domination of the Catholic religion alone, to the exclusion of every other form of religion; and therefore has he, in the Allocution of July 26, 1856, reclaimed against the violation of the first article of the Spanish Concordat, in which the exclusive dominion of the Catholic religion in Spain had been stipulated; and he rejected the law by which freedom of worship had been introduced, and declared it null and void."—Attention may be called in passing to this assertion of the power which the Pope claims over the laws of nations, to make null and void any law which displeases him.—To the last of the propositions above quoted Schrader also appends a note:—"Through the unbridled freedom of thought, speech, and writing, morals are deeply sunken, says Pius IX. in his Encyclical of November 9, 1846. The holy religion has fallen into contempt, and the majesty of divine worship is despised, the authority of the Holy See attacked, and the authority of the Church contested and laden with shameful fetters. The rights of bishops are trampled under foot, the holiness of marriage is violated, every authority of government is shaken, and thus many other damages arise both to Church and State." But even without the help of the light thrown upon them by Father Schrader's notes, we could have no difficulty in finding in these three propositions themselves not only the condemnation of all Protestantism, but also the most complete denial of liberty of conscience, liberty of worship, liberty of speech, liberty of the press, and indeed of all liberty, except that of the Pope himself.

The Syllabus begins with the condemnation of propositions which at first sight seem to have no very near relation to the claims of the Romish Church or of the Pope. The title of the first section announces that the errors condemned in it are those of Pantheism, Naturalism, and Absolute Rationalism; the second section is limited to Moderate Rationalism. *Absolute Rationalism*, Schrader informs us in a very necessary note, "is that error which holds that revelation is impossible;" *Moderate Rationalism* he describes as "the error of those who hold revelation not to be impossible, but would have it subjected to reason." In this part of the Syllabus, which contains fourteen propositions, some real and great errors are condemned; and some of the counter-proposi-

tions of Schrader must be regarded as setting forth important truths; although sometimes to accept them as doing so we must take the terms employed in them in that sense in which we are accustomed to use and understand them, not in the sense in which it is proper to bear in mind that the Jesuit father certainly intended them, and in which they are understood by all Ultramontanes. Thus we can have no hesitation in owning it to be a statement of truth, that "The Christian faith is not contradictory to human reason; and the Divine Revelation not only is no hindrance to human perfection but is serviceable to it" (Prop. 6); but we can do so only by taking the terms *Christian faith* and *Divine Revelation* in their proper sense, whereas they are used in the Syllabus and by Father Schrader in their Ultramontane sense, *the Christian faith* signifying strictly and absolutely the whole doctrine of the Church of Rome, and *the Divine Revelation* that which the Church of Rome receives as such, which is to be found not only in the Holy Scriptures, but also in the Apocrypha and in the traditions of the Church.

It is not until we consider the special sense in which these and such terms are employed that we begin to understand the Syllabus, and to see why it is that its first sections are devoted to the condemnation of Pantheism, Naturalism, and Rationalism. "They lay," says Arthur, "the doctrinal basis for the political claims that follow." Of the propositions contained in these sections, he says:—"Many have been tempted to think that they were set at the head of the document to induce any politician or man of letters, who might take it up, to lay it down again as a handful of musty scholastic crumbs. Such a reader might be pardoned for laying it down when he found all the weight of an anathema hurled against the opinion that 'The method and principles with which the ancient scholastic doctors cultivated the study of theology are not suited to the necessities of our times, or to the progress of science' (Prop. 13). He might think that men who could commit the authority of the Church, for all ages, to the *methods* of the schoolmen, were hardly the men to reconstruct even the ruined Pontifical States, much less nations all over the world. He might think further that a society which could narrow its terms of membership till all were excluded who should doubt whether or not the methods of the schoolmen were suitable to our times, was hardly a society to embrace within itself all the future of humanity. But in the celebrated Letters Apostolic of December 21, 1863, to the Archbishop of Munich, the case of the schoolmen was put in language almost impassioned. The Church had really identified her own honour with that of the Doctors, not only by following their methods in most of her schools, but also by celebrating their virtues with loud applause and vehement commendation. And so, as Schrader put it, not only their principles, but their methods, are perfectly suited to all times and to the progress of science. In fact, their methods would give to the Church the control of the higher education."*

Schrader's note on the thirteenth proposition of the Syllabus is in these words:—"They [the method and principles of the schoolmen] have been frequently quoted by the Church with the highest expressions of praise, and have been earnestly recommended as the strongest shield of faith, and as formidable armour against its enemies, and have been productive

* Arthur, *The Pope, &c.*, i. pp. 60, 61.

of great utility and splendour to science, and perfectly correspond with the wants of all time and the progress of science." No doubt the reason for the attachment of the Pope, the Jesuits, and all Ultramontanes to them is that pointed out by Mr. Arthur, that they would give the Church the control of higher education, which is one of the great objects aimed at by the Romish bishops of Ireland, and by the Ultramontanes generally in all parts of the world. We shall see, if we are permitted to resume consideration of the Syllabus in a future article, how much this object was kept in view in the framing of it. It would be a reaction indeed, a bringing back of the dark ages.

The third section of the Syllabus bears the title, according to the *Weekly Register's* translation, *Indifferentism, Toleration*, or, according to Schrader, *Indifferentism and Latitudinarianism*. Mr. Arthur tells us that Latitudinarianism is the word in the original; and Schrader, in a note not unworthy of attention, describes Latitudinarianism as "that error which, although it does not declare all religions to be alike good, yet does not hold the Catholic Church to be the only one which brings salvation."

The fourth section differs from all the rest in that it contains no "stigmatised" propositions, but merely a reference to certain Encyclicals of Pope Pius IX., as having "rebuked in the severest terms" certain "pests" named in its title as its subjects. And these "pests" are "*Socialism, Communism, Secret Societies, Bible Societies, and Liberal Clerical Associations.*" It cannot be too strongly urged upon the attention of all who hesitate to admit the charges of intense hostility to the Bible and to its free circulation which we and others, whom, perhaps, they regard as prejudiced and uncharitable, bring against the Church of Rome, how its highest authority, owned by it as infallible, here describes Bible Societies, and with what other things he classes them.

The fifth section relates to "*Errors concerning the Church and her Rights.*" It is, as might be expected, a very large section, containing twenty propositions. The sixth section, also a large one, treats of "*Errors about Civil Society, considered both in itself and in its relation to the Church.*" The seventh section treats of "*Errors concerning Natural and Christian Ethics;*" the eighth of "*Errors concerning Christian Marriage;*" the ninth of "*Errors regarding the Civil Power of the Sovereign,*" as the title is in the *Weekly Register's* translation, or, as Schrader has it, "*Errors relating to the Temporal Principality of the Roman Pontif,*" where the difference between the two translations is so wide as to suggest that there must be some occult reason for it; and the tenth treats of "*Errors relating to Modern Liberalism,*" three of which "errors" have already engaged our attention for a little.

The task which we assigned to ourselves, in taking the famous Syllabus of Pope Pius IX. for the subject of the present article, is very far indeed from having been fully accomplished; but we hope to return to it. It is desirable that every Protestant should know and thoroughly understand what are the principles of Romanism in its perfect development as Popery or Ultramontaniam; what the Pope and the Roman Curia are aiming at; for what it is that Ultramontane bishops and priests, and monks and friars, and literary men and politicians of the same religious principles, are labouring in all countries in which Romanism is the prevalent form of religion or the Romish Church has many adherents; it is desirable that British Protestants should know what the result would be

if concessions should continue to be made, one after another, to the Romanists of Ireland ; what alone would satisfy their desires ; at what a mighty price we would need to purchase a final cessation of their clamorous demands and mischief-breeding agitation. We can seek information from no surer source than the Syllabus, the authority of which—whatever might be thought of it before—has been so firmly established by the Vatican Decrees, that no true Romanist can question it any more than he can question that of the Holy Scriptures, if, indeed, it be not for him the higher authority of the two, not being liable to be set aside as that is by tradition.

III.—THE GOVERNMENT INSPECTION OF MONASTERIES AND CONVENTS.

THE rapid increase of monasteries and convents in Great Britain is a subject of the deepest interest and importance for every British Christian. From a map issued in 1876, we learn that in 1833 there were none of these religious houses ; but in the last Report of the Scottish Reformation Society it appears that there are now over 500 monastic and semi-monastic establishments in Great Britain alone. This rapid growth of these peculiar institutions is only calculated to work mischief in the social life of this country, because the monarch within them is not the Queen of Britain but the Pope of Rome, and the code of government is not British but canon law—a law which it would puzzle a higher than human intellect to make more thoroughly wicked. Consequently, it is becoming more and more necessary that the Legislature be urged to throw these houses open to inspection. But on what ground should we claim the Government inspection of these institutions ? Well,

First, *On the ground of personal liberty.*—It is one of the most sorrowful and humiliating things connected with our national existence, that any body of men should be allowed to keep helpless women in perpetual imprisonment under the guise of religion. That the person of every subject in the realm is sacred and inviolable, save when they break the civil laws of the country, is a principle which lies at the very root of British liberty : and they can only be imprisoned by the regularly constituted authorities. But here are many women allured, we believe, into these houses in a moment of thoughtlessness and infatuation, and however much they may have changed their minds, they cannot regain their freedom. Yet they have not broken any law of their country ; and this tyranny the State allows to be practised by an ecclesiastical despotism, which claims to be above all earthly princes and governments.

Next to life itself nothing is dearer than liberty. Our forefathers fought, bled, and died, to secure this precious blessing, and through their heroic contendings it has been transmitted to us and our children. Shall we then surrender it to a system which has proved itself in the past to be the sworn foe of all freedom ? And ought we silently to see our countrywomen robbed of their birthright, through the craft of Rome and the indifference of statesmen ? Surely not ! It makes one burn with righteous indignation to think that such iniquity is tolerated in this free land.

British liberty confers on every rational and professedly loyal subject in the kingdom the right of possessing property, of having his or her

person secured from violence and injustice, of moving about from place to place, and of communicating with others. But the woman who takes "the veil" is stripped of all these rights. As has been said, "she becomes as one dead and in the grave." Henceforth she has no rights. Whatever she may have taken in of her situation and prospects at the time she took "the veil," the Pope's magistrates—the territorial bishops—and their artful underlings the priests, regarded her as giving herself up with all that she had to be the Church's property, and entirely, in body and soul, at the disposal of the Church, whose head claims to be above all princes, and repudiates responsibility to any power on earth. Of course it may be said, the nun takes this step of her own free choice. Admitting this to be the case, we ask, Does she comprehend the import of the step till it is taken and too late to recover her rights and liberties? Rome dare not bring this point to the test, for her bolts and bars, and opposition to Government inspection, show the nuns cannot be trusted with their freedom, nor the country trusted with a knowledge of their feelings and circumstances. What an appalling thing it must be for a young lady to discover that the place she expected to find a home of piety and happiness is a prison of iniquity and cruelty, and that she has been entrapped into a vow which has not left her a single right! Could slavery deprive a woman more of all that makes life precious than do these artful priests those young females whom they allure into these dens, and retain with the grip of the guilty, knowing there is a law without which condemns their deception and wickedness?

Now, we ask, Is it not a violation of the liberty of British subjects, and of the very spirit of the British Constitution, that a body of men in the land should be permitted to keep women incarcerated in these houses against their will, to be at their mercy? It is nothing to say the nuns have entered of their own accord. The points are: Do they remain of their own accord? Is a Church to be allowed to induce women within these houses to be kept there against their will and treated as she pleases without being responsible to the civil authority in the country? And, Is the State doing its duty in not securing to those unhappy creatures the exercise, if they choose, of their personal liberty? No enlightened lover of freedom, and patriot of his country, if he looks at the subject dispassionately, will stand up in defence of such tyranny.

Secondly, *We ask the Government Inspection of these Houses in the interests of the Sovereign and Constitution.*—The authority of the sovereign extends to every subject and to every piece of territory in the kingdom. But, granting to the Church of Rome permission to purchase lands and build houses, free from all inspection and control on the part of the State, is practically to alienate the soil of Britain from the jurisdiction of the Queen to the jurisdiction of the Pope of Rome. Constitutionally, our Queen has the right to stretch her sceptre over the entire kingdom; but, in point of fact, the exercise of that right is denied her by the very action which secures that monasteries and convents should remain absolutely sacred to Rome. The authority of the Queen reaches to the door of the monastery or convent, but it does not cross the threshold. It goes round the boundary walls, but not one inch of territory within does it cover; and all through this unpatriotic exemption from State inspection. Is not this to circumscribe the authority of the Sovereign within her own dominion, in favour of a foreign power which claims to be above all

earthly rulers and governments, and is the enemy of our civil and religious liberties? And is it not sanctioning the erection of a kingdom within a kingdom? So entirely is British rule excluded from monasteries and convents that the ground which they enclose is, as Dr. Wylie has expressively put it, "like a portion of foreign soil pieced into the free earth of Britain."

Further, the authority of the Queen extends, constitutionally, to every subject, as well as to every piece of territory in the kingdom. But is this the case in fact, so long as we allow the Papal authorities to fill these houses with men and women who are in all things, temporally and spiritually, subject only to them? Is not this permitting them to transfer British subjects from the jurisdiction of the Queen to the jurisdiction of the Pope? There is no gainsaying this with any show of reason. If any one should be disposed to deny it, we ask, What authority the Sovereign and Government of the country exercise over the inmates of these dwellings? What protection do they afford them? What means are they using to secure to them their rights and liberties? And what responsibilities are the inmates of these houses taught to feel to the British crown? Absolutely none. For aught our Parliament knows about them, or is caring for them, they might as well be in the heart of Siberia. Nay more, we believe our legislators have inflicted a grievous wrong upon the inmates of these houses, in sanctioning the existence of such prisons, where all allured thither are kept completely at the mercy of Rome, and cannot, if they would, recover their freedom. Is such legislation, then, true to the Sovereign and Constitution of the country? And is it statesman-like and patriotic? We believe it is the very opposite; and in the interests of both, as well as of personal liberty, we ask that this illegality and intolerance be put an end to.

Thirdly, *The well-being of our country demands that these Houses be thrown open to Government Inspection.*—Can it be in the interests of the nation that institutions, numerous and yearly increasing, where numbers of simple men and women are housed, should be free from all supervision on the part of the State, and controlled entirely by a power which claims to be supreme, temporally and spiritually, in the world? Is it for the prosperity of the country, morally, materially, civilly, and religiously, that this should go on? Have we not a right, through our rulers, to know how these institutions are conducted? Is their condition everything that could be desired, and in no way incompatible with British law? And what register does the State keep of the deaths in these institutions? We know that all outside these buildings are compelled by the State to register deaths. How then does the matter stand with respect to monasteries and convents? The following statement supplies the answer:—"In the session of 1875," says Mr. Guinness, the Secretary of the Protestant Alliance, in a letter to the press, "the Home Secretary stated in the House of Commons 'that no specific report of the deaths in these institutions is to be found in the Register General's Office.'—*Times*, August 3, 1875." We ask, is this right? On what ground insist that all deaths in the land be registered but those in monasteries and convents? Can it be conducive to morality and personal security in these houses? Does it not rather put it in the power of Romish bishops and priests to ruin and destroy their victims, if they choose, without fear of punishment? Surely, in the interests of the country's well-being, we ought to demand

that this anomalous state of things cease. Such exceptional, one-sided, and sinful legislation, is quite incompatible with the nation's truest prosperity.

Further, it appears the Church of Rome is allowed to have the entire control of such unhappy creatures, within these institutions, as become insane. The Government takes no more interest in them than if they were in the grave. This is not a supposition, but an ascertained fact, for, "in the session of 1876, in the course of a debate on Sir Thomas Chambers' motion in the House of Commons on the 31st March, the fact was elicited that lunatics were detained in these institutions without notice to, or any supervision by, the constituted authorities." Surely this is a grievous wrong, and strengthens the ground we have for asking the Government inspection of these houses.

It is well also to bear in mind that the existence and growth of monasteries, which are illegal institutions in the country, endanger the nation's wellbeing, because they are the hot-beds of Jesuitism. That pre-eminently Satanic system called Jesuitism, which can adapt itself to any society, is the secret and sworn enemy of all laws and governments hostile to the Papacy. The Jesuits have been the fomentors of sedition and strife in all the nations of Europe. Their Order has suffered upwards of fifty expulsions throughout its history. During the past year France was engaged expelling them from her shores. And what have we been doing? In our vain confidence and infatuation we have been allowing monasteries to increase, where Jesuits may find a home and enjoy perfect immunity from all State inspection, to concoct and mature their unprincipled and wicked plans for the overthrow of the nation's Protestantism and liberties. Is not this unwise, unsafe, and unpatriotic? The principles of the Jesuits, as can be shown, are subversive of morality and religion and of all law and order, unless it be the canon law of Rome. In these circumstances, should not the nation's prosperity lead us to seek that these houses be thrown open to Government inspection?

In conclusion, What is the duty of every man and woman who claims to be loyal to Protestantism? Clearly to advocate within the sphere of their influence the opening of these houses to the inspection of the civil authorities; and, when opportunities occur, to petition the legislature for this end. Efforts are made at intervals in Parliament to secure this laudable object. Let us cordially support every such movement.

Let us not be hoodwinked and dissuaded from our purpose by the Popish cry, "It will lead to restrictions on religious liberty." With as much reason might the Hindoo say, that to keep him from offering human sacrifices to his gods is a restriction upon his religious liberty. The British Government, however, has put a stop to such atrocity in India, notwithstanding its religious character. In the same way the Government ought to put an end to the Popish cruelty and tyrannies practised upon helpless women in our country, by throwing monasteries and convents open to inspection. If the Church of Rome is to be allowed to keep in perpetual imprisonment the woman allured into the convent or monastery, because she chooses to say it is a part of her religion, then what iniquity and tyranny must we not sanction if men only say it is part of their religion? Romanists have the fullest liberty to practise the worship of their faith; but to give them the right to destroy the liberty of British subjects, and undermine the authority of the Sovereign and Constitution of the country, is what we ought not in any circumstances to grant, and cannot grant without laying our rights and liberties in the dust.

IV.—THE UNSCRIPTURAL CHARACTER OF POPERY.

PRIZE ESSAY FOR WHICH £5 WAS AWARDED BY THE COMMITTEE ON POPERY OF THE FREE SYNOD OF DUMFRIES, MAY 4TH, 1881.

THE RULE OF FAITH.—It has been proved by the plainest evidence that the Bible is the only lawful standard of appeal among Christians, and that all their controversies must be settled by it. This is admitted by the Council of Trent, to whose tenets every Roman Catholic priest must swear, and although a Roman Catholic may sometimes be found asking, "How can you prove that any part of the Bible is inspired?" no Roman Catholic is entitled to question its authority, for the Council of Trent curses every one who does not hold that the very Scriptures which we have are divine.

The Roman Catholics admit the Scriptures as a rule of faith, but add to it the Apocrypha, traditions, and decisions of Councils. Their principal standards are the Creed of Pope Pius IV. and the Decisions of the Council of Trent. These two embody their doctrines, and are sworn to by the Popish clergy. They also swear that they "unhesitatingly receive and profess all things delivered, defined, and declared by the Sacred Canons and the Œcumenical Councils." There have been eighteen councils, but no Pope has ever yet ventured to say which of these are œcumenical and infallible. The Bulls of the Popes have generally been accepted by the Church, and therefore may be charged upon all Romanists. The Breviary, or prayer-book of the priests, enables us to know the sentiments and spirit of the Church of Rome, and some other books, especially the missal, the pontifical, the ritual, and the ceremonial, give us authentic indications of her principle and practice.

Rome admits that the Old and New Testaments are the revelation of God, but sets aside the Hebrew and Greek originals, and substitutes the Latin translation. Her whole service is conducted in the Latin tongue, and she insists that the Scriptures ought not to be read by all, and that the opinion of the Church must be submitted to on every point; she however has taken care to give no interpretation of any considerable consecutive portion; and for her views on the meaning of Scripture, we must have recourse to her approved commentators and controversialists. Every Popish priest at his ordination swears that "he will never interpret the Scriptures otherwise than according to the unanimous consent of the Fathers," but every learned priest must know that this consent of the Fathers has no existence.

The Bible condemns Popery in three ways:—(1.) Prophetically; (2.) By special anticipation of some of its leading peculiarities; (3.) By a plain statement of doctrines obviously opposed to all the essential doctrines of Rome.

FUNDAMENTAL PRINCIPLES CONTRADICTIONARY TO SCRIPTURE.

(a.) *The Romish Church pretends that she is supreme.*—She says that the Pope is the head of the Church on earth, and that to believe this is necessary to salvation. The Bible says that Christ is the only head of the Church whether in earth or in heaven. The Romish Church says that Christ's Church on earth may be known to all men, because it has a visible head and visible men, i.e., the Pope and Roman Catholics. Now

the Bible says that God's children will only be known at the last day. We also know that Christ prohibited all disputes concerning rank and pre-eminence in His kingdom. Then the Creed of Pope Pius IV. says that Peter was appointed by Christ to be the head of the Church on earth; but St. Peter had no authority over the other apostles, for he and John were sent to Samaria by the other apostles (Acts viii. 14). St. Paul equals himself to him, and Peter was once publicly reproved by him (Gal. ii. 11). Peter himself assumed no superiority over the other apostles, for he says, "I who am also an elder" (1 Peter v. 1-5). When Jesus Christ appointed officers in His Church, He made no mention whatever of one visible head. "He gave some apostles," &c. The two passages quoted by the Papists to prove that Christ made Peter the head of the Church are Matt. xvi. 18, and John xxi. 15-17; but in the first instance Jesus means the confession of Peter, not Peter himself; and in the second, the command of Jesus, "Feed my sheep and lambs," did not confer any supremacy on Peter, for it is the duty of all pastors. The Pope takes the title "Vicar of Jesus Christ and Head of the Universal Church," but this is an encroachment upon the supreme dignity of Christ, the only head of the Church.

(b.) *Pretended Infallibility of the Romish Church.*—This has no foundation in Scripture, reason, or antiquity. The Romanists themselves cannot agree as to whether it is the Pope that is infallible, or the Council of Trent, or the whole Church. The Popes and the Councils have contradicted each other, therefore neither of them are infallible. The Romish catechism says that the infallibility comes from the Holy Spirit, but how could the Holy Spirit dwell in the hearts of some of the Popes? Crimes have often disgraced the occupants of the Holy See; numerous Popes and Anti-Popes have reigned at various times, and they all claimed to be infallible, and cursed their antagonists. The Council of Trent says that *this one Church* cannot err, because governed by the Holy Ghost! The Bible says that no Church on earth is infallible, and anticipates wicked men rising in the churches, and drawing men away after them.

(c.) *The Doctrine of Unwritten Tradition, and the insufficiency of Scripture.*—Any person who has read the Bible knows that additions to the Word of God are prohibited. We never read of Christ referring to a tradition, but we are expressly warned not to heed old wives fables. The Council of Trent says that traditions are to be received with equal piety and veneration with the Holy Scriptures.

(d.) *Their Canon of Scripture.*—The Apocryphal books are mixed up with the genuine and canonical books, although they contain fabulous and contradictory statements, and are in many places directly at variance with canonical Scripture. They sanction prayers for the dead, the heathen notion of the transmigration of souls, and say that men are justified by the works of the law. They contradict the Bible in saying that some men have no sin, and they commend immoral practices, such as lying and suicide, declaring it to be a manly act, and assassination. In one of these books an angel of God is said to advise Magical Incantations, and often their statements are historically untrue. The authors themselves of these books confessed that they were not inspired. And yet they are commanded to be read, and to be believed in by the Roman Catholics! The Romish Church brings them forward as proofs of many things which are forbidden in the Bible. The Roman Church commands submission in

matters of faith from every one. She prohibits the reading of the Scriptures by the common people, denies them her services in their own tongue, participation in the Communion in both kinds. She says she has a right over all baptized persons, to punish heretics and schismatics as she will, although they are excommunicated, and denies salvation to any but Roman Catholics.

CORRUPTIONS IN DOCTRINE.

The Romish Church says there were seven Sacraments instituted by our Lord Jesus Christ, viz., Baptism, Confirmation, The Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony (Creed of Pius IV.); whereas Jesus Christ instituted only two Sacraments—Baptism and the Lord's Supper. The seven Sacraments were first reckoned in the twelfth century; then one of the Popes in the fifteenth century pronounced that the extra five, along with the two enjoined in the New Testament, ought to be considered Sacraments. The Council of Trent and Pope Pius IV. then declared them all equally Sacraments.

One of the greatest errors in the Romish Church is that of *Transubstantiation*. She declares that in the bread and wine in the Sacrament of the Lord's Supper "are really, truly, and substantially contained the body and blood of our Lord Jesus Christ, together with His soul and divinity, and consequently, Christ entire," and that those who shall affirm "that He is present therein only in a sign and figure," are to be accused (Council of Trent). This doctrine, taken together with the Popish theory of priesthood, may be called the great central peculiarity of Popery. The Mass is the main substance of Popish worship, or rather of Popish idolatry. Every priest of the Church of Rome, however ignorant or wicked, professes every Sabbath to convert bread and wine into the Divine Saviour. The wafer is held up to be worshipped, and the dead as well as the living are supposed to be benefited. This dogma of Popery rests mainly on the declaration of our Lord,—“Do this in remembrance of me.” but Papists argue from the words, “This is my body.” Even if these words be taken literally, there is no mention made of the “soul and divinity of Christ;” there is no hint that the bread and wine should be worshipped, and there is no mention made of the dead. The Papists interpret literally what is said of the bread, but not what is said of the cup, “Drink ye all of it.” The Council of Trent declares that the whole substance of the wine is converted into Christ's blood. Yet the people are excluded from drinking the wine. But the expressions, “This is my body,” “This cup is my blood,” do not literally mean that the bread and wine are Christ's body and blood any more than the Saviour meant us to think Him a door when He said, “I am the door.” This form of expression is Jewish, and often used in the Bible. “That rock was Christ.” “Thou art this head of gold.” The body of Christ is in heaven, where it must remain till the end of the world.

The Creed of Pius IV. says that in *the Mass* is offered to God a true, proper, and propitiatory sacrifice for the quick and dead. Prayers and masses for the dead are commanded by Pope Pius IV. and by the Apocrypha, whereas the Bible says, “Blessed are the dead. They rest from their labour from henceforth.” Christ says that the man who has believed in Him has passed from death unto life, but the Romanists say there is a *Purgatory*, into which all souls pass at death, and that it is by

the masses performed for the dead that these souls at last get to heaven. This offering of masses is contradicted in the Bible. "Without shedding of blood is no remission," therefore an unbloody sacrifice cannot atone for sin. Jesus Himself made a full, perfect, and sufficient atonement, and no other sacrifice is needed.

Popery says that *baptism* and *regeneration* are identical; but the dying thief was not baptized, and Jesus said, "Suffer the little children to come to me, and forbid them not;" and baptism is said by Peter to be only a figure.

Rome says that some sins do not deserve the wrath and curse of God, and makes a distinction between venial and mortal sins; but the Bible says, "Every sin deserves the wrath and curse of God."

They curse those who say that grace and charity are not necessary along with the imputation of Christ's righteousness; and that we are saved by works, not by grace. They also say that the good works of a righteous man are so good that they merit heaven; and a man may even do more than his duty to God, and God will add the surplus to some other man's credit!

Popery has subverted the whole decalogue by her distinction between mortal and venial sins; and between the commands of God and the Church; and by her different practices and devices. But the mischief she has worked she aggravates by *Confession, Absolution, Indulgence, and by the doctrine of Purgatory.*

The secret Confessional is practically a training school of vice. It is imperative upon all Papists. It is a great engine for extracting secrets to be used to advance the political interests of the priesthood. It is a great engine of corruption. It corrupts both priests and people. The Bible tells us to confess our sins to God alone. "I acknowledge my sin unto Thee." The Council of Trent affirms that sacramental confession was instituted by Divine command, that it is necessary to salvation, that it was instituted by the command of Christ, and is not a human institution. The Bible contradicts this—"Against Thee, Thee only have I sinned." "If we confess our sins, He is faithful and just to forgive us our sins." "But why dost thou judge thy brother?"

The Roman system of priestly absolution rests partly on an inference, partly on certain texts. It is said that ministers are sacrificing priests, and therefore they have power to grant forgiveness of sin; but we must deny this, for in the Old Testament God alone claimed the power of granting forgiveness, and He says, "I, even I, am He that blotteth out thy transgressions." "I, even I, am the Lord, and besides me there is no Saviour," and He also says, "Cursed be the man that trusteth in man." And we deny also that ministers of the Christian Church are sacrificing priests, for Christ, by His own sacrifice, has put an end to all offering for sin.

The text quoted to prove the doctrine of priestly absolution is John xx. 22, 23. "He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." But the only power that Christ gave His disciples, was the power to declare and preach the Gospel; and also the right of keeping bad men out of the visible Church. The claim of priestly power to forgive and retain sins in any other sense is quite unscriptural; and nothing is plainer from the New

Testament than that the sins of a man who repents and believes in Jesus are forgiven, though he has never seen a priest in his life. This pretended absolution has the effect of a periodical whitewashing amidst guilt unforgiven by God.

By the system of indulgences any one may receive a sort of *carte blanche* to commit sin on the payment of a certain sum. The purchaser may fill up these blank permissions according to his own mind. Thus the Church of Rome is a deliberate abettor of wickedness for the sake of gain. There is not a shadow of ground for alleging that anything but the blood of Christ can cleanse away the guilt, or remove the punishment of sin.

The doctrine of Purgatory holds out the prospect of forgiveness even in the eternal world,—for the payment of money. The doctrine is briefly defined in the Creed of Pope Pius IV. "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful." The Council of Trent states the matter more fully, and Rome, as usual, seals all this with a curse. This doctrine, then, is authoritatively taught by all Papists, and is one of the prominent peculiarities of the system. The kind of souls which are said to be confined to purgatory are the souls of "just men," and chiefly that they may be cleansed from the remains of "venial sins." Those who are not favoured enough to get into purgatory are sent at once to hell—that is Protestants and the heathen, while all Roman Catholics are sent to purgatory to be purified.

This doctrine is directly opposed to the Bible. The passage about Lazarus in Abraham's bosom is quoted, but the text says, "Now he is comforted." The next passage quoted is 1 Pet. iii. 19—"By which also he went and preached to the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah." But this evidently means that the Spirit of God was striving with the wicked men in the days of Noah. Another passage is, "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." The Roman Catholics say that this is the fire of purgatory. But purgatory is not a place for trying men's work; besides every man does not enter purgatory. The phrase, "Yet so as by fire," is a common phrase, indicating a narrow escape.

"Thou shalt be cast into prison, and shalt not escape till thou hast paid the uttermost farthing," has also been quoted; but it says nothing about masses and priests, and declares that the man shall not escape till he has paid "the uttermost farthing." Christ was here speaking of temporal things, and recommended forgiveness and mutual agreement. When Christ died on the cross He said, "It is finished."

By means of purgatory three forms of very profitable traffic are established:—Rich men give large sums for the relief of their own souls; benevolent men give largely to help out their poor neighbours; the poor club their pence together to help themselves in a future world.

The pretended Sacrament of Extreme Unction is said to have been instituted by Christ our Lord, and published by the blessed Apostle James; and that it is not a ceremony received only from the Fathers, or a human invention. It is said to confer grace, to forgive sin, and to relieve the sick. Those are cursed who say that its power has ceased; as if the gift of healing existed only in past ages, and also those who say that it is repugnant to the doctrine of the blessed apostle, and that there-

fore it may be altered and despised without sin. If any one says that the elders of the church, whom James exhorts to be brought in to anoint the sick man, are not priests ordained by the bishop, but persons advanced in years, in any community, and therefore that the priest is not the only proper minister of the unction, he is cursed.

Extreme unction is practised by the priests of the Romish Church upon the sick when they are supposed to be past recovery. It was *not* instituted by Jesus Christ as a Sacrament. The Roman Catholics only quote two passages of the New Testament. One is Mark vi. 13—when Mark relates that the apostles “anointed with oil many that were sick, and healed them.” The second is James v. 14, 15—“Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick; and the Lord shall raise him up.” Christ did confer miraculous gifts on His apostles, and afterwards by the Holy Spirit to the early preachers of the Gospel, and among them that of curing diseases, and it is evident that both these passages refer to this power. But the efficacy of anointing with oil would cease when that power was withdrawn from the Church. The unction spoken of by Mark and James was for the purpose of restoring the sick to health, and not for the good of their souls when their life was despaired of.

CORRUPTIONS IN WORSHIP.

The Invocation of Saints and Angels.—Rome breaks the first commandment, which requires us “to worship God only,” “Thou shalt have no other gods before me.” The Trent Catechism says “We fly to the assistance of the saints who are in heaven. To whom that prayer is to be made, is so certain in the Church of God, that to pious minds no doubt on the subject can occur.” Such prayers are actually offered by Papists, and in the most public and ostentatious manner. The devotees of Rome utter their prayers to every being but the true God. Of late years this worship has been largely concentrated on the Virgin Mary, although she herself, when on earth, acknowledged herself to be a sinful creature, saying “My spirit hath rejoiced in God my Saviour.” If Christ was her Saviour, she must have been a sinner, and cannot be a saviour to us. She cannot hear our cry because she is not omniscient, and she is not omnipotent to grant our request. The Roman Catholic Breviary abounds in the expressions “Call upon Mary,” “Look to Mary,” “Think of Mary,” “Invoke Mary;” and the Litany of Loretto gives her such names as “Holy Mother of God,” “Mother of our Creator,” “Cause of our joy,” “Gate of Heaven,” “Refuge of Sinners.” All the special names of Christ are applied to her, and in the Mary Psalter, composed by a famous Popish saint, all that is said of God in the Psalms is applied to her. It is said that she did not die, but that her body was translated into heaven; she is made an object of the highest worship. The incarnation is even traced to her will, and to please her is made the motive of obedience; and her immaculate conception was decreed by the last Pope. The Roman Catholics are thus taught to trust in a mere creature.

It is said that there are two kinds of worship spoken of in Scripture, and that only an inferior kind is to be given to saints. Jesus Christ refused to give any kind of worship to a creature, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” (Even if we admit

that there is a distinction, the kind of worship which is given to the Virgin Mary is the very highest. Gregory XVI. wrote a letter, in 1832, to all patriarchs, primates, archbishops, and bishops, and in it he calls the Virgin Mary "our greatest hope, yea, the entire ground of our hope!"

The worship of saints and angels is sometimes vindicated by reference to Luke xv. 7, where the angels rejoice at the repentance of a sinner. But when Christ taught by parables He did not mean us to believe them literally, but only the doctrine taught by them. God might communicate the knowledge to the saints and angels, and then if we prayed to the angels, it would be praying to God to inform them that we wished them to pray to Him for us. But we have the willing, perfect, and omnipotent intercession of Christ; and the intercession of saints is unnecessary.

Popery violates the second commandment, which prohibits the worship of God by images. The Romish Church is quite aware of her guilt, for in all the ordinary Popish catechisms the second commandment is entirely omitted, and the tenth is cut in two to make up the difference. The Council of Trent expressly enjoins image-worship. It is said that the images of Christ, the Virgin Mother, and the other saints are to be had and retained particularly in the churches, and due honour and veneration to be given to them. It is said that it is not because of any divinity and virtue supposed to reside in them that they are to be worshipped, nor that anything is to be sought from them, nor trust placed in them, but that Christ is to be adored and the saints to be venerated through their prototypes, the images. In spite of this distinction the common people certainly worship the wood and stone, and God prohibits the use of *all* images in His worship. The Papists say there were cherubims in the tabernacle of old; but they were not placed there to be worshipped or bowed down to. They sometimes also refer to the brazen serpent, but the brazen serpent had at one time really worked miracles, and good king Hezekiah broke it in pieces and called it a piece of old brass. They also say that images are means of instruction to the ignorant, and lead more effectually to the worship of God. But no image can give any correct idea of God: "To whom then will ye liken God?" and all experience shows that the worship of images degrades and corrupts divine worship. It is admitted by Rome that there were no images in the primitive Church; and there was no authority for their introduction.

(To be Continued.)

V.—LETTER TO THE EDITOR.

To the Editor of "*The Bulwark.*"

SIR,—If the enclosed is not a hoax, you may deem it worthy of some notice as a new style of begging letter sent by post as a circular. The effects of last year's scarcity are supposed to have passed away, but here we have assertions to the contrary.—I remain, dear Sir,

A LONDONER.

May 2, 1831.

"CONVENT OF MEROY, OUGHTERARD, CO. GALWAY,
IRELAND, April 18TH, 1831.

"DEAR SIR,—Forgive these few lines imploring a little aid for our very poor people—just a little—only a few shillings will be of more use than I can explain. Many a desolate family is now in deep distress; the severe

winter destroyed much of the potatoes laid up for present support and seed for the coming year. We are working hard to enable them to sow a little land, otherwise the poorhouse must be their home. To do this does not require much, as they till the soil themselves, but even a few shillings are beyond their reach. For many wretched creatures on the bed of sickness I crave, in the name of our Lord, a few comforts to soothe their dreary days and nights, and especially I ask the price of a small bit of bread during the spring for the starving children of our schools. The *smallest* offering, then, will draw down blessings on the good donors, and can be made payable to, yours sincerely,

“SISTER MARY O’CONNOR.”

VI.—I T E M S.

THE Acting Committee of the Scottish Reformation Society, in view of the ever-increasing dangers which threaten the country by the inroads of Popery, have under contemplation a proposal to increase their agency by appointing a person to deliver lectures in the different towns and villages of Scotland. It is to be hoped that they will be directed to a suitable person for this important work, and that the friends of the Society will gladly enable them to meet the additional outlay which the carrying out of this proposal involves. Will our readers who, like ourselves, feel the urgent need of our country in this matter, join in earnest prayer to God that He may provide the man and the means.

THE CORONATION OATH.—The following is the declaration and oath on the subject of religion, which, in accordance with the *Act of Settlement*, every Sovereign of this country must “make, subscribe, and audibly repeat” at coronation :—

“I, —, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous: And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation, and without any dispensation already granted for this purpose by the Pope or any other authority or person whatever, or without any hopes of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.”

THE BULWARK;

OR,

REFORMATION JOURNAL.

JULY 1881.

I.—LAST MONTH'S INTELLIGENCE.

IRELAND.

THERE is no improvement in the state of things in Ireland. The peasantry of all the thoroughly Romish parts of the country, obedient to the mandates of the Land League, refuse to pay rents, even when perfectly able to do so, and any attempt to evict a tenant, although he may have paid no rent for years, or even to serve a writ, is met by resistance on the part of his sympathising neighbours, who are of one mind with him in the resolution to get quit altogether of rents and "landlordism" and landlords. Bailiffs and process-servers do their work at the risk of their lives, and can only venture upon it under the protection of strong bodies of the constabulary. Agrarian outrages have not diminished in frequency, at least not until very recently, and the reports of them which we read from day to day in the newspapers make it seem very doubtful if they really have, within the last week or two, become fewer, as some say that they have, who with evident satisfaction refer the alleged improvement to the counsel and influence of the Romish priests. Of this we shall have a little to say by and by. It will be some time before we have the Parliamentary return for June, but the newspaper reports for June have informed us of many agrarian outrages; and the Parliamentary return for May shows a total of no fewer than 337. There were 3 cases of murder, 5 of firing at the person, 7 of assault on the police, 14 of aggravated assault, 2 of assault endangering life, 6 of assault on bailiffs and process-servers, 3 of cutting or maiming the person, 24 of incendiary fire and arson, 6 of burglary and robbery, 8 of taking and holding forcible possession, 15 of killing, cutting, or maiming cattle, 1 of demand or robbery of arms, 10 of riots and affrays, 140 of intimidation by threatening letters, 36 of other forms of intimidation, 11 of attacking houses, 3 of resistance to legal process, 31 of injury to property, and 5 of firing into dwellings. It is a shocking picture of the state of the country which this return presents, and it strikingly illustrates the effect of Romish teaching on the character of those who are completely under its influence. The impression is deepened when the cases of outrage and crime are severally considered. In some we see a display of savage ferocity by an infuriated mob; in others premeditated crime, perpetrated in the darkness of the night, or with other means adopted for concealment, and, what is still worse, a general sympathy with the criminals, making their detection and apprehension extremely difficult, and manifesting a widespread moral depra-

vation. Disobedience to the unwritten law of the Land League is in some cases punished with death, and its reign of terror is maintained by murder. A man who had for some time been "Boycotted" for having taken a farm from which a former tenant had been evicted, was shot, in open day, on the morning of Sunday, May 31, near Athenry, in Galway, as he was going to mass.

The utmost indifference to the probable sacrifice of human life is manifested in incendiary fires. Houses are set on fire during the night whilst their inmates are asleep. Eight were burnt in one night in the neighbourhood of Mallow, and some of the inhabitants escaped with difficulty, their furniture and most of their clothing being destroyed. Of malicious outrages of a less serious nature, one of the most common kinds is the maiming of cattle. An obnoxious landlord or farmer is not unlikely to find, when he goes out in the morning, that the tails of his bullocks have been cut off during the night, probably as a hint to him of danger awaiting himself. Sometimes cattle are killed instead of being maimed.

The following items of intelligence from a paper of June 24 afford vivid illustrations of the state of things existing over a large part of Ireland, and by what means the priest-led people seek to gain what the priests tell them is their just and holy cause:—

"A process-server named Foley, who was about to serve some civil bill processes at Rathduff, near Blarney, was attacked yesterday by a number of people and shockingly treated, despite his protestations that he was serving no processes for rent. He was seized, stripped, scourged with furze, and otherwise injured. He escaped to Blarney Police Barracks in an exhausted state, and the police had to pick the furze out of his flesh with pincers."

"MUTILATION OF AN OBNOXIOUS TENANT.—A tenant of Sir George Coulthurst, residing near Ballyvourney, was last night attacked in his house by an armed band of men, who beat him in a brutal manner and slit his ears." His offence was that he had paid—or was supposed to have paid—his rent, contrary to a resolution of Sir George Coulthurst's tenants not to pay without a reduction of 20 per cent.

It is not our purpose to chronicle events, and we think it enough merely to allude to the disturbances which have taken place at New Pallas, Clonmel, Skibbereen, and other places. They sufficiently show how very serious the state of things at present is in the south and west of Ireland, and how great a danger there is that the excitement and disaffection so extensively prevailing may break out in open rebellion. Doubtless there was exaggeration in the first reports which were sent to the newspapers; but too much has been made of the fact of this exaggeration, which has afforded some of the Irish Romanists in Parliament a pretext for denying that anything worth being concerned about occurred at all, and representing the stories of serious collisions between the mobs and the police and military as merely got up for party purposes. There is no reason to think that there was any wilful falsification of the reports published, or anything more than a hasty publication of such reports as always fly about in a time of excitement and alarm; and now, when quietness has for the moment been in some measure restored, the truth fully ascertained appears serious and ominous enough; and that it is so regarded by the Govern-

ment is evident from the increase of the military force in the localities which were the principal centres of disturbance. But for great forbearance on the part of the police and military, it can hardly be doubted that much blood would have been shed ; and a fire might have been kindled that might have extended far, and raged long before it could be extinguished.

Numerous arrests have been made under the Protection Act, but no priest has yet been arrested except Mr. Sheehy, nor any Member of Parliament except Mr. Dillon. Mr. Dillon's arrest was justified by Mr. Forster in the House of Commons, on the ground of the incendiary speeches he had made in Ireland. Some specimens of these speeches were given in the *Bulwark* of last month (p. 144) ; to which we now add one that was much rested on by Mr. Forster, as amounting to no less than an incitement to murder. In one of his speeches Mr. Dillon said : " He would mention a case which had not got into the papers. An eviction was sought to be carried out the other day in his county. Forty police came to carry it out, but they found the doors barricaded. *A priest stood by, and said he would not interfere, but he thought it right to inform the police that, at the first blow they struck, five or six shots would be fired by men who were inside with loaded rifles.* If evictions were to be carried out in Tipperary, they must be prepared to resist, and if a man was shot when he sought to prevent being driven from his home, the verdict would not be against the police who fired the shot, but against Gladstone and Forster." " This is to say," said Mr. Forster, " that the people would be justified in offering resistance, and the Government would be murderers. If that is not an incitement to murder, I do not know what is." Yet there were Irish Members of the House of Commons, who actually cheered when Mr. Dillon's wicked words were quoted.

We have called attention by italics to a sentence of Mr. Dillon's speech, which places before us by a noteworthy example the relation of the Romish priests to all the mischief that is going on in Ireland. Mr. Dillon may be accepted as a true witness concerning the conduct of the priest on the occasion in question ; he mentioned it approvingly, and evidently supposed that it would commend itself to the approbation of his hearers. Mr. Forster, in the speech already referred to, after disposing of the case of Mr. Dillon, took up that of Mr. Sheehy, and vindicated the conduct of the Government in arresting him, by quoting from some of his speeches, and referring to the effect which had been produced by one of them. He said it was with great reluctance, and deeming it no light matter to do so, that the Government decided to arrest " a clergyman of the Roman Catholic Church " ; and that, if Mr. Sheehy had been a layman, he would have been arrested sooner. " We waited," Mr. Forster said, " till we could wait no longer, till it was clear that he and others thought that because they were clergymen, whose duty it was to prepare men for the next world, they might with impunity break the law, and incite men to acts which would bring upon them punishment in this world." He quoted from a speech made by Mr. Sheehy in the county of Limerick on the 3d of April, in which he said :—" A writ has been issued against a man named Connor, within the jurisdiction of the Castleboran branch of the Land League. If I were asked for advice as to the course to be

pursued by Connor, I should say to Connor and Connor's neighbours, Fight this battle to the bitter end. Force Lord Guillamore to bring the Sheriff, and I ask the neighbours not to be absent on the occasion, and by their moral support and their influence, save Connor from the injurious consequences." "The consequence of that advice," Mr. Forster went on to say, "was that on the next day an agent, while serving writs with a bailiff and two constables, was set upon by a mob, stripped of all his clothes and beaten, and that on the day after, when leaving by a train under the protection of the constabulary, he was very nearly killed by a shower of stones, which smashed the railway carriage. That was the way the people followed his advice—to assemble together and use their moral influence." He then referred to another speech made on the 1st May, in which Mr. Sheehy said, "If a substantial reduction is not made by the landlord, you must force him to collect his rents at the point of the bayonet." "What," said Mr. Forster, "does that advice, addressed to an excited audience, mean?" He further showed that Mr. Sheehy had been by no means singular among the Romish clergy of Ireland in giving advice to the people, which, if acted upon, could only produce violent resistance of the law and bloodshed. He quoted "another Roman Catholic clergyman, the Rev. Mr. O'Clery," as having said, in a meeting at Kilmallock, "I ask you for a cheer for Fenianism. When people are oppressed, and when suffering is entailed upon them without hope of redress, they have a right to rebel." An attack upon the police and a riot almost immediately followed that speech; and "Father" O'Clery would have been arrested, but for a false statement made that he is a very old man. A lie to save a priest from being sent to jail would be good morality according to "Saint" Alphonsus Liguori. If "Father" Sheehy also had been allowed to remain at large, it would have been a virtual confession on the part of the Government that they dared not to lay hand on a priest, and the Romish priests would have got nearer by a great step to the object they have long been aiming at—that they, and not the British Government, should bear supreme rule in Ireland. His arrest has made them a little more cautious in their speeches than they were before, and their speeches have been rather less inflammatory and dangerous. Probably, also, it has somewhat shaken their confidence in their own power, and their confidence of employing it with success against the British Government and against Protestantism; although Mr. Justin M'Carthy assured the House of Commons that it would have no such effect, but that "the Irish clergy would stand together man to man," and declared that "such an arrest as that of which they complained would make them stand together more resolutely than before," and that "the Chief Secretary had raised against himself a power of which he had not the slightest idea."

As this subject is of the greatest importance with respect to the whole state of affairs in Ireland, we think it right to give another specimen or two of the sentiments expressed and the advices given by the Romish priests in their addresses to the people. At a meeting in Kildare on June 10, the parish priest, Dr. Kavanagh, who presided in the meeting, said:—"They were not to be intimidated by a mere proclamation, and that a few redcoats and a few ramrods would not prevent them coming there to enter their protest against the most iniquitous

system that ever oppressed a people. . . . There was a long and fierce struggle before them. The country at present was not governed; it was occupied in force. The people were willing to pay a fair rent, but if the landlords continued to bring the arms of England to drive the peasant from his home, the people must take another step. . . . He had not told them the step they were going to take, but their opponents knew it well. The people were prepared for it; their opponents were not."

The meaning of these words cannot be mistaken. They mean rebellion, if the utmost demands of Irish Romanists are not granted. At the same meeting another priest, the Rev. Joseph Farrell, of Monastereven, spoke in an equally inflammatory strain. He said: "It was well that Europe should know that pharisaical England, that had gone swaggering wherever she was allowed to swagger as the champion of liberty, England that had to make peace with the warlike Zulu, that had turned her back on the hardy mountaineers of Afghanistan, that had been glad to shake hands with the brave Boers, because that hand had held a rifle and could use it—England had come home to Ireland to regild her tarnished glory by a campaign against unarmed and defenceless peasants."

The Romish prelates are more cautious in their speeches than some of the inferior priests, but they leave no room for doubt that they are animated by the same spirit, and aim at the same objects. Archbishop Croke, of Cashel, who may be regarded as their leader, and one of the most dangerous leaders of the Irish agitation, in replying to an address presented to him at Cloonulty on May 31, gave it as his opinion that, "as John Dillon had said, the tenants should meet and decide, as conscientious, religious men, what was a fair rent." He told, them, however, that they would be in duty bound to pay the fair rent which they agreed to pay. Dr. Nulty, the Romish Bishop of Meath, in replying to a Land League address on *Sunday*, June 5, spoke at some length against evictions for non-payment of rent, and against the conduct of the Government in sending troops to secure the enforcement of the law. He said: "Who would be found to take a farm from which a tenant had been evicted for non-payment of an unjust and exorbitant rent? Would any one be found? The consideration of the preservation of the public peace afforded the Government not only an excuse, but also an obligation of not employing troops for this purpose." Archbishop Croke, on June 2, in a speech at the close of a confirmation tour, spoke of the "mighty grievance" which was the cause of the agitation in Ireland, and said: "Now the time had come, the hour had struck, for the rising of the Irish people, and they rose accordingly. But did they know who it was that had assisted this mighty movement? It was the priesthood of Ireland, without whom no movement would ever succeed in this country." At Tipperary, on June 9, when the Land League made a great demonstration "in honour of the Archbishop of Cashel," and an address was read to him in which "the people of Tipperary" thanked him for the "splendid services" which he had rendered to "his down-trodden countrymen, especially during the present agitation," he said that "Ireland was once the chief civiliser of Western Europe, but she had since suffered from the ruthlessness of the Dane and the rapacity

of the Saxon. But they saw her on her legs again to-day, fresh and fearless, and, he trusted, invincible." It has been observed, however, that in this and other recent speeches, Dr. Croke has been more moderate than he was not long ago, and that he now counsels the acceptance of the Land Bill, unless much modified in a sense contrary to the wishes of Irish Romanists,—but of course only as an instalment,—and dissuades from all violent resistance to the law. Indeed, the Romish bishops and priests have of late manifested a desire to appear before the world as the best friends of order and peace in Ireland; whilst yet they support the Land League, encourage the agrarian movement, and do all that they can to confirm the Romish peasantry in the belief that their landlords and the British Government are their oppressors and their enemies. Thus Canon O'Donnell, the parish priest, in a speech to an excited multitude assembled to resist the police, and to prevent evictions at New Pallas on June 3, "begged of them in God's name to keep peaceable and orderly," telling them, however, that "they could at the same time show their disapproval of the conduct of tyrannical, cruel landlords." His chief arguments for keeping peaceable and orderly were that "very little would expose them, and give their enemies reason to embroil their hands in the blood of the people;" and that "they would do more by passive resistance, than in any other way, to advance the cause which was supported by the bishops, priests, and people of Ireland." Numerous instances have occurred of Romish priests interposing in some such fashion as this to restrain riotous mobs from acts of violence. But what does it import, except that they see the immediate danger to the rioters themselves, and that the cause which they, equally with the most outrageous of the crowd, desire to promote, would be injured by any outbreak not followed by a general and successful insurrection? They know that any attempt of this kind would be hopeless, or they think the danger of it too great to be risked. Therefore, whilst assiduously fomenting hostility to the English race and British Government, they are, it may well be believed, sincerely anxious to restrain within bounds, which their prudence dictates, the passions upon which they work. But a fire once kindled is not easily to be prevented from becoming a conflagration. Much credit, however, is claimed for the Romish priests of Ireland by their co-religionists, for their efforts to prevent acts of violence and bloodshed. One member of Parliament assured the House of Commons that "if the Roman Catholic clergy had not taken part in this agitation, there would have been life lost to an enormous extent, and the ground would have been at this moment red with the blood of both soldiers and civilians." Another declared that "theirs had been the hands that had most largely restrained the Irish people in the interests of civil order," and that "but for the influence of the clergy, the country, ere twenty-four hours were over, would be in civil war." More truly may it be said that but for the influence of the Romish clergy, there would have been no danger of civil war at all.

It is a strange infatuation which makes many Protestants in this country, and even, it is to be feared, many of our legislators and statesmen, still cling to the idea of securing the peace and good government of Ireland by securing the good-will and assistance of the Romish priesthood. With this view, concession after concession has been made

to demands to which a Protestant Government and people ought never for a moment to have listened, and what has been gained? The present state of Ireland answers the question.

Recent outrages in Ireland have not been all agrarian. Hostility to Protestantism has been the evident motive of some of them, especially in Connemara. An attempt was made, in May, on the life of the matron of a Protestant Industrial School at Clifden, by a shot fired at her window when she was about to go to bed. In the same district, more recently, a respectable Romanist, who had long sent his children to the Mission school, notwithstanding repeated warnings of the danger which he would incur by continuing to do so, had his house burned by night. The family, consisting of nine persons, escaped with their lives; but as they had come under the ban of the priests, not one of their neighbours would give them shelter, and they were consequently left on the roadside in utter destitution.

The Land League continues its activity, notwithstanding the imprisonment of some of its leaders, and Romish priests continue to take a chief part in its proceedings. Its Cork branch lately showed what spirit it was of, by passing a resolution pledging the farmers not to sell their butter to any merchant on the local exchange who was not a member of the Land League. Mr. Forster, being asked in Parliament if it were true, as stated in some newspaper, that the Land League is practically affiliated with the Ribbon and Fenian conspiracies, replied by the very guarded but significant statement, that he "had *no legal proof* that the Land League was a general organisation affiliated with conspiracy." *Legal proof* may not be easily obtainable; but the evidence adduced by Sir William V. Harcourt, some time ago, of the connection between the Land League in Ireland and the Land League in America, leaves no reasonable doubt of the intimate relation between the former and the Fenian organisation.

Fenianism.—The Irish patriots who, for their country's good, have gone across the ocean to America, speak out more freely than their countrymen at home. Archbishop Croke talks of a fair rent, to be fixed by the "religious and conscientious" tenants themselves. *The Irish World*, published in America, but largely circulated in Ireland, says:—"The tribute in Ireland must cease. No more rent for these infernal land thieves. It is this or nothing. It is liberty or death." *The United Irishman*, also published in America—O'Donovan Rossa's paper—says:—"We are to have measure for measure, blood for blood. Two verdicts of murder have lately been recorded against the English government in Ireland, and we, O'Donovan Rossa, would heartily rejoice this day if the telegraph flashed across the news that some two Irishmen had executed that sentence on Buckshot Forster and Hypocrite Gladstone." The blowing up of English ships and English castles is recommended, and Irishmen are recommended to give their money for such purposes. All this, and much more of the same kind about a lesson to be taught to the English by blazing English towns, and so forth, might seem mere idle vapouring; but the attempt to blow up the Mansion House in London, and the more recent attempt to blow up the Liverpool Town Hall, give it a more serious aspect; and

the Government has, not without reason, adopted precautions against the diabolical designs of the Fenians. O'Donovan Rossa boasts that the blowing up of the "Dotterel" was their work. That he says it is no reason at all for believing it; but it may be true, nevertheless, and some portion of the "Skirmishing Fund" may have paid for dynamite craftily conveyed on board the doomed vessel. If there were found to be reason for thinking that it was so, questions would arise concerning the prudence of employing Irish Romanists in a vast variety of employments—questions such as have never arisen in our time, and feelings would certainly be excited such as no good man would wish to see excited, and which probably would not be least strong among those who have indulged most largely in a false charity concerning Romanism.

Cardinal Manning in Glasgow.—Cardinal Manning has visited Glasgow on occasion of the opening of a new Romish church there. In 1805 there were not quite 500 adult members in the only Romish congregation in Glasgow. Now there are said to be about 120,000 Romanists, old and young, in the city and its suburbs, with many priests, and an archbishop at their head. This increase, however, is almost wholly owing to immigration from Ireland. The population of Glasgow has prodigiously increased since the beginning of this century, and Irish Romanists have flocked to it in great number. Of course there was much pomp and ceremony at the opening of the new church, and Cardinal Manning preached a sermon. In his sermon, whilst striving to exalt "the Church" as "the sole and only witness of the Divine truth, which could never err," "a Divine witness inspired by the Holy Ghost," and which "did not base its authority on written books, because it was before all written books," he yet stated it as a thing "in favour of the people of Scotland that they had always loved the written Word of God," which, he said, was "part of the universal inheritance committed in the beginning by the Apostles to the Church, and preserved undiminished in the Church to this day." There is something which may almost be called amazing in a Romish priest complimenting the people of Scotland, or any people, by laudatory reference to their love for "the written Word of God."

Malta.—The Vatican organ, the *Osservatore Romano*, says:—"Important and consoling news is announced to us from Malta. The British Government has approved and sanctioned the teaching in the Malta University and Lyceum being henceforth purely Catholic. All Catholics will applaud this measure, which reflects great honour on the English Government." We hope this report is not true. But it is now more than three weeks since it was made known to the British public, and we have seen no contradiction of it. Might it not have been expected that ere now some Protestant Member of Parliament would have made it the subject of a question in the House of Commons?

India.—We have great pleasure in giving a place to the following Reuter's telegram:—"Calcutta, June 20.—The case against the Pro-

testant missionaries, who were recently summoned for open-air preaching in this city, has been dismissed, the court deciding that the authorities in issuing their prohibition acted *ultra vires*."

France.—We copy from the *Free Church of Scotland Monthly Record* the following sentences of a letter of Dr. Fisch:—"The state of France is still more hopeful if we think of the perfect liberty of propagandism which we enjoy, and of the eagerness with which our people flock to meetings where the gospel is preached. There is not a township in France in which we may not proclaim the evangelical message and show the deadly errors of Popery. . . . The country people are no longer Roman Catholic. Another enemy has come in—*free thought*. There are two classes of Freethinkers. One opposes all forms of religion, and is resolutely atheistic. The other rejects indignantly Popery, but when we preach to them God's infinite love, as a doctrine of light and liberty, they accept it, sometimes with enthusiasm. . . . The increase of our field of labour is continuous and rapid. The inadequacy of our supply of labourers is to us a constant matter of sorrow. For other missions openings are awaiting; for ours the openings are so overwhelming that we have to mourn over the thousands of souls who desire the message we have to give them, but whose invitation must be declined." As to the "liberty of propagandism" spoken of by Dr. Fisch, the testimony of M. Lorriaux, pastor of the National Reformed Church of France, in an address to the General Assembly of the Church of Scotland on May 21, is equally decided. He said the Reformed Church of France had gained more liberty in the last few months than previously in the last three centuries. It would not have been so had the Clerical party been in power.

Many have wondered that the Clerical party in France, the priests and their bigoted adherents, have not long ere now, even in lawless ways, actively opposed the work of evangelisation which has, by the blessing of God, made so great progress in Paris and elsewhere. The following intelligence of events that have occurred within these few days, which we copy from a letter of the Paris correspondent of the *Yorkshire Post* of date June 22, shows that Romanism in France is still what it was in the old days when the dungeon and the galleys, the gibbet and the stake, were its instruments for the suppression of heresy:—"Disturbances have just taken place in various parts of France in connection with the religious processions of the *Fête Dieu*. The partisans of the priests seem to have assaulted every one who did not kneel and uncover when the host passed by; but impartiality compels me to admit that the freethinkers frequently did their utmost to prevent the progress of the processions. At Caen, however, without the least provocation, a number of Catholics attacked and seriously injured a Protestant pastor, who chanced to meet the procession on his way to the railway station. Again, in Paris, a vast mob assembled in front of the Church of St. Sulpice, and when the clergy showed themselves on the steps a party of fanatics attacked a well-known journalist, the editor of an artistic review, because he declined to take

off his hat. The police sided with the Catholics, and M. Coste was ignominiously dragged off to prison. At Nantes the troubles assumed a serious character. The conflicting parties met one another in the streets, and with contrary shouts of 'Long live the Republic! Down with the Jesuits!' 'Down with the Republic! Long live Christianity!' indulged in a regular set-to, which the military and police had considerable trouble in stopping. Several of the processions comprised members of the dissolved fraternities and Dominicans. Franciscans and Capuchins, clad in their official costume, boldly paraded the streets. It appears that the attention of the Government has been called to this circumstance, and that several persons will be prosecuted, these religious orders being prohibited by law."

Spain.—A remarkable indication of the decay of the power of the Romish Church in Spain is afforded by the fact that when application was made, a few days ago, to the Spanish Government by the persecuted Jews of Russia, for permission to come to Spain and take up their abode there, it was at once granted. Sixty thousand Jews are expected speedily to avail themselves of it. Religious liberty is far from being perfect in Spain, but what a change from the days of the Inquisition! There is a decadence of Popish power everywhere but in Britain.

II.—SCOTTISH REFORMATION SOCIETY.

A LARGE number of interesting classes for Protestant instruction have been in operation during the past winter in connection with this Society, and many gratifying testimonies have been borne regarding the work. We sincerely trust the Society will be encouraged to extend their operations in this direction. The object is not to fan the spirit of controversy, but to encourage the teaching of Bible doctrine in contrast with the anti-scriptural teaching of Romanism, and thereby to guard the rising generation against the dangers which at present so seriously threaten the Protestant religion. We gladly make room for the following out of many similar communications which have reached the secretary. The Rev. James L. Murray, United Presbyterian Church, Kilmarnock, writes as follows:—

"During the months of November, December, January, February, March, and part of April I have gone over with my Bible class (which numbered upwards of sixty) the dawn of the Reformation, bringing down the history to 1517, when Luther nailed his theses to the church door at Wittemberg. The subject was enjoyed by the members of the class, who were on the whole very regular in their attendance, and increased in numbers towards the end of the session. Seven candidates came forward to compete for prizes. The examination-paper given them I valued at 100 marks, and made them put their mottos on their answers and on envelopes in which were placed slips of paper with their names. Having carefully examined their answers and valued them to the best of my ability, I found them exceedingly well done, three especially being excellent. On a night fixed the class met

and had a soiree, during which the envelopes were opened and the prizes you so kindly sent awarded. The names of the competitors and the value of their papers are as follows:—Helen Jane Steven, 100; Maggie Scoular, 97; Jeannie Scoular, 95; James Howe, 70; John Calver, 60; Elizabeth Bain, 58; David Pittendrieh, 55. With kindest regards, I am yours truly,

JAMES L. MURRAY.

“P.S.—I have to thank you for the very handsome gift of Wylie’s ‘History of Protestantism,’ as also for the prizes for the class, which were quite sufficient and very good.—Ever yours, &c., J. L. M.”

The next is from the Rev. R. Noble, Free Church, Muirkirk:—

“The parcel of books which you kindly sent as prizes to my Theological Class was duly received. Please to accept of my thanks, coupled with those of the young people, for your generous grant of so many good and beautiful volumes. Last night the session was closed. Thirteen prizes were awarded to the most diligent and successful students. Two of these are young men, coalminers, from Wellwood village, near to Cameron’s grave, and three miles distant from Muirkirk. In the most stormy weather these young men came to the Monday evening class at eight, and had to be in their pits next morning by six or seven. They also wrote excellent essays, eight in number, on justification, sanctification, their difference, Christ’s offices, and the benefits of believers at death, on the lines of Bible truth in opposition to Popish lies. The large class, which was open, was well attended by intelligent young men and women, who took much interest in the explanations of the Epistle to the Romans and the Shorter Catechism, beginning with man’s sinfulness and finishing with the benefits which believers received from Christ at the resurrection. With the interest taken in these lessons and the written exercises on subjects more or less immediately bearing on the Popish controversy, I have reason to be well pleased. Several of the essays are written in small books, to be kept for their own benefit, and with my remarks, to be shown to their friends. I hope permanent good has been done.

—Yours truly,
R. NOBLE.”

THE following is from the Perth Protestant Association:—

DISTRIBUTION OF PRIZES.

It was a pleasing sight to see the blithesome look of the young people as they received their prizes. And it was still more pleasing the reflection, that they merited their prizes for the attention they had given to one of the noblest of all studies—the glorious gospel of the grace of God, as contrasted with the fearful blasphemies of Romanism. For, in our Perth Protestant class we know, and we hope it is the same in similar classes throughout the country, that, while the deadly errors of Romanism are exposed, care is taken that the grand old Reformation theology, that is, the theology of the *pure* Word of God, is invariably set forth in contrast.

While thankful for what has been done, we cannot help remarking, that the attendance at the Perth Protestant class has never been at all adequate to the exigencies of the case. We would like to see many

such classes in Perth. We hope that by another season the Protestant Association will see their way to form at least two—a juvenile class, and one for more advanced students; and that the Committee will be encouraged by an attendance, at least tenfold greater than in any former year.

The Scottish Reformation Society of Edinburgh has done much to encourage the formation of Protestant classes throughout the country, and so has well earned the thanks and hearty support of all true Protestants.

REPORT OF MEETING.

A meeting was held last night in the Tract Hall for the distribution of prizes to the successful competitors in the Protestant class held during last winter. Mr. D. M'Phail presided, and amongst those present were Rev. Messrs. Sutherland and Morton, Dr. A. B. Smith, Messrs. James Duncan, secretary, J. M'Gregor, W. Petrie, &c.

The proceedings having been opened with prayer, the Rev. Mr. Sutherland, as one of the examiners of the papers submitted, expressed the pleasure it gave him to look over the essays, and spoke highly of the amount of knowledge which had been displayed in answering the questions.

The chairman having called upon the secretary (Mr. J. Duncan)—He said, before proceeding with the prize-list he would, in few words, state how the class had been conducted during the past winter. The committee had again entrusted the class to himself; but, from infirm health, he had been reluctantly prevented from entering on a work which was most congenial to him. But help was at hand. Five gentlemen kindly undertook each to give a lecture to the class, and the class was examined on the subjects of these lectures. These kind friends were the Rev. Messrs. Gibson, Bannerman, and Sutherland, and Messrs. D. M'Phail and J. Martin. The subjects were the "Supremacy of the Pope," and other cognate questions. At the close of the course he attempted to give a summary of the lectures, so as to refresh the memories of the members of the class, and prepare them for the examination.

Besides the class competition a prize was offered for the best essay on "The Jesuits." Five competed. The result will be known before the meeting separates.

He had only further to mention that the books for prizes were, as usual, the gift of the Scottish Reformation Society. The committee owed this society cordial thanks for their liberality, and also to their excellent secretary, Rev. Mr. Divorty, for his admirable introductory lecture.

The secretary concluded by remarking that the prevailing apathy among Protestants regarding the remarkable advance of Popery in the land, and the countenance it was receiving in high places, seemed to be deepening. The great mass of professing Protestants seemed determined not to give the question any consideration. They may perhaps get a rude awakening when they are not prepared for it. Would that the true people of God in the land were fully alive to the question! *They* have power with God. They can move the arm of the Almighty. Were they only roused to see how much the glory of

their dear Lord was concerned in this great question it would be a happy omen. Help would not be far off. "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him!"

PRIZE LIST.—I. CLASS EXERCISES.—(Note—The full numerical value of the questions was fixed at 100.)—*First Division*—(Those who had taken leading prizes in former sessions)—1, Ann B. Mechie, 87 marks, one sovereign, "History of the Waldenses," by Dr. Wylie, and "The Jesuits," by Dr. Wylie; 2, William Chalmers, 72 marks, 15s., and M'Crie's "Life of John Knox;" 3, John Bell, 68 marks, half-a-sovereign, and Dodds' "Fifty Years' Struggle of the Covenanters;" 4, John Bowie, 47 marks, half-a-sovereign, and "The Erskines," by Rev. Dr. Ker and Miss Watson; 5, James Munro, 46 marks, half-a-sovereign, and the "Madeira Persecutions." *Second Division*—(First year's students, and those who had not taken leading prizes in previous sessions)—1, Isabella Petrie, 62 marks, 15s., and the "History of the Waldenses," by Dr. Wylie; 2, Isabella Sprunt, 56 marks, half-a-sovereign, and Dodds' "Fifty Years' Struggle of the Covenanters;" 3, James Valentine, 48 marks, half-a-sovereign, and "The Erskines," by Rev. Dr. Ker and Miss Watson; 4, Jane Petrie, 34 marks, D'Aubigné's "Story of the Reformation;" 5, John Wynd, 33 marks, D'Aubigné's "Story of the Reformation;" 6, John Finlayson, 31 marks, "History of the Waldenses," by Dr. Wylie.

II. ESSAY COMPETITION.—For Essay on "The Jesuits." Five competed. Prizes were awarded to the *three* best, viz., 1, "Redemptorist," half-a-sovereign, and Dodds' "Fifty Years' Struggle of the Covenanters;" 2, "Covenanter," half-a-sovereign; 3, "Doctrines of Devils," "The Papacy," by Dr. Wylie. On opening the sealed envelopes in presence of the Meeting, "Redemptorist" was found to be John Wynd; "Covenanter" was found to be Ann B. Mechie; "Doctrines of Devils" was found to be James Valentine.

Barrow on the "Supremacy of the Pope" was given as a complimentary prize to James B. Young, who has regularly attended, and has taken a warm interest in the class for the past five years. He did not compete at the examination this year, simply because there was no other of his own standing.

After the distribution of the prizes, Dr. Smith, in a few remarks, expressed his satisfaction with the work that had been accomplished by the class. Considering the method that had been adopted for conducting the class, he thought the answers to the questions and the treatment of the essays showed a marked advance on former years; and the amount of Scriptural knowledge the students displayed was an evidence that they had got a right conception of the subject. Rev. J. Morton, Mr. J. Macgregor, and Mr. M'Phail having addressed the meeting,

The Chairman made a few remarks on the benefits to be derived from such associations as the one under whose auspices they were met that night, and congratulated the association on the success which had attended it during the past year.

Votes of thanks having been passed to the Secretary, the Lecturers, and to the Chairman, the meeting was closed by Rev. Mr. Morton pronouncing the benediction.

III.—JOHN KNOX AND QUEEN MARY.

ALL questions of any considerable importance concerning the life and character of Queen Mary of Scotland have been settled long ago, by evidence convincing to all whose minds are not prejudiced beyond the possibility of conviction by the most conclusive evidence. No subject of history has ever been more thoroughly investigated, and there is none of which the facts are more manifest to any honest inquirer. But there are still some for whom this beautiful and unfortunate queen is not so much an historic personage as a heroine of romance; her beauty and her sorrows so possess their imaginations as to blind them to her faults, and they are ever ready, like knights of the old times of chivalry, to maintain her virtue and honour, heedless although in so doing they may load with unmerited reproach names most deserving of honoured remembrance. Nor have the old feelings died out, which, in her own time, attached some both in Scotland and England, to Mary's cause. It was identified for them with the cause of the Church of Rome; and their desire, as Romanists, was to see her wearing the crowns both of Scotland and of England. It is not wonderful that Romanists still labour to pervert history in order to make it appear favourable to Mary's cause, misrepresent the conduct of the Reformers, and repeat against them false charges of which the falsehood has been long ago exposed; nor is it wonderful that infidels and other enemies of true religion, who like the Reformation and the memory of the Reformers no better than Romanists themselves do, find it agreeable to accept their views of this period of history and of its most prominent characters. But it is much to be regretted when their falsifications of history mislead the minds of young people and others previously little acquainted with the subject, and imbue them with prejudices that affect questions of far greater importance than those concerning any man or woman's conduct or character can in themselves be.

It is for this reason that we think it proper to notice a series of papers, not otherwise worthy of much attention, which have appeared, under the title of "The Story of Queen Mary," in *The People's Friend*, a Dundee weekly publication, describing itself as a "Scottish National Literary Miscellany;" and we are the more readily induced to do this because the *People's Friend* has, we believe, an extensive circulation, each number usually containing articles that fit it both to be agreeable and useful to a large class of readers, with which it is sad to find any poison mixed up. The twelfth chapter of this "Story of Queen Mary" has the heading "Rome or Geneva." It begins with an account of the circumstances in which Mary entered upon her reign in Scotland, on her return from France; and mentions fairly enough the influence which her Romish training in France had exercised upon her mind, so that she insensibly came to regard the Reformers as the enemies alike of Church and State." But the author then goes on as follows:—"And when we remember the atrocities committed by both parties in France and Germany, we need not marvel that the sacred name of religion was thus transformed into the deadliest of political weapons." We would fain know how the author would attempt to justify this reference to "atrocities committed by both parties in France and Germany." The Protes-

tants of these countries were but men and not faultless ; we have yet, however, to learn what *atrocities* can be laid to their charge.

"It is very far from our intention," says this author, "to enter upon a religious discussion ; but as the story of Queen Mary would be absolutely unintelligible were the polemical element wanting, we shall endeavour to state the case fairly and impartially." How thoroughly he is qualified for stating the case *impartially*, as to the differences between Protestants and Romanists, he shows in the next sentence, which expresses a sublime indifference to any question of religious truth or error that might be between them. "And, to make the position of parties clear, we think it should be borne in mind that the claims of the new religion upon Mary were very slight indeed." Can any Christian imagine that the claims of Divine truth are slight upon any one ? We could imagine a Romanist writing the sentence just quoted ; but the author does not profess himself a Romanist. Maintaining his assumed tone of impartiality, but stabbing at Protestantism all the while, he proceeds to say :—"Every student of the time will admit that Protestantism, though possibly the purer creed, was then professed by some of the vilest of men ; and these were the heroes that came more immediately in contact with her." After this, we need not wonder to find unmeasured abuse of the Scotch Protestant nobles of Mary's time, abuse as unwarranted by history as the vilification of the Protestants of that time in general, which the last-quoted sentence is adroitly framed not plainly to express but yet to convey to the reader's mind. Nor is it surprising to find it stated as a "fact," that "the introduction of this [the Protestant] faith to England was due to the uncondoned adultery of Henry VIII. ;" which, often as it has been asserted by Romish writers and by writers contented to copy from them, is absolutely contrary to the truth of history.

As might be expected, John Knox is not presented in a very favourable light in this "Story of Queen Mary," although an attempt is made to keep up the appearance of fairness and impartiality by describing him, in the beginning of the paragraph which relates to his first interview with Mary, as "the intrepid champion of the new faith, who had endured many privations and suffered torture and imprisonment for the truth's sake." But by and by we read :—"She determined to meet him in person that she might discover, perchance, some mutual platform of agreement betwixt them, which might conduce to the peace of the realm. Of that important interview we have no record, save that which Knox has preserved, and since he imputes motives in his relation of the scene, we cannot place implicit reliance upon his testimony. Of practical value to the nation it was void, since Knox so far abused his opportunity to make for peace, that he reproached and insulted Mary by imputing the crimes of her ancestors against her, and saved himself from a charge of treason by a subtle trick of speech. With what seems to this age as a perversion of history, he professes himself as 'well content to live under your Grace as Paul was to live under Nero.' Alas ! there was as little of the ferocity of Nero in the breast of Mary, as there was of the charity of Paul in the heart of Knox, and so this meeting was of none effect. His ruthless brutality of language and untempered fanaticism had doubtless, as he boasted, brought tears to the eyes of the queen, but had naturally failed to win her over to his party. The choice betwixt Rome and Geneva, when represented by such an advocate, would not cause her much perplexity,

*for on the one hand she would remember that the faith which she held had been the consolation of her forefathers for generations, whilst the new form of worship had fulfilled at least one prophecy, and sent not peace on earth but a sword.**

The last sentence is strongly suggestive of the idea of the pen of a Romish priest, and the whole paragraph accords well with it, except, perhaps, the expression "for the truth's sake," in the opening sentence already quoted. For the exposure of its character, and of the baselessness of the charges made in it against the great Scottish Reformer, nothing would be more proper than to subjoin the passage of "Knox's History of the Reformation in Scotland," to which reference appears to be made in it, leaving the reader to judge for himself; but as the passage is too long for us to insert here without abridgment, we shall insert instead of it the epitome of its contents furnished by the eminent English historian, Froude, which may probably be more satisfactory to some of our readers than anything of the kind which we could ourselves produce. We may mention, however, that some expressions in the passage above quoted seem to relate to a second interview of Knox with Mary, which took place in 1563, the first being in 1561, of which also an account is given in his history.

"Even Knox himself, Mary Stuart did not despair of subduing. With clear collected presence of mind she desired to comprehend the situation exactly, and the resistance for which she had to look; and she took the opportunity of a sermon which he preached at St. Giles's against the Mass, the Sunday after her arrival, to measure her strength with her most dangerous enemy. She sent for him and inquired first about his book 'on the regiment [government] of women.' He said it had been written against the Jezebel of England, and times were changed. His opinion was unaltered; but it was an opinion only, on which he had no intention of acting. She spoke of the rebellion and of the new creed which, in spite of princes and governments, was thrusting itself by force upon the world. The power of princes had its limits, the Reformer said. Subjects could not frame their religion according to the appetites of sovereigns. The Israelites in Egypt were not of the religion of Pharaoh; Daniel and St. Paul were not of the religion of Nebuchadnezzar and Nero. She might have resented the comparison, but she contented herself with replying that none of these 'had resisted with the sword.' But Knox answered merely that 'God had not given them the power;' and when she pressed him to say whether he thought subjects might resist their sovereign, he used the comparison which in the next century became the Puritan formula. If a father went mad and offered to kill his children, his children might tie his hands and take his weapon from him; in like manner, if princes would murder the children of God, it was no disobedience to restrain them from their evil purpose. Thus spoke Calvinism the creed of republics in its first hard form. If princes became enemies of God, their servants owed them no allegiance.† The question, who was to be judge, was left, as usual in such cases, for every one to decide for himself. The queen sat for some time silent. Fearless as Knox himself, she

* The italics in this quotation are ours.

† This is not an exactly accurate representation of the purport of what Knox said. But it does not concern our present purpose to do more than call attention to the error.

was measuring with keen precocity the spirit with which she had to deal. She did not mean to quarrel with him, but she could not wholly restrain herself. 'My subjects then,' she said at length, 'are to obey you and not me. I am subject to them, not they to me.' 'Nay,' he replied, 'let prince and subject both obey God. Kings should be foster-fathers of the Kirk and queens its nursing mothers.' 'You are not the Kirk that I will nurse,' she said; 'I will defend the Kirk of Rome, for that, I think, is the Kirk of God.' 'Your will, madam,' Knox answered, 'is no reason, neither does your thought make the Roman harlot the spouse of Jesus Christ.' So these two parted, each with some insight into the other's nature. 'If there be not in her,' said Knox afterwards, 'a proud mind, a crafty wit, and an indurate heart against God and His truth, my judgment faileth me.' 'He made her weep,' said Randolph (the English Ambassador), in describing the interview to Cecil; 'as well you know there be of that sex that will do that for anger as well as grief.'*

IV.—THE GOSPEL OF THE FUTURE.

"**B**EWARE of false prophets," said Christ, "who come to you in sheep's clothing, but inwardly they are ravening wolves." Had the speaker been a mere man, He would have been accused of severity, and it may be of misanthropy. "He takes too gloomy a view of men and things," it would have been said, "and forms a too uncharitable judgment of those who are doing their best, according to their light, to instruct the world." But the speaker being who He is, this charge will not be preferred against Him. But it may be asked, Were He to return to earth, would He repeat this denunciation or find occasion for it? When it was first spoken the Pharisee and the Sadducee were in the land. It was these giants of an arrogant self-righteousness and an atheistic materialism that He smote with the sword of righteous malediction. They had combined to mislead the people and grossly tyrannise over them; justly, therefore, did He consume them with the lightnings of His anger. But the age of the Pharisee and the Sadducee is past. Like the mastodon and megatherium, and other monsters which flourished before man, the race is now extinct. Were the great Preacher on earth, moving about among us, He surely would not speak of our men of culture, our men of science, our men of criticism and philosophy, who refuse to tie their opinions to a Book, and who are guided by their own inner consciousness—the light of eternal reason, which gathers no dimness from the ages, and refuses to take on the colouring of antiquated and exploded opinions—Christ would not speak surely of such pioneers and instructors of the race as "false prophets in sheep's clothing." He would not find in these men, so zealous to emancipate the people and lead them back to the road of rational knowledge, the modern representatives of the Pharisee and the Sadducee. It is not reproof but approval that He would deal out to such. "You do well in not teaching as I taught," would He say; "my doctrine was adapted to the first age—yours is the gospel required by the present time. The 'Anathema Maranatha' which my servant Paul pronounced on all who should preach 'another gospel' was to be binding only for a dozen of centuries or so, not longer. You need not dread it now; it is repealed." The "everlasting gospel" was to be "everlasting" till the nineteenth

* Froude's Hist. of England, vii. 367, 368.

century, and then it was to merge; not pass away, but be perpetuated in a fuller, clearer, and more expansive system, to be developed in the course of the ages by the advancing knowledge and matured wisdom of the race. This is to be the crown of the other. We have had only as yet the stalk, but now the blossom is about to unfold itself; and when it has fully opened, it will ravish the world with its beauty, and fill it with its light and love. "Oh, what sweetness! what ecstatic sweetness!" will all men exclaim when this new gospel is fully born into the world.

One thing is undeniable, even there is beginning to be preached in our country *another gospel* than that which Christ and His Apostles preached. We do not say whether it is a better or a worse gospel; what we maintain is, it is not the same: it is another.

"Another gospel?" Yes. But we dare not affirm that this new gospel has come—it is only coming. It is not yet perfected. Its authors are but in the act of incubation. The process would seem to be a tedious, if not a toilsome one, for they let it—the coming birth—be seen bit by bit: they announce one doctrine to-day, another to-morrow.

As prudent men, they deem it wiser to unfold it gradually, not willing that the world should be dazzled by the revelation all at once of a perfection and beauty so great. We are, therefore, unable as yet to pronounce positively on its philosophic depth and perfect symmetry. We wait in hope. Looking at it through the veil that still hangs between us and it, it seems vast, formless, and grand. It reminds one of those *nebulae* which the star-gazer sees floating in the heavens, which are too huge to be measured, and too airy to be confined within bounds or governed by law, and which would be driven about by the winds, as are clouds which carry in their bosom no refreshing showers, were it not that in those regions of the universe there are not, so far as is known to us, any winds, and so these measureless and formless nebulosities lie anchored and motionless in the heights of the firmament.

Only last winter, a popular divine in one of our great cities lifted the veil, not entirely, but so as to give his hearers a glimpse of the gospel of the future. He left them wondering over a chaos of grandeur and sublimity, much as they might have done had they been present at the birth of nature, and seen the earth, without "form and void," struggling into sight through the mists and vapours of the primeval ocean. Christianity was good, but it was destined to give place to something better. It was one in a chain of religions, the speaker hinted, of which the previous links were Buddhism, Brahmanism, Mohammedanism, and Romanism, all of which had served their day, and taken their departure, or were about to do so. Christianity was destined to follow them to "the tomb of all the Capulets," where it would mingle its dust with theirs, and be succeeded by something loftier and more refined. Our resurrection bodies will be spiritual bodies. The religion of the future, like our resurrection bodies, will also be eminently spiritual. Its grosser elements will be purged out. It will contain no such unphilosophical doctrines as those of the "Fall," the "Corruption of Human Nature," the "Atonement," the "Renewal by the Spirit." It will be distinguished by no such legal phrases as "sin," "guilt," the "law." It will no longer be tied to a Book, or "cribbed and fettered" in a system. It will be set free. It will be a principle, or an idea, or an influence, which will envelop the whole earth, and dwell in every

bosom. It will be an overshadowing Beneficence which will extinguish all passions among the human family, banish crime from the earth, and plant a feeling of love from pole to pole. Such a gospel, being not a doctrine, but a sentiment, will obviously need neither Bible, nor temple, nor preacher.

Is any one so dull as not to see why the preachers of the age that is passing away, some few of rare genius excepted, have failed to discover this new and better system? The cause is obvious. They have all been proceeding on a Bible that needs correction and reconstruction. The great want of the age, the first requisite to the bringing in of the gospel of the future, is a reformed Bible. If the navigator starts on his voyage with his compass deranged, what can he expect to happen to him but that he should sail hither and thither on the broad sea, and never reach his port? Should he calculate his latitude and longitude with a chronometer that does not keep time, that makes a false report of the sun, or with instruments that are lacking in scientific precision, nothing so likely as that he should arrive at the point opposite to that which he wished to reach—say the shores of China or Japan—when he thought he was making for those of America. The first business of the navigator in such a case would be to readjust his compass and remagnetise his needle, and see that it turns to the pole-star. His chronometer he must set by Greenwich clock, or rather by the sun, and make sure that it keeps equal pace, day by day and hour by hour, with the great luminary of the sky. Then he may hope to prosecute his voyage in safety.

For some time past—it is hard to say how long—we have been navigating the sea of theology with a disordered compass. Our Bible has fallen behind the great clock of our literature and science, and needs to be re-adjusted. Like an antique chronometer, the wheels of which have got rusty and worn, and some of the machinery, it may be, faulty from the first, our Bible requires to be taken to pieces, the rust cleaned out, the damaged and faulty parts removed, and the whole put together anew. But let not the reader be startled. We have a Bible, a true, inspired Bible—of that we are assured; but only a score of living men know what it is. The Bible is not the book that passes by that name among the unlearned of the clergy and the laity. The true Bible is a "little book," lying rolled up within the larger volume, and discernible only by the eye of the critic and the scholar.

The Bible, as it has hitherto existed, is a collection of miscellaneous writings, in which it is vain to seek for unity or coherency, or even accuracy. So do our literary dons tell us. These writings are from the pens of various authors, some learned, some ignorant, and are the product of different ages, some enlightened and others barbarous and rude. Sometimes the writers are content to keep in the humble road of plain statement and matter of fact; at other times they take more than a poet's license, and soar into the regions of myth, and fable, and allegory. They do not think it in the least necessary to inform us when they are speaking in the one vein and when in the other; when they are addressing us in their own person, and when they are personating some other man who has been centuries in his grave. Even when reciting wild legend as if recording actual fact, we must not say that they are imposing upon us, seeing they have some moral lesson to teach us, and that they judged they would best consult our instruction by arraying that lesson in the

drapery of fable. In some of "the books of Scripture," we have only a digest at second or at third hand of an earlier and more perfect production. Of course the beauty of the earlier writing has been much marred and its accuracy considerably impaired in the process of transference and reproduction. The scribe who worked on the original manuscript was, it may be, an ignorant man, or he had but a partial knowledge of the language or the dialect in which his author wrote, and blundered in the same proportions; or he mistook his author's meaning, and coolly interpolated his own comment; or it may be he wrote from memory. Of the "songs" of the Bible, some were love-letters, and it may be were sung as popular ditties in the cities of Israel, much in the way that the poems of Homer were recited at the games of Greece, or the lays of the troubadours chanted in the towns of Provence and Burgundy, or the poems of "Blind Harry" first sung by the author, whoever he may have been, in our own Scotland. As regards prophecy, it must go by the board. There is no such thing in the Bible as a foretelling of future events. Miracles! Alas! we can only shake the head over them. They cannot be spoken of in an age of scientific knowledge. If the world will only have patience and give them a little time, our great critics will explain every one of the miracles of the Bible on natural and philosophical principles. This is your traditional Bible! It has served its day, and the world owes it something. But, to use a hackneyed quotation, "The veteran"—the brave old Book—"lags superfluous on the stage." We shall summon to our aid the lights of philology, of science, of rationalism, and with these we shall sift, expurgate, and reconstruct the Book, and separating what is apocryphal from what is genuine, what is fact from what is allegory and fable, we shall present you with a rational Bible, such as may hold up its face before the learning and science of the day.

In every block of marble as it comes fresh from the quarry, rough and shapeless, there lies concealed a beautiful statue. The bystander sees it not, nor is it within the compass of his power or skill to reveal it. The hammer and chisel of the sculptor alone can set free the imprisoned form and make it visible to men. The artist sets to work, he clears away, with patient and persevering touches, the environing rubbish, and lo! the hidden figure comes forth from its tomb of marble. The delighted spectator beholds the rugged mass transformed into a statue of matchless grace and noble symmetry.

The Book commonly known as the Bible is the marble block fresh from the quarry. It needs the critic's skill to evolve from it the "Word of God," which is wrapt up in it. The beginning of the Bible, the critic tells us, like the beginning of most nations, is lost in mystery. A stroke of his critical chisel and its opening chapters are struck off. The "garden," the "formation of Eve," the "story of the temptation," and sundry other matters, are relegated to the realms of fable. They are not facts, but legends, moral lessons in mythical drapery.

Advancing, the critic finds ample scope for his art. He marches on into "the bowels of the land," clearing a broad pathway with his critical axe through the tangled wood of legend and parable. He has not gone far till he is brought up before the vast substractions of Divine revelation, the laws and institutions of Moses, to wit, which are at once the foundation-stones of the Jewish state and of the Christian Church. Already

we feel that Christianity is losing its foothold in history; and that the way is being paved for the gospel becoming the mere sentiment, or nebulous cloud, that is seen rising in the future.

These old foundations present serious obstacles to the critic's progress. To raze them outright were a work of immense labour and difficulty, and yet to leave them standing behind him would be dangerous in the extreme. He does his best to unsettle them. He obscures, if he cannot break, the chain of historic evolution which connects these laws and institutions with the gospel of apostolic times. These institutions were the *evangelical preachers* of their age. The burden of their teaching was an atoning sacrifice and a free forgiveness. They initiated the Church into that great idea; and they prepared a language in which it might at length be preached to the nations; and though the Church no longer worships by them, they remain in her past the venerable monuments and majestic proofs of that evangelism that has its root in the doctrine of an atoning sacrifice, and is as ancient as the days of Abraham and of Abel.

But who does not see that these are great barriers in the way of the gospel of the future? That gospel is to know neither "sin" nor "sacrifice." Therefore we must silence those voices from the depth of history that speak of both. Too long have we suffered the world to be weighed down under the burden of their evil report regarding "transgression," that needs a sacrifice to take it away. Let us turn our faces towards the more cheerful Christianity of the future, and let us expedite its approach by adjusting our Bibles in harmony therewith.

This may be well, but it becomes us to remember that the Bible so reconstructed is not God's Bible, but the critic's. The statue which the sculptor brings out of the block of stone, to recur to our former illustration, is the creation of his chisel. It was there in idea, but not in fact, till his art put it there; and each individual artist brings out of the block on which he operates a different statue, according to his peculiar skill, taste, or fancy. So of the expurgated and reformed Bible. It is the creation of the critic; and each individual critic will give us a different Bible in accordance with his scholarship, his theological tastes, and idiosyncrasies. On his honesty and judgment must we, in the last resort, rely. The Church at the beginning received the Gospels and Epistles direct from the hands of the writers; they found them stamped with the *claim* and bright with the *proofs* of inspiration, and so received them on the testimony of the Holy Ghost. But now the critic is to work on a certain book, which is known as the Bible, but is not; and having passed the raw materials through his alembic, rejecting this portion and retaining that, he is to present us with a compilation which in his judgment is the veritable Word of God. If this is not to shift our faith from a divine to a human foundation, we know not what it is.

V.—THE UNSCRIPTURAL CHARACTER OF POPERY.

(Concluded.)

POPERY VIOLATES THE WHOLE DECALOGUE.

Popery overturns the third commandment.—The Pope takes extraordinary and impious titles. He has even been called "Our Lord God the Pope," "Supreme Judge of Christians," "Head of the Church," "High Priest." It is assuming Divine authority to claim to grant in-

dulgence in sin and to forgive sin. Luther said he began to entertain doubts "whether the Roman pontiff be not the very antichrist of the Scripture;" and again, "I have little doubt that the Pope is the real antichrist." Their lives, conversations, actions, and decrees were so wicked. The Church of Rome even destroys the binding obligation of oaths, hence the disorganisation and confusion in Popish countries, for it destroys the bond of human society. Peter Deus, speaking of priests, said that if a confessor was asked concerning a truth which he knew by sacramental confession alone, he ought to answer that he does not know it, and if necessary *confirm the same by an oath*. The clergy may break a promissory oath "when a legitimate cause excuses," and in one of the text-books of Maynooth College there is a chapter with the title "Of the causes which prevent or take away the obligation of an oath." The Bible says "He that sweareth to his neighbour and disappointeth him not, though it were to his own hindrance." The Romish Church says, "The hindering of a greater good prevents the obligation of an oath." A superior in the Church of Rome can make void the oaths of his inferiors. There is a systematic contempt for oaths in all Popish countries. Louis Napoleon was made a saint by Rome, yet he had publicly violated the most solemn oath a man could take, but Popery gained by it, therefore his perjury was vindicated. Gavazzi, at St. Albans, said it was the Papacy that had taught rebellion, by teaching the people to think one way and speak another.

Popery makes void the fourth commandment in both parts, both in the "six days of labour" and the "one day of rest." This commandment condemns idleness, but in the Romish Church "voluntary poverty" is considered highly laudable. Systematic beggary is carried on in all Popish countries, and this is one great cause of their poverty. Paul said, "If any man will not work, neither shall he eat." Jesus said, "Give us our daily bread," not our neighbours. Honest labour is taught by the whole Bible. The innumerable Saints' days which all Papists are required to observe are an immense barrier in the way of industry, and they are generally days of riot and sin. There is no such thing as a Sabbath of rest in a thoroughly Popish country. In Spain, Sunday is a regular day of toil for the poor man, and bull-fights are generally held on the Sunday.

The fifth commandment is set at defiance by Popery.—It makes all temporal power entirely subordinate to the spiritual. In the days of Thomas à Becket the ecclesiastics had renounced all immediate subordination to the magistrate. Obedience to parents Popery sets at defiance whenever she has an object to gain. She encourages daughters to enter convents without the consent of their parents, and pronounces a fearful curse on any who would set them free from their unlawful oath. The Council of Trent says "Let no professed nun come out of her monastery, under any pretence whatever, not even for a moment."

The commandment, "Thou shalt not kill" is overturned in many ways.—The Scriptures declare that "Whosoever hateth his brother is a murderer," and the whole system of personal cursing which prevails in the Church of Rome is a plain violation of this commandment. The lower orders of the Irish think themselves justified in hating and injuring those who differ from them in religion. We are told to bless, and not to curse, and the religion of Christ should be one of love; but the Popish Church cherishes and inflames the most furious and envenomed hostility

against all who presume to differ from it. The language and spirit of Rome's curses is that of incarnate fiends. The priests directly *connive at murder*, of which they are apprised beforehand in the confessional. The whole theory of persecution sets at nought the sixth commandment. Popery openly asserts that all heretics should be put to death. The fearful massacre of the Waldenses and Albigenses, along with the fires of Smithfield and the burning of John Husa, accompanied by deliberate perjury, are well known. The fearful massacre of St. Bartholomew in 1572 took place with the most cordial approbation of the Pope. Some of the leading saints of Popery vindicate self-murder.

That Popery systematically promotes the violation of the seventh commandment is well known. The lives of the Popes, the process of catechising in the confessional, and the law of celibacy engender this.

Rome makes stealing in small quantities and in certain circumstances to be only a venial sin. Thus she trains her votaries to break the eighth commandment; and this accounts for the cheating and dishonesty in Popish countries, and the want of fidelity in Popish servants.

Lying is also placed among the venial sins.—It is not only tolerated, but the most minute instructions are given in regard to the most expedient and successful ways of doing it. Their "samples of equivocation and mental reservation" are as widely different from the simplicity and sincerity of the gospel as can be imagined.

There is not a more striking peculiarity of Popery than its covetous spirit.—It places covetousness among the seven mortal sins; nevertheless, everything on which the Church of Rome casts a covetous eye she seizes. It robs the widow and orphan, drains the poor of their hard-earned pence, robs rich orphans of their inheritance and shuts them up in her convents for life.

In the Church of Rome it is reputed a great act of devotion to go on *pilgrimages* to visit the shrines of particular saints and relics. Jesus said, "The hour cometh when ye shall, neither at this place nor yet at Jerusalem, worship the Father. The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." "Where two or three are gathered together in my name, there am I in the midst of them." St. Paul says, "I will therefore that men pray *everywhere* without wrath and doubting."

The Church of Rome says that it has not seemed expedient to the Fathers that the Mass should be celebrated in the vulgar tongue. Paul says that in the Church he would rather speak five words with his understanding that by his voice he might teach others also, than ten thousand words in an unknown tongue." He gives directions that prayers are to be made which the people understand.

Rome prohibits the eating of certain articles of food at certain times. This is shown to be no help to religion by the Scriptures. "Every creature of God is good," "Meat commendeth us not to God," "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day," "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

Popery thus, by destroying the rule of Faith by its fundamental doctrines, its corruptions in doctrine and in worship, and in making void the whole Decalogue, has shown itself to be unscriptural.

VI.—OLYMPIA MORATA.

THE name of Olympia Morata was once of great celebrity, and deserves to be kept in remembrance. Notable for her talents, learning, and accomplishments, she was not less eminent for her piety. Her short life was passed in scenes extremely various. Cheerfully she forsook the splendours of a court and the society of princes to endure hardships and poverty for the sake of religion; and although she died a natural death, it was evidently hastened by her trials and sufferings, so that she may well be ranked among the early martyrs of the Protestant Church.

She was born at Ferrara in 1526. Her father, Fulvio Peregrino Morata, was one of those Italians, of whom there were so many in that age of the revival of learning, who devoted themselves with enthusiasm and unwearied assiduity to the study of the classic languages and literature. Nowhere in Europe was greater encouragement given to learning than at Ferrara, to which city Fulvio Morata was therefore attracted, and he became a professor in its university, then one of the most flourishing in the world. Learning found liberal patrons in the Dukes of Ferrara, at whose court eminent scholars and authors were received as honoured guests not less than if they had been princes or nobles. For a time, also, until the progress of the Reformation in Italy awakened great alarm among the Romish clergy, and led to severe and general persecution, independence of thought was encouraged at Ferrara, although its Duke held his territories as a vassal of the Pope, and men who had been compelled to flee from other countries on account of their opinions, and even on account of the Reformed religion, found an asylum there. Thus even Calvin spent some months at Ferrara under an assumed name after he had been compelled to flee from France, the Duchess herself being his friend and protector.

Hercules D'Este, Duke of Ferrara, styled Hercules II., was a man of learning and of the most cultivated tastes. The protection and encouragement afforded for a time in his capital and at his court to Reformers was, however, mainly owing to the Duchess Renée, daughter of Louis XII. of France. She had imbibed the principles of evangelical religion soon after the doctrines of the Reformation began to be published in France, although, like Margaret of Valois, the sister of Francis I., she had not the fortitude to confess them fully and to maintain them unflinchingly amidst all the trials of her difficult position. In this princess, who had listened with delight to the religious instructions of Calvin, and maintained with him a religious correspondence which ended only with his life, Olympia Morata found the patroness of her youth.

Fulvio Morata trained his daughter in all that learning which was so dear to himself. He found in her an apt scholar, and amongst her remains are many little poems written in Greek. The Duchess Renée wished to provide for her daughters a companion rather older than themselves, who might aid and guide them in their studies, and for this position Olympia was chosen when she was sixteen years of age. She occupied it for about six years, during which time her own mind seems to have acquired the knowledge of evangelical truth, and her heart to have come under its power. How far the instructions of the Duchess contributed to this happy result is not known. There were during that

time in Ferrara several eminent men who more or less openly advocated the Reformed doctrines, and some of whom afterwards completely separated themselves from the Church of Rome, and became exiles from their native country when persecution arose on account of the Gospel. Among them were Peter Martyr, whose name is of some distinction as one of the learned divines who laboured in the cause of the Reformation; and another who probably exercised a greater influence over the mind of Olympia, as he continued to be her friend and correspondent to the close of her life—Celio Secundo Curione, a man eminent for his learning and resolute in the cause of the truth.

But about this year, 1548, the days of Olympia's prosperity came to an end and afflictions followed one another in rapid succession. Her father died; the eldest of the princesses of Ferrara, Anne D'Este, whom she loved as a friend, and whose studies she had guided and shared, was married to Francis of Lorraine, afterwards Duke of Guise, and celebrated above most men of his time for his hostility to the Protestant cause; the infant evangelical Church of Ferrara attracted the attention of the court of Rome, and the utmost efforts were made to suppress it, the Duke consenting to show his fidelity to the pretended successor of St. Peter by taking part in them, and Olympia was banished from the court in disgrace. All these afflictions, however, served only to deepen her religious convictions, to wean her heart from the world, and to fill her with longings for the joys of the kingdom of heaven. She derived much benefit also from conversations with the martyr Faunio of Faenza, a man of noble birth, the first victim of the compact between the court of Ferrara and the court of Rome, whom she secretly visited in prison. And she found great consolation in the faithfulness of one friend, a princess of Rovere, whose attachment, beginning in the days of her prosperity, continued unabated in those of her adversity, and whose heart, like her own, the Lord had opened to receive the Gospel. To the close of her life, and when far from Italy, she continued to correspond with Lavinia Della Rovere, encouraging her to faith and steadfastness, and earnestly inquiring as to the interests of religion in her beloved native land.

In 1550 Olympia Morata was united in marriage to Andrew Grunthler, a German, who, having studied at Ferrara, had taken the degree of Doctor of Medicine with high distinction. In former years it is probable she expected some more splendid alliance, and the German student might not readily have found opportunity to cultivate the acquaintance of one whose time was mostly spent in the ducal court. But now her misfortunes as well as her character attracted Grunthler to her, and a mutual attachment sprang up. They were united, not only in love and in marriage, but in the faith and love of Jesus Christ.

The state of matters at Ferrara became daily more critical, and Grunthler sought refuge with his wife from the imminent danger of persecution in his native town, Schweinfurt in Bavaria, where he was invited by the senate to serve as physician to a garrison of Spanish troops placed there by the Emperor. A far superior situation, a medical professorship in the Academy of Lintz, was offered to him, but he refused it because he could not there enjoy perfect freedom of religion. His pious wife encouraged him in this Christian faithfulness and self-denial. For about eighteen months, however, they enjoyed moderate prosperity at Schweinfurt, in the midst of peace and domestic happiness, whilst Olympia

occupied herself much in the education of her little brother Emilio, whom she had carried with her to Germany, and her chief trouble arose from anxiety concerning her friends whom she had left in Ferrara. But in 1553 Schweinfurt began to experience the horrors of war. The Margrave of Brandenburg had entrenched himself in it to maintain the imperial cause in the civil contest then raging, issuing from his stronghold when opportunity occurred to ravage both banks of the Main. The neighbouring princes assembled their troops and laid siege to the town, and the unhappy citizens were subjected to the greatest sufferings in a cause that was not their own. The siege was continued without interruption for fourteen months, during which time the citizens, exposed to the fire of the besiegers by day and by night, were likewise oppressed by the exactions of the Margrave's troops, their pretended protectors. Food became scarce, fever broke out, half of the population died of it, and Grunthler himself had almost fallen a victim to it. "In all these distresses," Olympia wrote at this time, "we have found one consolation only, in the Word of God, which has sustained us, and because of which I have never looked back to the flesh-pots of Egypt. I would rather await death here than enjoy all the pleasures of the world elsewhere." For some weeks Olympia, with her little brother and her husband, scarcely yet convalescent, were obliged to seek shelter in a cellar from the bullets which were continually discharged against the town, and by which the greater part of the town had been destroyed. At last the town fell into the hands of the besiegers; its destruction was completed by fire, and a great number of its remaining inhabitants were mercilessly butchered.

Grunthler, with his wife and her brother, were, however, enabled to make their escape through the kindness of a soldier unknown to them, who conducted them by byeways out of the burning town, and through the darkness of the night they fled from it, not knowing whither. But they had not proceeded far till a new calamity befell them. They met a hostile band who plundered them of almost all their clothes, and would have retained Grunthler a prisoner, had not the tears and pleadings of his wife somewhat softened their hearts. Olympia never recovered from the effects of the terror, the fatigue, and the cold of that dreadful night. The fugitives travelled more than ten miles and reached Hamelburg, where they remained for four days, the people scarcely daring to show them hospitality because of the outlawry which had been declared against all the inhabitants of Schweinfurt; and they left it on foot, Olympia scarcely able to drag herself along. In the next place to which they came they were detained for some time, during which they were filled with anxiety lest they should be delivered up to the conquerors of Schweinfurt. At last, however, they were permitted to go free, and now again a providential interposition partly relieved their distresses. A nobleman whom they did not know sent them a present of fifteen golden crowns. They found a refuge and a kind reception, first with the Count Reineck, and afterwards with the Counts of Erpach, three brothers who had ardently embraced the cause of the Reformation, and who dwelt together in one castle. Here Olympia experienced from the wife and daughter of the eldest Count the tender care which she so much required. For some time she was confined to a sick-bed, which these ladies assiduously attended.

It is an interesting view which we obtain from Olympia Morata's letters of domestic and religious life in the Castle of Erpach. Its Counts ruled over one of those petty states which were once so numerous in Germany; but no ruler in that or any other country ever more earnestly sought the good of his subjects or showed a deeper sense of his own responsibility to God. Count Eberard, the head of the family, maintained preachers of the Gospel in the town, and set the example of attending on their preaching. Every morning before breakfast he assembled his own family and domestics for the reading of the Scriptures and for prayer, himself conducting the family worship. It was his practice, also, to visit his subjects in their own abodes, conversing familiarly with them and exhorting to piety, for he said that he had to give an account of their souls. His Countess, a sister of the Count Palatine, had endured great suffering from disease for many years, but displayed the utmost patience, and in her conversation dwelt chiefly on the things of the kingdom of God, and not on those of the world.

The fugitives who had left Schweinfurt in such destitution left Erpach loaded with gifts, Grunthler having been recommended by Count Eberard to his brother-in-law, the Elector Palatine, so that he was invited to fill the chair of Professor of Medicine in the University of Heidelberg. At Heidelberg Olympia spent the brief remainder of her life. She refused the appointment of lady of honour to the Electress, being desirous now to live remote from courts, of which her former experience had been so painful.

At Heidelberg, besides the duties of domestic life, she gave herself partly to her former literary pursuits and classical studies, but still more to the study of the Holy Scriptures and the cultivation of religion in her own soul. She took a deep interest in everything connected with the Protestant Churches and the interests of religion, and particularly in all that concerned Italy and the Italian exiles whom persecution had driven from their native land. Her letters at this time are full of Christian faithfulness and tender feeling. She rejoiced in hearing that her mother, still in Ferrara, remained faithful to the Gospel of Christ, as did also her beloved friend Lavinia Della Rovere. She did not fail to encourage them by her letters in their difficult path of duty.

One letter that she wrote is of peculiar interest. It was addressed to Anne D'Este, now Duchess of Guise. "As the Lord has bestowed on you," she said, "that great blessing, the knowledge of His truth, and you know that those who are burned in such numbers in France are innocent of all crime, and suffer this dreadful death merely for the sake of Christ's Gospel, surely it is your duty to interfere on their behalf, either by justifying them to the king, or by entreating his favour for them. If you are silent whilst they are tormented and burned, or connive at it without showing your dissatisfaction, do you not become an accomplice in their slaughter, and thus take part with the enemies of Christ? But perhaps you will say, that if you speak in their favour you may offend the king or your husband, and make yourself many enemies. Think how much better it is to be exposed to the wrath of men than to that of God, who can torment not only the body, but also the soul, with perpetual fire. But if you have Him for your friend, no man can hurt you without His permission, for all things are in His hands." This kind expostulation was probably not without effect, for some years afterwards, when amidst the horrors of civil war the conspiracy of Amboise was followed by the most

atrocious reprisals, the solitary voice of Anne D'Este was raised to condemn that shedding of blood and to predict the irreparable calamities in which it must involve France.

But Olympia's illness increased, and she felt that her time was not to be long in the world. She looked forward to her death with resignation and abounding hope. Willing to remain with her beloved husband, she knew that to depart and be with Christ was far better. To her countryman, the celebrated theologian Zanchi, who had settled at Geneva, she wrote a letter full of kindness on hearing of his dangerous illness, in which she says, "As for me, I am every day more and more wasted with disease, and am scarcely free from fever for an hour." She would not, however, permit her husband to neglect any of his professional duties in order to attend on her.

In July 1555 she was reduced to such weakness that her speedy death was expected, but she recovered a little to spend a few more months in languor and pain. On the 26th of October her death took place. "A little while before she died," her husband says in a letter to her friend, Celio Secundo Curione, "she awoke from a brief slumber, and smiled with a strange air, as if delighted with something inexpressibly sweet. I approached and asked her why she smiled so sweetly. 'I saw,' she said, 'when I was lying at rest, a place full of the purest and brightest light.' Weakness prevented her from saying more. 'Be of good courage, my dear wife,' I replied, 'for you shall dwell in that purest light.' She gently smiled again, and nodded her head; and a little while after she said, 'I am perfectly joyful.' After this she spoke no more until her sight began to grow dim, when she said, 'I can scarcely recognise you now, but everything else around me seems to be filled with the most beautiful flowers.' These were her last words. Shortly she expired, like one who falls into a pleasant sleep." She was not quite twenty-nine years of age.

Her death was, in less than a month, followed by that of her husband, who was attacked by a pestilence that raged in Heidelberg, and also by that of her young brother Emilio, who seems to have fallen a victim to the same hardships and sufferings which had proved fatal to his sister.

They were buried at the expense of a French gentleman, a professor in the University of Heidelberg.

Such was the life and such was the death of one who may be reckoned among the martyrs of the Reformation, and of whom it may be safely said that the records of the sixteenth century present to us no female character more beautiful and interesting.

VII.—POETRY.

A PROTESTANT EXHORTATION.

Ye Protestants of England,
 Listen to what I say;
 For great will be your danger
 If you so long delay:
 That Popish rule and priestcraft
 Should join hand in hand,
 And Ritualist and Infidel
 Go strolling through the land.
 Here Jesuits, too, in numbers
 Are plentifully found,
Birmingham.

In doing work for others
 On Britain's favoured ground,
 Then why let these deceivers
 Go marching through your land?
 Why not unfurl your standard
 And make a bold firm stand?
 Against such like invaders
 We would have you beware,
 Or your freedom will be lost,
 And your liberties a snare!

J. WOODROFFE.

THE BULWARK;

OR,

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I.—LAST MONTH'S INTELLIGENCE.

IRELAND.

State of the Country.—The Protection Act—called by Home Rulers the Coercion Act—has had a beneficial effect in staying the increase and reducing the amount of agrarian outrage in the South and West of Ireland. The number of reported outrages, still lamentably great, is smaller than in the end of last year. Romish priests take credit to themselves for the improvement which has taken place—not much to boast of, after all; but its relation to the Act of Parliament, passed in spite of all possible resistance on the part of their representatives in the House of Commons, is more evident than its relation to their interference or influence. That they have interfered to restrain mobs from violence to which they might otherwise have proceeded is true; but this is to be accounted for by giving them credit for prudent apprehension of the danger with which acts of violence would have been attended, and is no evidence of anything better than such prudence. The arrest of “Father” Sheehy seems to have had a good effect. The Romish priests of Ireland were startled. They thought it impossible that the Government should dare to arrest a priest; they have found that they were mistaken, and they have been more cautious since, both in their speeches and in their conduct. So far well. But it is a poor subject of congratulation, and there is still very great need for improvement.

Of the state of things in Ireland a few specimens may give a correct idea. In a conversation in the House of Lords on July 4, concerning the service of processes in Ireland, Lord Annesley stated that he possessed considerable property in the county of Cavan, and that “his tenants in November last decided not to pay rent, and they had stuck to that resolution ever since, and whenever the bailiff went to the place to take proceedings, the people collected, fires were lit on all the hills round, drums were beaten and trumpets sounded, and the result was the collection of a crowd, which, in some cases, was quite two thousand strong.” Lord Annesley also said that “only two weeks ago he had received word about a tenant who had been evicted, and who had openly, in the face of day, driven his stock back upon the holding, and defied any one to turn him out.”

The following newspaper paragraph needs no comment:—“Cork, Thursday, [June 30, 1881].—Seven hundred soldiers and three hundred police, under Colonel Stewart, commandant of the Fermoy garrison,

carried out evictions on the Kingston estate at Mitchelstown to-day. The bridges leading to the tenants' residences were destroyed, and trees felled on the roads to impede the progress of the evicting expedition. After the formality of dispossessing had been gone through, the rent was in every instance paid. Stones were thrown when the party returned to town, and the constabulary force charged the people, but no serious injuries resulted." Of the same date is this:—"Dublin, Thursday.—The trial of Walter Phelan for the murder of Mr. Charles Boyd was concluded to-day. The jury returned a verdict of not guilty. The prisoner was not discharged, there being another charge against him of firing at with intent. *He was loudly cheered.*" It is too certain that the cheering was not for the acquittal of a man believed to be innocent, but from approval of crime.

This is not the only instance which the last few weeks have afforded of the approval of crime by the Romanists of Ireland, and of its manifestation not only in popular demonstrations, but in the verdicts of juries, which are given, on true Romish principles, without the slightest regard to evidence or to the oaths of the jurymen. Of this character was the verdict of a jury at the Kerry assizes on July 13, acquitting two men charged with Whiteboyism, and attacking dwelling-houses for arms, although one of the men was captured by the police at the door of a house which they had visited with his face blackened and a bag fastened to his person. "Judge Lawson, commenting on the verdict, said trial by jury in Kerry was a sham, and he ventured to say that the present assizes would be the last at which a jury of Kerry men would have the right of acquitting prisoners whom any sane man would believe to be guilty. He trusted a Royal Commission would in future try criminals in Kerry." At the same assizes the same judge referred to the enormous increase of lawlessness in the country. "He said that the number of cases for trial was 155. Many were of a serious nature, such as ear-splitting, shooting bailiffs, and cattle maiming. The reign of law in the country was practically suspended. The amount applied for for malicious injuries was three times that of former years. People were afraid to come forward to give evidence. If this state of things continued, people would soon have to rely for protection of their lives upon the forbearance of criminals."

The following extracts from newspapers show how similar the state of things in other counties of the West of Ireland is to that in Kerry. "At the Roscommon Assizes to-day (July 12), Justice Fitzgibbon, charging the Grand Jury, said that as regarded the general condition of the country, so far as could be gathered from the report of the police, he regretted to say he had nothing favourable to state. The returns covered a period of four months, and he believed a period of no exceptional pressure, but one affording an increasing hope of a bountiful harvest to supply the means of meeting the just demands of all classes. To show to what extent the agitation had been carried, there was a case in which, because a landlord had attended a certain Catholic church, the doors and windows of the church had been broken in and a monument of his father pulled down. There was another case in which, though a tenant had left a house of his own accord, that house was burned down, and the landlord was at present proceeding for malicious injury, thus throwing the loss on the inhabitants of the district. A farm from which a man had been evicted for non-payment of rent was taken by another tenant. A land meeting was soon

afterwards held at the place, and the farm was surrendered. The house had since then been wrecked, and it was now in the possession of the police and of certain persons who had taken possession of it for the purpose of protecting it for the owner. Many cruel injuries had been inflicted on cattle belonging to persons who had rendered themselves obnoxious. He found the case of an occupying tenant who had declined to join the agitation: his house and an outhouse belonging to him were burned down, and he had applied for compensation. He found also several instances in which the modes of dealing with the land which had heretofore been considered most profitable were now interfered with. Conacre meadows had been wilfully and wantonly destroyed by persons who had placed stones on them, and so prevented them being of any use. There were a number of instances in which persons had been prevented sending cattle to graze on large farms, as they had been in the habit of doing. They had been prevented by the posting of threatening letters and injuries done to cattle. In another case, a small farmer had refused to ride his mare to a land meeting, and soon afterwards the mare was ripped up and killed. A formidable number of threatening letters had likewise been sent. It was idle to say they could be regarded as empty threats when these threats were found carried out. It was unfortunate that, in the great majority of these cases, no persons had been made amenable. Those who had suffered most had declined to prosecute, possibly fearing that the execution of the law would be attended by more injurious consequences than those they had already suffered." "Baron Dowse opened the Kilkenny Assizes on Saturday. His Lordship, addressing the Grand Jury, said there were only five cases for their consideration—one for attacking a dwelling-house at Clough, in which a bailiff and police had taken refuge. The bailiff was knocked down, and stones were freely thrown, and the house was wrecked. He was sorry to say these cases did not indicate the true state of crime in the county. The reports of the county inspectors showed thirty-three cases, and of these eighteen were agrarian. His Lordship commented upon the difficulty in discovering the perpetrators of these crimes, the majority of which were for attacking houses and individuals who had paid their rent, and sending threatening letters." Similar in its purport was the address of Mr. Justice Barry, in opening the Cork Assizes on July 18.

What a contrast to all this is presented by the following paragraph, relating to a county of Protestant Ulster!

"At Tyrone Assize at Omagh yesterday (July 14) Justice Fitzgerald was presented with a pair of white kid gloves, there being no criminal cases for trial."

The Land League.—The Land League continues its baneful activity. We see it represented in some papers as moribund—as having received mortal wounds by the passing of the Protection Act, the action of the Government in carrying that Act into effect, and the introduction of the Land Bill; but we can hardly accept this representation as true, however we might wish to do so. There does seem, however, to be some evidence of the decline of its power, and of that confidence in it on the part of the Romish peasantry on which its power has depended. Rents have been paid by many tenants who, being well able to pay, had for many months refused to do so, either because they hoped that the success of the Land League agitation would free them for ever from the

necessity of paying, or because they were afraid to pay lest they should be therefore murdered or in some way become sufferers of outrage under Land League law ; and—a still more significant fact—the subscriptions to the Land League funds in Ireland have greatly declined. Its chief dependence now appears to be on subscriptions from America. At the weekly meeting in Dublin on July 12, subscriptions to the amount of £2154 were announced, of which £2074 came from the Boston League, showing the amount drawn from Ireland to be very paltry. If the confidence of the Romanists of Ireland in the Land League should completely fail, it might perhaps be reasonably expected that their kindred settled in America would also by and by cease to give it their support.

As a specimen of the doings of the Land League we give the following, regarding its Cork branch :—“Cork Land League at its meeting yesterday (July 9) decided upon boycotting such of the Cork butter merchants as are not members of their organisation, and a list of those who are was posted up for guidance of members. It was announced that arrangements had already been made for the holding of Land League fairs in a number of towns in the country to supersede those authorised by statute, the object being to deprive the landlords of the tolls they are entitled to under the statute.”

The Land Bill.—The Irish Land Bill makes progress in the House of Commons, notwithstanding much delay caused by the obstructive proceedings of the members who are the Land League's representatives there, and will probably have been passed by that House and carried up to the House of Lords before what we now write is in the hands of our readers. Refraining, as hitherto, from expressing any opinion regarding it, which we think it would be going beyond our proper sphere to do, we cannot but state our conviction that if it becomes an Act of Parliament, as most probably it soon will, it will fail to serve the purpose which many of its promoters ardently hope that it will serve, in the speedy pacification of Ireland. Any such hope, we believe, is founded on false views of the source and causes of Irish agitation. Certainly the agitation will not cease on the passing of the Land Bill, nor of any Bill that can ever be passed by a British Parliament, if the present leaders and instigators of agitation can prevent it. Amendments on the Land Bill have been moved by Irish Romanists in the House of Commons, such as they must have known that it was impossible for the Government to accept or for the House seriously to entertain, and the Government and the House have been told over and over again that if this or that amendment was adopted, this or that extravagant Romish demand conceded, then there would be peace and tranquillity in Ireland, *but not till then*. These rejected amendments, these demands scouted by the representatives of England and Scotland and by a majority even of the members for Ireland, remain, however, on the Minutes of the House of Commons and in the newspaper reports of its proceedings, indications of the grounds on which future agitation is to be carried on, that the Land Bill, if passed, may not pacify Ireland, and of the pretexts on which there will still be continued agitation. The intentions of the Land League, in this respect, were clearly enough indicated by Mr. Sexton, M.P., in a meeting of the League at Dublin, in which he presided, on July 12. He said—“If the Land Bill were passed to-morrow, giving every tenant-farmer a secure tenure at fair rent, with a rapid process of creating peasant proprietors,

the League would not accept it unless they were satisfied that these thousand families who were turned out or allowed their farms to go to the Emergency Committee were also secured in their legal rights, and placed in as good a position as if they had never been evicted."

The hostility displayed by the Home Rulers in Parliament to the Emigration Clause of the Land Bill gave abundant proof of the spirit by which they are animated and of the desires which they entertain. All the means of obstruction were employed, and the time of the House of Commons wasted by motions to no purpose but that of delay, and speeches meant either for that purpose alone or to give utterance to the bad feelings of those by whom they were spoken. It was assumed that the object of the Government, exhibited in this clause of the Bill, is the depopulation of Ireland; the clause was contended against as if it had been framed for the purpose of forcing the people to emigrate, and in vain was it shown, as to any apparent impression on the minds of the Land League's Parliamentary representatives, that the clause was only meant to give facilities for voluntary emigration, and to place it under safeguards for the benefit of the emigrants. We do not propose now to discuss the question whether emigration on a large scale ought to be regarded as a necessary remedy for evils existing in the West of Ireland, in those districts where very small farms—or agricultural holdings not worthy to be called farms—are most numerous; but, unless some complete change could be made in the whole conditions of these districts, which, with their present inhabitants remaining in them, is probably impossible, we know not what could be more beneficial than extensive emigration, whether as to the emigrants themselves, or their kindred left at home. But the wish of the Home Rulers, and of the priests, their directors, is to retain as many as possible of the people in Ireland, whatever their circumstances there, either that they may continue to swell the numbers of the Romanists and maintain the power of the Romish Church, or that, by continuing in a state of misery, they may be ready to listen to agitators and keep Ireland in a ferment. In the discussion of the emigration clause in the House of Commons, Mr. O'Donnell asked "if the Government would engage to settle 100,000 families upon inland portions of Ireland, where there was plenty of room for them, before thinking of transporting any of the population to any British colony or dependency?" It may be quite true, and we believe it is, that Ireland is capable of supporting far more than its present population, but the state of things must be greatly altered first, and in the circumstances of the present moment, Mr. O'Donnell's demand was wildly absurd. But thus it was that the Home Rulers contended against the emigration clause. Mr. Parnell "declaimed earnestly against the policy of depopulating the country." Mr. Richard Power said that "now that coercion had failed in Ireland, the Government were trying to send the people out of the country." One Home Ruler after another sang the same song. Then, when this would not do, came proposals absolutely ridiculous, amendments moved as if in mockery—one, for example, by Mr. Biggar, that the Land Commissioners should stipulate, among other matters, that the emigration should be to a temperate climate; that emigration shall be in all cases of total families; that each family shall be guaranteed a grant of 160 acres of land; that each family shall be supplied with stock and utensils to cultivate their land, and sufficient food for support till they have time to raise a crop; and that each family

shall be conveyed free from expense to their land. Emigration on such conditions would be so desirable that the depopulation of Ireland, which the Home Rulers deprecate, would certainly be very rapid. But even Mr. Biggar's demand was not enough for Mr. T. D. Sullivan, who proposed that if the persons sent out as emigrants from Ireland should find, "after a trial of their new location, that the conditions of their settlement are not such as to enable them to live in reasonable comfort and prosperity," then they should be conveyed back to Ireland, or to some more favourable locality, which shall be selected by the emigrant." To such absurdity, and to such argument or talk in support of it, the House of Commons was compelled wearily to listen. And such inflictions the House will probably have to endure so long as there are among its members men who are elected through the influence of the Irish priesthood, and are in reality subjects of the Pope.

The Irish Priesthood.—We observe with regret that, in course of the discussion on the emigration clause of the Land Bill, Mr. Forster, having signified the wish of the Government to make provision for the emigration of families and not merely of the young and strong, expressed a hope—"a great hope"—"that some of the clergy would accompany the emigrants." Has Mr. Forster not yet seen enough of the influence of the Romish clergy over the peasantry of Ireland? And might not the Skirmishing Fund show him what it is in America when they follow them there? It is wonderful that our statesmen have failed to discover—or refuse to see—that the influence of the Romish clergy in Ireland is wholly an influence for evil, and are still foolish enough to look to them as likely to exercise an influence for good. They will change their nature and their principles first.

From the very first the Land League agitation in Ireland has depended much for support on money contributed by the Irish in America, and their enthusiasm for what they have been taught to regard as the cause of their native country has been kindled and stimulated mainly by Irish priests in America. Lest it should abate, priests have been sent as emissaries from Ireland to fan the flames. A Reuter's telegram from Chicago, of date June 26, says:—"Fathers Boyton and O'Hagan, who recently arrived here from Ireland, addressed a Land League meeting to-day, at which 2000 persons were present. Resolutions were adopted pledging the meeting to support the movement founded by Mr. Parnell, until its aims have been accomplished and Ireland belongs to the people."

Dr. Croke, the Romish Archbishop of Cashel, in replying on Sunday, June 26, to an address presented to him at Thurles by the Waterford "Association of Men in Honour of the Sacred Heart of Jesus," spoke of the distress which Ireland had endured, of the sympathy shown to the suffering people by the civilised world, and of "the resolve which they had taken, that they would never again submit tamely to such a state of things, one which no civilised nation in the world would submit to quietly." He said—"They had united every man who deserved the name against the land code in Ireland—a land code which had no parallel, and which never had any parallel, for severity and systematic extortion, in the long and varied annals of the human race. They had pledged themselves to be true to one another, to be loyal to the great cause, and whilst most emphatic in asserting their rights, at the same time not to do anything to violate the laws of God or man."

These words are more guarded than those for which "Father" Sheehy was sent to prison, but they breathe the very same spirit.

Can Archbishop Croke, it may be asked, really believe what he has said of the Irish land code, *that it has not and never had any parallel for severity and systematic extortion in the long and varied annals of the human race?* And if he were called to prove the truth of this assertion, would he dare to attempt it in any other way than by proceeding on the assumption—for which he would readily find authority in a Papal Bull, but which has nothing to do with the *land code* of Ireland or of any country—that the land rightfully belongs to the Romish representatives of former Romish owners and to the Romish Church, of which the possessions are sacred and inalienable?

Cardinal Manning on the Land League.—The sentiments of Archbishop Croke concerning the present movement in Ireland have been adopted and re-echoed by Cardinal Manning, who has decidedly expressed his approval of the Land League and its aims, taking care, however, like Archbishop Croke, to guard himself against seeming to approve of any violation of the laws of God and of man—a thing very necessary indeed where the Land League and its doings are concerned, but not to be satisfactorily accomplished by any mere form of words. Addressing (on July 9) a deputation professedly representative of Irish land labourers and their interests, Cardinal Manning said—"I assure you that I believe that every class has a perfect freedom and right to associate and band themselves together for that which is their common interest. . . . I have also felt, and not only felt but written and published my opinions, that the Land League, operating within the limits of the law, human and divine, is a lawful association; and I have always in every way, as those who are near me now well know, regarded the Land League as a legitimate organisation, and one which, so long as it does not transgress against the laws of God or man, should never have one word of discouragement from my lips. I limit my words most carefully, therefore, distinctly within those limits. I pray God, therefore, that that may prevail. I say it truly, and I believe it, that under the guidance of your faithful bishops and clergy in Ireland, and by the way in which, for instance, the Archbishop of Cashel has lately spoken with such great force and minuteness, there is now a power to guide and direct the association of the Land League into a safe path."

The Irish Episcopal Church.—A natural but much to be regretted consequence of the refusal of tenants to pay rent in the South and West of Ireland is the inability of many landlords to pay their accustomed contribution to the funds of the Irish Episcopal Church, on which the clergymen of that Church since its disestablishment have depended for their incomes. At a meeting in London, on June 13, to raise funds in aid of poor parishes in Ireland, Earl Cairns, who presided, said that when the Irish Church was disestablished, means were taken by which the various districts of the country were assisted, and funds were paid from the central body in proportion as the assessments were paid in those districts. In the North no difficulty had been experienced, but in the South and West, particularly in consequence of the land agitation, the landlords have been unable to pay the assessments, consequently the clergy had lost half their income, and had to look for the other half to the central authority. In parishes where Protestant population was small, Protestantism would cease to

exist, and disloyalty, darkness, and disorder would take the place of it. Resolutions supporting the object of the meeting were passed, and subscriptions to a considerable amount announced.

Irish Emigration to America.—The following extracts from the *Scotsman* of June 17 are well worthy of attention. The facts exhibited are extremely suggestive :—

“The stream of emigration to the United States has assumed such dimensions of late as to draw public attention to it as a sign of the times. . . . The immigration returns of the port of New York show that no less than 76,652 persons were landed there during the month of May, making a total of 181,743 since the beginning of the current year. On the 1st of June, the day after the close of this return, five steamers landed 4363 emigrants from Europe ; and statistics up to the present date go to prove that the number for June will even exceed the total reached last month, not falling short of 80,000. If this be so, the number for the first six months of 1881 will stand at considerably over a quarter of a million. Supposing a continuance of this rate during the remaining six months, we should have an annual emigration of half-a-million from Europe to the United States. There is little doubt, however, that the greatest influx of colonists is in spring and summer, and that the numbers will dwindle with the approach of winter. But even after every allowance is made, the figures will not fall much short of this enormous total. An analysis of these statistics, according to the nationality of the emigrants, is instructive. When classified thus, the returns for May give 40 per cent. of the total numbers to Germany, 22 per cent. to Scandinavia, 19 per cent. to Ireland, 9 per cent. to England, and $2\frac{1}{2}$ per cent. to Scotland ; the remaining $7\frac{1}{2}$ per cent. being so subdivided as not to be worth taking account of. The first thing that strikes any one in this table is the extent to which the Germans outnumber any other nationality. The relative preponderance of the German contingent is fully borne out when the size of the nation is considered. . . .

“Englishmen will turn with interest to the Irish statistics at the present juncture. It is, of course, no new fact to gather from the figures that the emigration from Ireland is greater, relatively to the population, than from any other European country. With a population not quite a seventh of that of Germany, Ireland sends nearly half as many emigrants across the Atlantic. Her population is considerably less than a fourth of that of England, yet the Irish emigrants outnumber the English in the proportion of two to one. The wandering propensities of the Scotch are celebrated both in history and in legend ; but though the Irish nation is only half as large again as the Scotch, the emigrating Irish are nearly eight times as numerous as the Scotch who turn their backs on Scotland. The cause of this disproportion is, unhappily, not far to seek, in the miserable state of poverty and discord which has reigned so long in Ireland. . . . The more the agricultural class can be induced to swell the tide of emigration across the Atlantic, where there is room in abundance, and land that will richly repay the energetic cultivator, the more easily will the problem at home be solved. As it is, unfortunately, there is reason to fear that the class which avails itself most largely of the outlet afforded by emigration is not the one which forms the greatest perplexity to economists and statesmen who have to deal with the Irish question. The telegrams from New York mention that ‘among the Irish arrivals

there is a constantly increasing proportion of skilled artisans and families with considerable sums of money.' According to their own account, they 'have been obliged to leave Ireland on account of the Land League.' This is a fact worth noting in estimating the effects of Mr. Parnell's agitation. It is characteristic of the baneful action of the Land League that, instead of bettering the condition of the Irish people, or any one class of them, its sole result is to create a sense of the general-insecurity of life and property, the natural consequence of which is a paralysis of industry that drives the most thrifty and skilful of the population from the shores of Ireland."

ENGLAND.

Ritualism.—Believing that the greatest danger to Protestantism in Britain, and indeed in the whole world, in the present day, arises from the existence and increase of Ritualism in the Church of England, we think it our duty, from time to time, to direct attention to it. Many Ritualists have now made so near an approach to Romanism, as to agree with Romanists in almost everything except in acknowledging the authority and infallibility of the Pope. Their doctrine is that of Romanism; their practices are Romish; even the phraseology which is in vogue among them is Romish, and they boast of their near assimilation to the Church which they regard not as the Church of Antichrist, but as the greatest branch of the "Catholic Church," to which they assume—and Romanists deny—that they themselves also belong.

We are indebted to a correspondent of the *Perthshire Courier* for making us acquainted with a catechism "for the use of families and parochial schools," which, as it has reached its ninth edition, must be supposed to have been received with favour by a large number of the Ritualists of England. Its author is the Rev. Frederick Aubert Grace, M.A., Vicar of Great Barling, Essex. It teaches that "no one can become a Christian without baptism;" that "those who are baptized are born again and regenerate;" that those who have not been baptized are to be viewed by us "as the heathen, whether they be old or young." Its teaching as to the effects of baptism is thoroughly Romish.

"Q. 105. When do we receive the forgiveness of sins? *A.* When we are baptized. Q. 107. What are the sins hereby forgiven? *A.* Original and actual. Q. 109. How far does baptism remove the evil? *A.* Baptism entirely takes away the guilt attending original sin. Q. 111. What is actual sin? *A.* Any sin which we ourselves commit. Q. 112. Does baptism entirely cleanse us from these? *A.* Yes; it places us in a state as if we had never committed them."

After this we need not wonder to find it taught that "while two sacraments only are generally necessary to salvation, viz., Baptism and the Supper of the Lord, there are other ordinances which have a *sacramental character*—matrimony, for instance—but this is not necessary to salvation;" nor can we much wonder to find the Virgin Mary designated the *Mother of God* ("Q. 62. Is then the Blessed Virgin the Mother of God? *A.* Yes"), Dissenters declared to be without the pale of salvation, and the Romish Church to be a true portion of the Church of Christ. As for the Church of England, she is a branch of the *Church Catholic*, "because she is governed by the three orders of clergy, bishops, priests, and deacons, who can trace back their line in an unbroken

chain to the days of the Apostles, and she is therefore in possession of what is called Apostolic succession, *without which the Church cannot have existence.*" But alas for Dissenters!

"Q. 85. In what light are we to consider Dissenters? *A. As heretics.*
 Q. 86. Is then their worship a laudable service? *A. No*, because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore *their worship is idolatrous.* Q. 87. Is dissent a great sin? *A. Yes.* Q. 92. But do we not find among Dissenters many good men? *A. Many doubtless are unexceptionable in a moral point of view, but they are not holy men.*"

All this is mere undisguised Romanism. And it is most lamentable that a minister of the Church of England, the author of such a work, should remain in his position, uncensured by his bishop, and allowed to carry on the Romanising of the Church, within and without his own parish, to the utmost of his power.

How far Ritualism in its practices goes towards perfect Romanism and is allowed to go unchecked, may be learned from the following extract from an article in the *Rock* concerning the Good Friday and Easter services of this year:—"The extravagances of Romish worship, with its appeals to the wood of the cross, with 'the reproaches,' and the emblems of spurious mourning, such as denuded 'altars,' veiled crucifixes, tolling of dead-bells, &c., are made quite to supersede our own Prayer-Book services; and there is not—sad to be told—an episcopal voice raised against the illegality, the sacrilege, and the profanation of sacred things involved in such proceedings." The general assertion thus made is confirmed by quotations of newspaper notices of the services in certain churches, of which we copy these:—"The church [West Tofts, Norfolk] was neatly and tastefully decorated for the occasion [Easter Day], and the altar and its surroundings being brilliantly lit up with about forty lights (during broad daylight), tended to impress upon many the glories of the Resurrection."—"On Good Friday [at St. Ninian's Chapel, Whitby] the sanctuary with its black hangings presented a very striking and solemn appearance. The bell was muffled and tolled for each of the three services," &c., &c. It would seem as if the Ritualist priests of England imagine that their parishioners are all fools, or that they have only to provide for the amusement of children in what they call their religious services.

A Ritualistic paper recently contained a letter concerning the imprisonment of the Rev. Sidney Green of Miles Platting, in which the writer says:—"I venture to urge that all *priests* who agree with those actions of *Father Green* which have led to his being imprisoned should at least once a week have a special *Mass* on his behalf." If this is not Romanism, it is very like it.

Not less like it certainly is the following declaration of belief, contained in an address made by the Hon. C. L. Wood, President of the English Church Union, at a great meeting of that greatest of Ritualistic associations:—"We who know that in the *Holy Eucharist* is vouchsafed to us, here and now, that same Presence which elicited from *St. Thomas* in the upper chamber at Jerusalem these memorable words, '*My Lord and my God,*' who believe with a divine faith that we do not eat bare signs of bread and wine in remembrance of an absent Saviour, but that under the veils of bread and wine we offer to the Father, and adore and touch the very

same Body and Blood which were once offered by death upon the cross— who can only value our ritual because of its association with these truths—*we,” &c., &c.* From this it may be seen how important the present question of ritual in the Church of England really is, and what relation the showy man-millinery in which Ritualists delight has to the gravest errors of doctrine.

FRANCE.

The Fête-Dieu Processions.—On occasion of the recent religious processions of the *Fête-Dieu*, it appears that not only did disturbances take place, as we mentioned last month, through the determination shown by the processionists to make every one uncover and kneel as the *host* passed by, but in some places generals commanding divisions and other officers of high military rank belonging to the Clerical party called out large bodies of soldiers to take part in these ecclesiastical parades, Protestant and Jewish soldiers being compelled to take part in this service in honour of the Romish idol. At Laon, in the department of L'Aisne, a Protestant corporal was called to act as one of the escort of the “Blessed Sacrament,” but when the troops were ordered to kneel he remained standing, and for this he was placed under arrest and subjected to four days' imprisonment. All Protestants were not so high-principled and resolute as this corporal. At L'Orient the Maritime Prefect called out three thousand men, erected altars in various open spaces in the port and in the public squares of the town, and compelled both Protestant and Jewish soldiers to kneel. These things have excited not a little indignation among the Liberals of France, being contrary to the law, which only allows the clergy to ask a small escort with the view of preserving order. The Minister of Marine, Admiral Cloné, was questioned in the Chamber of Deputies as to what had taken place at L'Orient, and replied that he had severely reprimanded the Maritime Prefect of that town. The priests and their zealous supporters have probably not gained much by the demonstration which they had the boldness to make.

NICARAGUA.

The Jesuits.—A Reuter's telegram from New York, of date June 26, gives us interesting information—“The *Panama Star and Herald* of the 16th inst., received here by mail, states that sixteen Jesuits, forming the advance-guard of a strong and important body of that Order expelled from Nicaragua, have arrived at Panama. The expulsion was ordered on account of their having stirred up opposition to the Government in consequence of the latter having appointed an objectionable curate to a parish in which a Jesuit establishment was located. This agitation on the part of the Jesuits culminated in a revolt causing some loss of life and damage to property.”

II.—THE POPE'S REMEDY FOR THE EVILS OF THE TIMES.

ELSEWHERE in our present issue is an extract from a Glasgow cotemporary on the subject of the Pope's prescription for the social and spiritual diseases of our time. We need scarcely say that we do not agree on every point with our cotemporary, but we do agree with him in holding that the theology of Thomas Aquinas will never regenerate the world. It is not because Thomas lived so many

centuries ago ; for truth is not of one or other time, but is the same for all time. But it is because Thomas very imperfectly knew the truth, and set forth in very faulty forms what of it he knew. A great portion of his writings consists of the discussion of questions of idle curiosity, and the discussion is conducted by appeals to the authority of Aristotle, as well as the authority of the Word of God. While there is confessedly much more that is good in his writings than in those of some others of the Schoolmen, the effect of them is generally to draw men away from the simplicity of the faith.

“ Non tali auxilio nec defensoribus istis
Tempus eget.”

The statements of the Pope concerning the signs of the actual time are only too accurate. Of course, we differ from him in so far as he holds Protestantism to be one of the evils of the time. But we deeply grieve that we cannot stand up for much that goes by the name of Protestantism. Whether the Protestantism which degenerates into Rationalism be somewhat better or somewhat worse than Romanism we care not to inquire. They are the twofold effect of a common cause—the substitution of the human for the divine. Whether the human assume the form of the secular press or that of the scholastic theology, it is equally to be deprecated as a substitute for the divine. And the Pope would not do much good if he could succeed in leading men from the newspaper to the *Summa*. He cannot succeed in doing so ; and that not necessarily because the newspaper is better than the *Summa*, and men are too intelligent and too truth-loving to prefer the worse to the better ; but because the good and the evil that are in the newspaper are more to the taste of the present age than the good and the evil that are in the *Summa*.

But if men dislike the mixed good and evil of the *Summa*, what reason have we to hope that they will like the unmixed good of the Bible ? This confidence we have, that Wisdom shall be justified of her children ; that men taught of the Spirit of God will recognise the teaching of the Spirit in the Word of God ; but we do not expect that this will be the case universally. Rather do we believe that evil men and seducers shall wax worse and worse, deceiving and being deceived ; that unstable souls shall be more and more beguiled, and that, if it were possible, the very elect should be subverted.

It is to us no reproach to be told that, despite all our efforts, and the efforts of all faithful Protestants, both Romanism and Rationalism are increasing. Whether this be so or not we cannot precisely ascertain. But we think it very likely that it is so. In one sense we are fighting a losing battle ; that is to say, that the system which we oppose is yet to have greater success than it has had hitherto, and that in preparation of its final overthrow.

III.—THE SCOTTISH CHURCH AND ROME.

IT was not till towards the end of the eleventh century that the Church of Scotland was brought into full conformity with that of Rome. The simplicity of the Culdean mode of worship was preferred by our fathers for ages after other countries in Europe, not excepting England, had submitted to the superstitious and ridiculous nummery of the Romish

Church. This simplicity of worship was called barbarism by the Popish writers of those days ; as, I believe, our mode of worship is esteemed barbarous still by those who prefer the Popish ritual. Margaret, Queen of Malcolm Canmore, who has been canonised as the patroness of Scotland, was the instrument of bringing the Church to a nearer conformity with Rome, both in doctrine and worship. She was an Anglo-Saxon princess, and having been educated on the Continent, where she had been accustomed to witness the same pompous rites, she was much offended by "certain erroneous practices" which prevailed in the Scottish Church. She was at great pains to annihilate those barbarous rites which were contrary to the universal practice of the Church. Her arguments at length prevailed. The people were persuaded to keep Lent at the proper time, to celebrate Mass in the proper manner, and, I suppose, to become in every respect good Christians, according to the will of the Queen. It would appear, however, that after her death many relapsed to their former "beastly rites," as a Popish saint was pleased to denominate the simple worship of the Culdees.

In the twelfth century, it is affirmed by Popish writers, there were Waldenses to be found both in England and Scotland, so that the thick darkness of Popery did not rest long upon our highly favoured country without being relieved by a few rays of heavenly light. "In the year 1160, some real Christians sought in Britain an asylum from the persecutions of Germany. But alas! they found only a premature grave. Regarding them as contemptible heretics, the writers of these times record their history in a way so cursory and confused, that it is difficult to ascertain facts. It is, however, confessed that the leader of these refugees, whose name was Gerard, was neither ignorant nor illiterate, though we are told his followers were, because, it seems, they made no other reply to the cavils of their enemies than, 'We believe as we are taught in the Word of God.' These simple people received such treatment from the Popish rulers in England as their brethren did in Germany and France. A council was called by the king to meet at Oxford to try these heretics, whose number, it seems, amounted to no more than thirty. They were not likely to meet with either mercy or justice from an assembly of haughty prelates. They were condemned—branded on the forehead—publicly whipt out of the town—and, being turned into the fields in the depth of winter, when all were forbidden to relieve them, they perished. Even their enemies allow that they behaved with great calmness and moderation ; and when the inhuman sentence was executed upon them, they sang, 'Blessed are ye when men shall hate you and persecute you.' Warner justly observes that 'their conduct was worthy of the best and most righteous cause, and would incline one to think favourably of their doctrine.' These were probably the first martyrs in Britain for pure Christianity ; at least, the first that suffered from the Church of Rome. What now shall we think of the assertion of modern Papists that persecution was scarcely known in any Christian country till it was practised by Protestants? The fact is, wherever there appeared the smallest symptoms of any person being about to form his own judgment on matters of religion from the Word of God, he was considered a fit subject for the fire; and such is the hardening influence of Popery upon the hearts of people otherwise humane, that it renders them perfectly insensible to the miseries of fellow-creatures ; it makes them even delight in inflicting tortures, if it be only for the sake

of the faith. England in the twelfth century was not a country of savages. Considerable progress had been made in civilisation; but it was a land of Papists; and, therefore, thirty poor strangers, who sought an asylum among them, and who were guilty of no crime but professing to believe what they were taught in the Word of God, were branded and whipt, and, with their bodies thus lacerated, they were driven from the abodes of men, and left to perish of hunger and cold in the depth of winter!" The above fact is related by Bogue and Bennet, who refer to Warner's Ecc. Hist., Petrie's Ecc. Hist., and Gillies' Collections.

The Popish writers affirm not only that the Waldenses were found in England and Scotland, but they mention Wickliffe as one of their followers; and every reader of history knows what he and those who embraced pure Christianity suffered from their Popish rulers. Through the powerful influence of John of Gaunt, Duke of Lancaster, Wickliffe was indeed saved from the fury of his persecutors and suffered to die a natural death; but the Council of Constance, which burned John Huss, condemned Wickliffe as a heretic, and by its orders his bones were dug up and burned, and the ashes thrown into a neighbouring brook. This deed of impotent rage was the deed of the Holy Church in council assembled, and is therefore chargeable upon the Church herself, and not upon any individual bishop or king.

At Glasgow, in the year 1422, James Retby was burnt for denying that the Pope was Christ's Vicar. I have no doubt many suffered before this date, but Retby is the first that remains on record, and he is mentioned by Knox, whose History commences at this year, and begins with remarkable extracts from the records of Glasgow. The historian observes, "that it was by the merciful providence of God that such things as are after-mentioned were kept even by the enemies of truth in their registers, to show that God preserved in this realm some sparks of His light, even in the time of the greatest darkness." In 1431, Paul Craw, a Bohemian, apprehended in the University of St. Andrews, suffered death there. His enemies put a ball of brass in his mouth, that what he said for the truth might not instruct the people. Wickliffe is said to have received the knowledge of the truth from one Lollard; hence those who embraced the same sentiments were called Lollards, and they appear to have been numerous in both parts of the island before the end of the fifteenth century. In the year 1494, thirty persons of those called the Lollards of Kyle (that is, part of Ayrshire) were accused before Blackadder, Archbishop of Glasgow, of about thirty-four articles contrary to Popish errors. Among these Lollards were George Campbell of Cessnock, Adam Reid of Barskimming, John Campbell of New Mills, Andrew Shaw of Polkenuet, Helen Chamber Lady Pokellie, and Isabel Chamber Lady Stair. Archbishop Spotswood informs us what sort of errors were held by these Lollards of Kyle, of which the following are a specimen:—That images ought not to be made or worshipped; that the relics of saints ought not to be adored; that it is not lawful to fight for the faith; that after the consecration of the mass there remaineth bread, and that the natural body of Christ is not there; that every faithful man and woman is a priest; that the Pope is not the successor of Peter, except in that which our Saviour spoke to him, "Go behind me, Satan;" that the Pope deceives the people with his bulls and indulgences; that the mass profiteth not the souls in purgatory;—that the Pope exalts himself above God and

against God; that priests may have wives, &c. The Archbishop of Glasgow laying these things to the charge of the above persons, they answered all with such confidence, that it was thought best to demit them, with an admonition to take heed of new doctrines, and content themselves with the faith of the Church. The Archbishop's accusation is said to have been very grievous, yet God so assisted His servants, partly by inclining the king's heart to gentleness, for several of them were his familiar friends, and partly by enabling them to give bold and gedly answers to their accusers; so that, in the end, the enemies were frustrate in their purpose. Adam Reid, in particular, gave such answers as turned the cause of the persecutors into ridicule, in the presence of the court where the king presided.—See *Spotswood and Gillies' Hist. Coll.*

Those worthy persons of Ayrshire thus escaped the fury of their persecutors, but no thanks to the Archbishop of Glasgow or to the Church of Rome, who would gladly have had them all at the stake. Considering the articles laid to their charge, one is astonished that they should have acquired so much spiritual light in an age of darkness, while yet the Bible had not been printed in their language, and Wickliffe's translation in manuscript must have been possessed by few of them.

Blackadder was not the only Archbishop of Glasgow who distinguished himself as a persecutor. Spotswood remarks of Beaton, who was translated to St. Andrews, "that herein he was most unfortunate, that, under the shadow of his authority, *many good men* were put to death for the cause of religion, though himself was neither violently set, nor much solicitous (as it was thought) how matters went in the Church." I cannot sustain this apology of the Scottish Protestant Primate on behalf of his Popiah predecessor. If good men were put to death under his authority, he was undoubtedly their murderer; and that he was not solicitous how matters went in the Church only presents his character in a light so much the worse. He was a Papist, however, and I believe not worse than the average of Popiah Bishops,—he would rather have seen half the nation brought to the stake and burnt, than that one man should be allowed to read the Bible and form his judgment of its contents.

It is not my intention to write an ecclesiastical history; nor do I intend to narrate all that our fathers suffered on account of religion from Papists and men Popishly inclined. If such were my intention, I could not flatter myself or my readers with the prospect of a termination of my labours in less than seven years. I must be indulged, however, in relating one or two instances, to show the true spirit of Popery, and what may be expected if that system shall again obtain the ascendancy.—*The Protestant.*

IV.—THE NUN'S APPEAL.

A CONTROVERSY on the subject of nunneries has been carried on during the past few weeks in the *Aston Chronicle*, owing to the insertion of Martin Tupper's lines entitled "The Nun's Appeal." A Romanist correspondent at once found fault with the editor for its appearance, and described the life of a nun as one of "virtue, holiness, and industry." The letter was fully answered by Mr. T. H. Aston, Hon. Sec. of the Birmingham Christian Evidence and Protestant Laymen's Association, who mentioned the Saurin *versus* Starr trial, and other cases, showing

the contrary. In the course of the controversy, Mr. Aston quoted the case of an orphan girl, as given in the *Standard* newspaper, Nov. 16, 1876:—

“The story may be briefly stated. Miss M. J. is an English orphan of nineteen. On the death of her parents she was placed under the guardianship of her stepmother. She is heiress to a fortune of about £30,000, which she cannot claim before coming of age; in the event of her death before attaining twenty-one the fortune goes to the said stepmother. In November of last year, the stepmother, desiring to go to Hayti, placed her ward in the charge of the *religieuses* of the Assumption at Auteuil, just outside Paris. The girl, as a Protestant, objected, and wished to be put in a *pension*, but in vain. She had no sooner entered the convent than earnest attempts were made to induce her to change her religion. She was even subjected to cruel treatment, and in despair she twice tried to commit suicide. At length her will broke down, and she consented to sacrifice her faith and become a Catholic. But the bad treatment did not cease. The poor girl continued to write to her relatives, but none of the letters ever reached their destination. Her health at last gave way, and she was attacked with typhus fever. The lady superior of the convent, fearing she might die, decided at length to write to the girl's aunt in London. This happened last month; the aunt arrived, and claimed her niece, but the convent authorities refused to give her up. She then applied to the Prefect of Police, but in vain, and finally appealed to the British Ambassador, who sent Sir John Cormack to examine the poor girl. This medical gentleman at once reported that it was absolutely necessary and urgent that Miss M. J. should be taken out of the convent. In virtue of this report a demand was made to the tribunal of referees for the immediate release of the girl, but the court postponed the case for a week, and appointed Dr. Tardieu to examine and report on the poor prisoner's state of health.”

The reply of “a subscriber” was jesuitical and evasive, giving incredible statements of the doings of the begging nuns. The following letter is Mr. Austin's final reply, the controversy having been closed after “a subscriber” had grown personal, or abundance of information could have been adduced as to the correctness of Martin Tupper's poem.

THE NUN'S APPEAL.

To the Editor.

“SIR,—Your correspondent, who is like the girl at St. Auteuil, a ‘nameless’ person, but I presume has an existence, or he could not be ‘a subscriber’ to your journal, expects me to take his word for it that nuns do lead virtuous and holy lives. At present he gives no proof. Your columns are open to him, but his letter contains nothing to convince me or any one of your readers that he can bring evidence to prove his position. The challenge of a ‘nameless’ subscriber is not worth notice further than to say that if he is an *authority* in the Romish Church, and would give his name, and would not object to meet a Protestant advocate in debate, I think he can be suited with little difficulty. If he is really in earnest, he is altogether an exception to his co-religionists, who, as a rule, shun debate.

“But I must remind him that the ‘sort of stuff’ contained in his letter is scarcely worth attention. No one could believe that the begging sisters dine off the remains of the dinners given to the poor, or that a child ‘nun’

would go without its dinner on purpose to wait about for a mendicant to give it to, unless he was willing to be imposed on by an artful *religious* superior.

“With reference to the ‘begging nuns,’ seeing your correspondent has introduced the subject, permit me to give the outline of a letter that appeared in the *Standard* newspaper. The writer, in drawing attention to the system of begging pursued by Roman Catholic Sisters of Charity, complains, in the first place, of their importunity and persistency in declining to take ‘no’ for an answer; in the second place, of their rendering no public account of the sums they actually receive; and, thirdly, of the distribution of the sums obtained as a powerful lever for proselytising, and generally of this system of begging as a public nuisance, which, if pursued by other charitable organisations, would become absolutely intolerable, while even now it acts ‘to the detriment of district visitors who seek relief in a legitimate way for local charities.’ ‘This begging nuisance,’ he observes, ‘is greatly on the increase, and it is a public scandal that places of business, as well as private houses, should be systematically visited, and their occupants dunned most persistently’ by these female beggars. No Protestant charity would be allowed to exist if conducted on such principles. *No receipts are given by these ladies, no list of the contributions is published, no statement is made of the disbursement of the sums received, no audit by public accountants.* The omission of any one of these safeguards renders it impossible for the public to know that the amount contributed has been applied to the object for which it has been given. The medieval dress, the professions of poverty and devotion, are the means employed to practise on the credulity of Protestants. All real charity unconnected with Romish institutions, receives but a scant support from Roman Catholics. The collections for the Hospital Sunday Fund in the Romish places of worship—about one-fiftieth of the total amount—present a poor contrast with the sums contributed by any other religious bodies. Yet the Romish Church boasts of the number of its converts, and of their social status and their wealth.

“I have only to say in conclusion, that so long as the prelates of the Church of Rome resist the demand for convent inspection, so long will all thinking Englishmen conclude that the so-called ‘life of holiness and virtue’ exists only in name.

“It is not enough for ‘a subscriber’ to tell us that by *personal knowledge* he knows them to be ‘virtuous,’ and content to live ‘a life of sacrifice.’ Then what mean the high walls, the iron gratings, and the barred doors? ‘If we suspect them wrongfully,’ says a recent writer, ‘the fault is their own, for if all be right within, why for ever are there gates? . . . ’Tis vice, not virtue, dreads the light, and suffers from exposure . . . Piety, above all things, hates concealment, and avoids even the appearance of evil.’—I am, yours truly, THOMAS H. ASTON, Needless Alley, Birmingham.”—*The Birmingham and Aston Chronicle*, June 4.

V.—SUPPRESSION OF THE MONASTERIES.

ABBEYS and monasteries had, in fact, outlived their usefulness. That they still did some good cannot be doubted; for they were almost the only schools till Colet founded that of St. Paul’s, and set the example of discarding their faulty system. As in Italy now, nunneries offered quiet homes for the unmarried daughters of the upper classes; and

monasteries, in the same way, gave an easy living to multitudes of idle or unsuccessful men. As to morality, there was, unfortunately, only too little restraint; as to the enjoyment of life, it may be judged by the case of Tewkesbury, where 144 servants in livery waited on the abbot and 32 monks.

That the popular belief in the essentially corrupt and unworthy life led in these once sacred foundations was well founded, is placed beyond doubt by the many attempts of the Church authorities to reform them before Henry hewed them down. In 1489, Cardinal Morton, then Archbishop of Canterbury, obtained a license from the Pope to visit them everywhere, and to admonish, correct, or punish as he saw fit; and Morton's letters to various houses show only too sadly how much need there was for rigorous measures. The worst charges of Henry's visitors are anticipated by the Archbishop. Monkish life had become a scandal too great to be much longer endured.

It was intolerable that large bodies of men should live in idleness, waited on by troops of servants, when the revenues thus wasted had been given for the support of learning, the exercise of hospitality, and the relief of the old, the infirm, and the poor; that institutions which were bound by their statutes to have a certain number of members should deliberately allow that number to sink to half or even a third, that there might be more money to divide among the rest; above all, that there should be over England a vast network of establishments, nominally for the glory of God and the edification of the people by a righteous example, but in practice worldly, grasping, sensual, and hypocritical. Erasmus had, in fact, sounded the knell of the monks and friars of all orders by the issue of his "Praise of Folly," in 1511, with its biting satire and ridicule of their pretensions and corruptions. England and all Europe had joined in the contempt he had raised at them, and nothing is so deadly to religious pretence as its being pricked to a collapse by ironical wit. Here is one picture of them by the great scholar, from many equally caustic. "Though held in such execration by everybody that it is thought unlucky even to meet them by chance, they are, nevertheless, immensely in love with themselves. In the first place, they think it the height of piety to have so little taste for learning as to be unable even to read. In the next place, when they roar out in church, with voices harsh as the braying of a donkey, their daily count of psalms—the notes of which they follow, to be sure, but not the meaning—they fancy they are charming the ears of the saints with the divinest music. There are some of them, too, who make a good profit out of dirt and mendicancy, begging their bread from door to door with a great deal of noise. Nay, they press into all the public-houses, get into the stage-coaches, come on board the passage-boats, to the great loss and damage of the regular highway beggars. And this is the way these most sweet men, by their dirt, their ignorance, their brutal vulgarity, and their impudence, imitate the apostles—so they have the assurance to tell us."

The popular feeling of the day respecting monks and friars, thus embodied for the educated in the satire of Erasmus, is more broadly but as effectively reflected in "The Supplication of the Beggars," a pamphlet published originally in 1527, and immensely popular in the following years. It purported to be a petition to the king from the legitimate beggars of the realm, "the wretched hideous monsters, on whom scarcely

for horror any eye dare look, the foul, unhappy sort of lepers, and other sore people, needy, impotent, blind, lame, sick, that live only by alms." It complained that they were left to die of hunger because "another sort, not of impotent, but of strong, puissant, and counterfeit, holy and idle beggars and vagabonds," had "craftily crept into the realm," and had "increased into a kingdom." These beggars were the "bishops, abbots, priors, deacons, archdeacons, suffragans, priests, monks, canons, friars, pardoners,* and sumners."† They "had begged so importunately that they had got into their hands more than the third part of all the realm." "The goodliest lordships, manors, lands, and territories are theirs. Besides this, they have the tenth part of all the corn, meadow, pasture, grass, wood, colts, calves, lambs, pigs, geese, and chickens. Over and besides, the tenth part of every servant's wages, the tenth part of wool, milk, honey, wax, cheese, and butter, and they look so narrowly to their profits, that the poor wives must be countable to them for every tenth egg, or else she does not get her rights at Easter, and is taken for a heretic. Besides this, they have their four offering-days. What money do they not pull in by probates of wills, privy tithes, offerings at pilgrimages, and at their first masses? Every man-child that is buried must pay something for masses and dirges to be sung for him, or else they will accuse the friends and executors of heresy. What money do they not get by mortuaries, by hearing confessions (and yet they do not keep them secret), by consecrating churches, altars, super-altars, chapels, and bells; by cursing men and absolving them again for money? What a multitude of money the pardoners gather in a year! How much money the sumners get by extortion in a year by citing the people to the commissary's court, and afterwards releasing them for money! Finally, what do the infinite number of begging friars get in a year?"

The difficulty of raising the taxes granted the king for the use of the country is then ascribed to the general poverty caused by the exactions of the bishops and Orders. "Lay these sums to the aforesaid third part of the possessions of the realm, and you may see whether it draws nigh to the half of the whole substance of it or not; indeed, you shall find it is far more than the half."

The use made of all this wealth by "this greedy sort of sturdy, holy, idle thieves" is said only to be to "exempt themselves from obedience to the king," and "to transfer all rule, power, lordship, authority, obedience, and dignity from him to themselves." "The realm wrongfully stands tributary, not to any temporal prince, but to a cruel, devilish blood-sucker" (the Pope), "drunk with the blood of the saints and martyrs of Christ."

Their immorality is next assailed. Their licentiousness is declared to have "debaunched and turned into poor profligates 100,000 women in England." Yet, "who is he, though he be never so much aggrieved, who dare lay to their charge, by any action at law, even the leading astray of a wife or daughter, a trespass, debt, injury to person, or any other offence? If he do, he is, by and by, accused of heresy."

No excommunicated man, it is added, can sue any action in the king's courts. All knew the result in Hunne's case, and every year showed

* Sellers of indulgences.

† Officers who summoned persons to the ecclesiastical courts.

others not much different. Had the priests and monks not laughed to scorn the Statute of Mortmain, leaving the king only one half of his realm?

The pretence of delivering souls from purgatory is then stated to be the only "colour for these yearly exactions." But many men of great literature and judgment, for the love they bear to the truth, have not feared to put themselves in peril of death by maintaining that there is no purgatory, but that it is an invention of the priests for their own ends. "If, moreover, they or the Pope can really deliver souls from it, and will pray for no man who does not pay them, they are tyrants, and have no charity."

The "Supplication" ends with the rough advice, noteworthy as a sign of the times—"Tie these holy idle thieves to the carts, to be whipped naked about every market-town till they fall to labour."

That such an attack on the established Church, in all its orders, should have been immensely popular, is the best proof of its having lost public respect. Nor was the "Supplication" read only by the masses of the people; it found its way, through Anne Boleyn, to the king, who thought so well of it that he forced Sir Thomas More to withdraw proceedings against its author, and even had him brought to court to a private audience. More himself wrote a Reply, but it had no effect in abating the popularity of the attack.

To Henry, however, the wealth of the abbeys and monasteries was, doubtless, even more tempting than any hope of purifying the moral atmosphere by their suppression. Their independence of the national Church authorities, by special papal immunities, was, moreover, itself enough to make him their enemy. No bishop could touch them. Morton and Wolsey had tried it, but had utterly failed. It was a saying that the monks were the Pope's garrison in England. They held their privileges direct from him, and naturally felt that they were his servants first, and Englishmen next. Everything united to band them against the Reformation. They belonged to the past, and saw their destruction in the new order of things. Bitter proof had already been given that every monastery was a fortress held for the enemy, who even now was only waiting a fitting moment to release all Henry's subjects from their allegiance. Political necessity joined conveniently with the prospect of unlimited plunder to hasten the suppression of the whole monkish system.

It is hard for us, at this day, to realise the state of things then. Twenty-seven of the mitred abbots and priors ranked as barons of England, and sat, or might sit, in the House of Lords with the bishops; and the wealth of some of them was enormous. Sixteen had a revenue of which the highest was equal, in our money, to £48,000 a year, and the lowest to £12,000. Six abbots who were not barons had equal to over £12,000 a year; and the remaining eleven of those who were peers of the realm had from £5000 to £12,000.* How much lordly splendour of palaces, grounds, retinues, and living must such princely incomes have implied. The description of such an abbey as Glastonbury is a picture of almost ideal luxury and worldly glory.

As a first step towards the suppression of the "religious houses," Henry appointed Cromwell, in the summer of 1535, visitor-general of all

* See in "Fuller's Church History," ii. 210. I have assumed that money was then worth twelve times as much as now, which is rather under than over the truth.

monasteries, by virtue of the power granted by the Act of Supremacy, to which a clause authorising such a visitation had been appended. No one could have been better fitted for the office, either by previous training, or by his zeal for that freedom of conscience of which the monks were the natural enemies. While in Wolsey's service he had been employed to break up the lesser monasteries, whose revenues were to be transferred to the cardinal's new college and school, and he now had Henry thoroughly with him.

The first step was to appoint visitors to report on the state of all monastic establishments, of whatever name. By October they were at work, and so zealously did they execute their task, that they were ready to report to Parliament at its meeting in February. The details are in too many cases unfit for quotation; but the condition of the mass may be judged by the words of so fierce a Papist as Stokesley, Bishop of London, that "the lesser houses were as thorns, soon plucked up, but the great abbots were like putrefied old oaks;"* or by the fact that when the reports of the visitors were presented to Parliament they roused such a feeling that the cry broke out on all sides, "Down with them! down with them!"

—*Geikie's English Reformation.*

VL—HENRY BULLINGER TO ARCHBISHOP GRINDAL.

GREETING. Reverend and right worshipful master, I received in the month of October your letter, dated on the last day of July in the past year. But in proportion as it gratified me, from having been so long and so anxiously expected, the more grievously it distressed me, as I understood by it that the contests among you had been revived by certain disorderly young men, who are endeavouring to do away with the whole ecclesiastical system, arranged with so much labour by most excellent men, and to introduce a new one formed after their own pleasure. Idlers of this stamp are to be met with all over the world, who, notwithstanding they are unable to carry their plans into effect, yet in the meantime by these their endeavours disturb and harass many good men, are a stumbling-block to the more simple, excite the hopes of the Papists, and grievously impede the progress of the gospel. The reverend Bishop of Ely complained to our friend Gualter upon this very subject last year, as did also the reverend Bishop of London to myself. He thereupon made answer to some inquiries of his, as I also have now made some few remarks in reply to those of the Bishop of London. We are plagued also throughout all Germany by characters of this kind. Nor can I suggest any more wholesome advice in this matter than that we should turn to the Lord, and earnestly pray Him graciously to confound these disorderly tempers, so ready for innovations, and to preserve the churches in peace. I would advise, in the next place, that they be brought back into the right way by friendly conferences or colloquies; and that those who from arrogance and obstinacy will not endure to retrace their steps, may be so depicted in their true colours as that they may acquire less influence with right-minded persons, and so be rendered less mischievous. But there is no need for me to instruct you upon this subject, as you have long since learned by constant experience, and the hitherto prosperous

* Burnet, i, 396.

government of the churches, what ought to be done in this case, or left undone.

There are persons in Germany who pride themselves upon being Lutherans, but who are in reality most shameless brawlers, railers, and calumniators. They never cease to attack our churches, ourselves, and our doctrine respecting the Lord's Supper, which they invidiously disparage among themselves by the name of Zuinglianism. And they have lately sent forth afresh against us and our friends at Heidelberg books which, if we should omit to notice, we should appear betrayers both of sound doctrine and our holy churches. My beloved son-in-law, therefore, master Josiah Simler, professor of theology in our college, divided with myself the labour or trouble of writing an answer, so that he was to reply in Latin and somewhat more at length to the arguments of our opponents, while I wrote in German briefly, and in a popular style, suited to the apprehension of the ordinary reader. I send you copies of each book, and request you to receive them with kindness from your most loving friend, and to read them at your leisure. You are aware that Brentius (with whom, while he lived, I had a long and tedious dispute, as our published books bear witness), from his zeal and anxiety for strife and conquest, intermixed with the controversy respecting the [Lord's] Supper, many articles of faith, about which his scholars still continue to dispute, and obscure them, and to raise doubts concerning the greater portion of them; as, for instance, the doctrine respecting one person and two natures in Christ, the omnipotence and omnipresence (as they say) of the humanity of Christ, His ascension to the heavens, and [His presence] in heaven, &c. We are obliged therefore to reply to those heads; but it will be the part of yourself and other godly men to form a judgment upon these our answers. I pray God that we may have treated upon these points to the great benefit of the Church. We replied principally to things, not persons, abstaining from reproachful language, lest we should be made like unto them. In all other respects, by the blessing of God, everything is quiet in our churches. Our adversaries perceive that the better part of the people are everywhere joining themselves to our doctrine (which is Christ's), and to the Church; they are therefore raging, &c. May the Lord restrain them! Besides, we are continually harassed, at the instigation of the Pope, by our allies and neighbours who adhere to him; for he is greatly annoyed that the doctrine of Christ is preached in the neighbourhood of Italy, and is making greater progress than he wishes. He is therefore trying to set us at war with each other. May the Lord preserve us from evil!

Persons who have come from Italy say that the Venetians are uncertain as to the peace made with the Emperor of Turkey, and that they have therefore sent a naval force to Crete, and ships are being refitted and troops levied. Meanwhile they have an ambassador with the Turk, whose last tidings were that he did not altogether despair, but that it would be useful for the Venetian republic, if they regard their own interest, to take care that they may not be attacked unprepared, in case the expectation of peace should come to nothing. It is, moreover, certain that no sovereign of Turkey was ever better prepared both by land and sea than this Selim,* and it is certain that at this season of spring he will bring forth all his forces

against Spain and her allies. The Maltese, therefore, are crowding in haste to Melita or Malta from all parts of Germany. They are arming too in Apulia, Calabria, and Sicily, &c. What will be the event, the Lord knows, whom I heartily pray to have compassion upon us. There is also being levied an army both of cavalry and infantry in Germany, below Mayence and above Cologne, which, it is said, will be marched into Lorraine, though some think into Flanders, and others say into France, under the command of Christopher Count Palatine and Lewis of Nassau. But this is at present uncertain.

The Duke Anjou* has passed through Germany into Poland. The murder of the Lord Admiral and of the Huguenots was cast in his teeth throughout the whole journey. He was magnificently received by the Poles. We have no further intelligence on this subject. And a rumour is now prevalent that the King of France is about to ask for two regiments from his Swiss allies. But I can say nothing certain on this matter. I entreat your excellency to communicate these things, if you please, to Master Pilkington, Bishop of Durham, and make my excuse for not having written a separate letter to himself. I desire that he may be safe and well in the Lord. Certainly, were I not aware of the great intimacy that exists between you, I should have sent him a letter, notwithstanding my numerous and overwhelming engagements. He will have also, in addition to this, a copy of Josiah Simler's reply "on the presence," &c. For I have ordered my friend Frochover to send you two copies, that you might present one to the Bishop of Durham. The German copy I have sent only to yourself and not to him, because I know that he is not able to read German.

At the end of your letter you make mention of sending me a remembrance. But I must request you not to put yourself to any expense on my account. Any kindness that I have heretofore conferred, or do confer upon you, is entirely voluntary on my part, and not for the sake of any return. Meanwhile, any remembrances of our brethren and friends are not without their gratification, as testimonies of mutual friendship, just as I have hitherto laid before you my own labours, in testimony that I am yours, and that I desire to serve and oblige you by every means in my power, and that I love you sincerely. Your friendship in return is quite sufficient for me, if you will also sometimes write to me when you have leisure, as you are wont to do. I know too that friends are fond of contending with each other in sending presents, and that gifts of this kind may be received by good men without impropriety; but I have seen a letter of your innovators, in which they state that the English bishops send presents to learned men to draw them back to their party. These men, forsooth (such is their virulence) would be able to throw disgrace both upon us and our

* The Duke of Anjou, afterwards Henry III., quitted France in November 1578, on his election to the throne of Poland. During the journey he stopped at Heidelberg, where the Elector Palatine omitted nothing which could remind him of the massacre of St. Bartholomew. In his picture gallery he showed him a portrait of Coligny, and pointing to it said, "You know this man; you have killed in him the greatest captain in all Christendom, and you ought not to have done so, for he has done the king and yourself great services." Henry attempted an excuse upon the ground of the conspiracy, to which the Elector answered, "We know the whole history of that," and quitted the room. This was not the only mortification of the kind which Henry experienced on his journey. See Smedley's Hist. of Ref. in France, ii. 21; Browning, Hist. of Huguenots, 104, and the authorities there quoted.

ministry. So that I say with the apostle, "All things are lawful for me, but all things are not expedient." He might himself have accepted a return for his labours, but would not accept it by reason of his adversaries. Nevertheless I return you the warmest thanks in my power for that your beneficence; and I thank your kindness also for the verses you sent me upon the deliverance of Scotland from civil war by the means of the most serene Queen of England. I was much pleased with them. I pray the Lord to strengthen and preserve the Queen. May he likewise bless you and all yours, and preserve you from evil.—Zurich, March 10, 1574. I commend to you our friend Julius.—Your Reverence's most devoted,
—*Zurich Letters.* HENRY BULLINGER.

VII.—THE REVENUES OF THE ROMISH PRIESTHOOD OF IRELAND.

NEARLY half a century ago, in 1834, the Rev. R. J. M'Ghee, then well known as an able and zealous advocate of the cause of Protestantism, published a letter on the subject of the revenues of the Irish Romish priesthood and the sources from which they are derived, addressed to Daniel O'Connell, Esq., M.P., "the great agitator," and the leader of the Irish Romish agitation of the time. The following extracts from this letter may be read with interest. They throw some light on the present state of things in Ireland:—

"**ANECDOTE OF A POOR LABOURER AND PURGATORY.**—A respectable farmer informed me that he had said to a poor Roman Catholic labourer, who was unmarried, and who worked with him:—"What is the reason you are in such rags? I feed you and give you sixpence a day; you have no family to support, no expense; you do not drink, but you have not a stitch of clothes; what becomes of your wages?" The poor fellow looked very knowing, and answered, "Oh, I take good care of my money; I don't throw it away." The farmer pressed him to tell him how he laid it out, and at last he said, with an air of much self-satisfaction, that he 'had twelve masses before him.' The farmer did not know what he meant, till he explained that he laid out his wages in giving money to the priest to say these masses, which were to meet his soul in purgatory."

"**ANECDOTE OF A POOR OLD WOMAN AND PURGATORY.**—I could prove on oath of as respectable and as religious an individual as I know, that having gone into a Roman Catholic house one day, not very far from Dublin, a poor old woman came in. Some of the family began to taunt her with being rich, and having much money laid by. The poor woman denied it, they re-asserted it, and asked her 'had she not plenty of money in [the savings bank?]' she declared she had not a shilling; they asked her where it was, for all the neighbours knew she had it; she confessed that she had £6 there, but, when the fear of cholera came on the place, she gave it to his Reverence for masses for her soul. This poor old woman was past eighty years of age; she had saved this sum for the time of her want from selling the milk of two or three goats upon the mountain. This person called afterwards on the poor woman, and he asked her what induced her to give the money to the priest. She replied, 'He said he would forgive me my sins.' 'Did

he tell you that he could forgive you your sins?' 'Yes, he did.' 'Did he tell you when you had given sufficient money?' 'No; he said I could not give too much—the more the better.' 'What did he say he would do for the money?' 'He said he would say masses for me, and offer high benedictions; while I lived it would be two shillings for ever ymass, and after death it would be two shillings and sixpence; and I would suffer my head to be cropped off before I would misbelieve anything that Christ and His holy anointed tells me.'"

"PROBATES OF ROMAN CATHOLIC WILLS AND LEASES FOR PURGATORY.—I have in my possession the probate of a will of a poor farmer, dated April 1831, in which he bequeaths £3 a year for ten years to the priest, from his leasehold, for his soul. Another extract from a will, dated July 1, 1830, in which the poor man bequeaths £10 to two priests to offer masses for his soul. Another from that of a merchant, dated January 23, 1829, in which he bequeaths £50 to a Bishop to pay a priest for offering a daily mass for his soul for one year, and also £5 to two priests to offer as many masses for his soul as they think fit. Another from that of a poor man, bequeathing £1 each to two priests to say masses for his soul. An extract from a lease made by a gentleman of high respectability to a Roman Catholic bishop and four priests of 15 acres of land, on which a chapel, clergyman's house, and offices have been erected, and two small cottages, for ever, at the yearly rent of 1s., for the purpose of causing a mass to be celebrated on every fifth day of each month, and once in every week during the said demise, for the repose of the soul of his wife, dated July 1829. Also an extract from the will of a lady, in which she directs that a large table in her hall may be given to the Rev. Mr. ———, *for which he has already paid by masses*; and she also bequeaths £5 each to two priests to say masses for the repose of her soul, also appointing them residuary legatees for this same purpose, after the payment of her debts and legacies.

"Now, I could name every individual to whom I refer—bishops, priests, testators, lessors, lessees. . . . I suppress the name of a chapel in Dublin, mentioned in the following important document, which the writer sent to a clergyman, with permission to publish it, authenticated by his signature. I wrote to a brother clergyman acquainted with Mr. Delany, to request he would ask him what were the fees of priests for different services; and Mr. Delany, who has left the Church of Rome, sent him the following letter:—[We give extracts only.]

"The general charge for baptism is from 5s. to £1; for saying masses over a corpse, the same; for masses said in the chapel—to use the language of the present parish priest of — Street Chapel, when asked by a friend what he charged for a soul's mass, his reply was, 'We have them from 5s. to £5.' Marriages, if called in the chapels, half-a-guinea, if not, from one guinea to ten, according to the person's circumstances. Churching of women not charged for in the diocese of Dublin, but in the country 2s. 6d. Confessions not charged for now in any diocese of Ireland; but heretofore the charge was, for the poorest creature, 1s., persons in middle life, 1s. 6d., and the higher class, 2s. 6d. to 5s. STATIONS.—The mode of exacting money at stations is: The parish priest and his curate attend on a certain day, by appointment, at the house of the most wealthy of their parishioners. The two priests, or more, as it may be, begin by confessiona. The priests are each supplied with a plate, which he places

near him; the poor creatures approach in succession, and before they utter a syllable must put down the cash. . . . Voluntary contributions vary from 2s. 6d. a year to £10. Extreme unction from 2s. 6d. to 10s. This is exacted in the most inhuman way. On one occasion I witnessed a priest performing this act of grace, and the poor creature, after receiving it, was asked by the priest for the anointing money. She replied she had not wherewith to get herself a drink of whey. He replied, 'May you never have it, or receive the benefit of the sacrament you now received!'—Wakes, no charge, only for the *Blessed Clay*, which is from 1s. to 2s. 6d.—Masses for the living, 2s. 6d., which are called *Intention Masses*."

VIII.—THE POPE AND THOMAS AQUINAS.

(From the *Glasgow Herald*.)

THE new number of the *Quarterly Review* has an article which bears with much significance on the troubles which have recently been strongly accentuated by popular movements between the kingdom of Italy and the Vatican. The attitude which has been taken up by the Pope towards, not Italy only, but all modern society, is, of course, a subject of extreme interest to those who study the signs of the times. It is satisfactory to find Leo XIII. departing from the traditions of his immediate predecessor, and deliberately initiating a scheme of controversy which must command the respect, if not the adhesion, of the world at large. The "Head of the Church on Earth" is profoundly convinced that there is something rotten in the present state of society. He desires that the errors that are gaining ground in the nineteenth century should be promptly refuted. He looks around, and he sees all kinds of evil growths making headway in every direction. Protestantism is still rampant; unbelief is no longer mere Rationalism or the colourless Theism of the last century; in their place the chilling negation known as Agnosticism has arisen, and Nihilism, Socialism, Communism, and Social Democracy have sprung up. It was time for the Pope to bestir himself, and he has bestirred himself. But Leo does not produce new weapons from his spiritual armoury. The thoughts of Tommaso, born Count of Aquino, in Southern Italy, and better known to Englishmen as St. Thomas Aquinas, are to correct the intellectual and theological aberrations of our day. "His writings," to use the language of the *Quarterly* reviewer, "have constantly in Bulls of Popes, Decrees of Councils, and Statutes of Universities and Orders been accepted and enjoined as the most perfect guide of reason and of faith." The summary of divine knowledge which had been drawn up by this great Father of the Church was laid open on the altar side by side with the Bible and the Pontifical decrees, "as being of co-ordinate authority to inspire and control the decisions of the assembled Fathers." It does not seem unwise to the Pope and his co-religionists to proclaim from the Vatican the same champion who for six centuries has exercised a supreme sway over the minds of the faithful as the one "by whose name and whose weapons the aberrations of modern sceptical thought may be most effectually corrected, and society saved from

the pestilence of lawlessness and revolution." To the modern Italians, however, this assertion savours of something even worse than absurdity. They reply to the request that they will allow themselves to be converted from the error of their ways by the mediæval schoolmen, by hooting the body of a dead Pope as it passes through the streets of Rome. This is their way of saying what the reviewer has said more decorously, that "in the midst of the illumination with which most of us are accustomed to credit the present century, and especially the third quarter of it, to be sent back for light to the Dark Ages is rather startling."

No one can blame the Pope for wishing to stem the torrent of unbelief, and worse than unbelief, with which the world is flooded. His desire to do something more than merely repeat the anathemas of his predecessor is most creditable to himself. The question is, whether he has adopted the course which is really wise, and likely to prove one whit more effectual than those anathemas to which we have alluded. Is it conceivable that a Dominican monk, whose period of activity was in the thirteenth century, should have left writings behind him which are calculated to influence the world in the present day in the highest possible degree? It is not simply the freethinkers who are to be beaten in argument, but the enemies of social order who are to be turned from the error of their ways. Protestants, a great aristocracy, a turbulent, half-Socialistic, half-Republican, and wholly democratic crowd in Italy and elsewhere are to study the writings of a Neapolitan monk who has been dead for nearly six centuries. We have nothing to say against those writings. They are admirable specimens of the later patristic theology. But that is all. His lectures were greatly appreciated in Paris, in Rome, in Bologna, in Naples, but that does not prove that they will have an equal effect now. His admirers, indeed, put forward a high claim on his behalf. They declare that "from two sources, Revelation and Reason, the one having the sacred writers, the other the Greek philosophers for its organ, the saint derives his illumination." It may be said that this is the basis of modern Protestantism. But the question is whether the lucubrations of a monk put forth six hundred years ago are likely to achieve their end in the present generation. According to his lights Thomas Aquinas was a man of singular culture and intellectual ability. He wrote not only voluminously on theological topics, but also published some commentaries on Aristotle. "Here," says the reviewer, "his aim was to build up, on the basis of reason, a complete science or theory of Being, which he might afterwards employ to illustrate and confirm the dogmas taught authoritatively by the Church." No doubt these words would be very fascinating to a great many of the persons who are prepared to take interest in theological disputes, but can it be seriously supposed that they will serve in any wide sense to the special exigencies of the day?

It is strange that Rome, which has been for so many centuries the centre of Catholic life and activity, should be to-day especially hostile to the Pope and his ways of thinking and speaking. Yet Leo XIII. is anxious not to alienate any of his people from his side. Is this to be accounted for by the old saying that no man is a prophet in his own country? This does not, of course, give any valid excuse for the shocking state of things which was revealed when the body of Pius IX.

was removed a few days ago from the Vatican in order to be buried in a Roman church. The scene of a rabid populace raging over the coffin of the late Pontiff as it passed through the streets of the capital was inexpressibly painful. Not less painful are the articles that are printed day by day in the extreme organs of public opinion, in which the people are called upon to take steps to secure their liberties, and are warned against the expression of any sympathy with those clerics who assisted in removing the body of the late Pope, in spite of all warnings concerning the excited state of popular opinion. It is only, however, fair to say that these disturbances—foolish and wrong as they have been—are only the expression of the conviction that the Pope's method of curing the evils of the day is not to be regarded as that of an influential and incontrovertible leader. The reviewer hits the mark with singular precision when he points out that there is no royal road, whether by philosophy or by authority, to certainty of belief. Scholastic theology will be as powerless as the new doctrine of the infallibility of the Roman Pontiff to reform society and to reproduce an age of faith. The strangest and not the least satisfactory thing of all is that the Pope's most recent efforts are apparently not so much aimed against those outside the pale of the Church as against those members within it who have recently procured the enactment of certain advanced doctrines, and "still hanker after newfangled and fanatic excesses in belief and ritual." If only Leo XIII. can convince the world of the existence of an honest and self-denying priesthood the rest will come; but something more than the scholastic writings of Thomas Aquinas must be devised.

It appears that in the borough gaol of Liverpool there is a chapel in which religious services are conducted alternately for the Protestant and Roman Catholic prisoners, and these render some changes in the furniture and paraphernalia of worship necessary for the twofold object in view. For the Church of England service there is a communion table; for the Roman mass an altar. The impropriety of such an arrangement is manifest. Attention has been called by the Rev. James Kelly, Vicar of St. George's, to the fact that when the mass service is offered a curtain is made to hang over the Ten Commandments, the second, as forbidding the worship of images, being especially obnoxious to the Church of Rome. And it has been admitted by the Rev. James Nugent, Roman Catholic chaplain in the prison, that "it is true a curtain hangs over the Ten Commandments," but he adds that he has "no more to do with the lifting up or letting down of that curtain than Mr. Kelly." The fault is a palpable one, whosoever the offender may happen to be; but then it is quite in keeping with the spirit of ungodly compromise whereby Christian worship and idolatrous sacrifices are allowed in the same building, the clergymen in both cases being paid out of public funds, and provided with the authority of the state. For this grievance the revealing of the Ten Commandments would be no remedy, while the hiding of them naturally makes things more comfortable for the Romish inmates. So long as priests are paid for conducting a false worship, such blots as Mr. Kelly points out will be of constant occurrence, nor do we see what can be done to get rid of them.—*Rock*.

THE BULWARK;

OR,

REFORMATION JOURNAL.

SEPTEMBER 1881.

I.—LAST MONTH'S INTELLIGENCE.

IRELAND.

State of the Country.—There has been, during last month, no notable change in the state of things in Ireland. It was not to be expected that there should be. The same causes have been in operation as for months past, and they have produced the same effects; there have been the same stimulants of outrage, and the same restraining of influences of dread and prudence. The Protection Act has, in some measure, delivered the country from the tyranny of the Land League; but agrarian crimes have still been numerous enough to prove how great necessity there was and is for it. In Munster and Connaught the safety of life and property, still sadly imperfect, depends very much on an armed constabulary, supported by a military force strong enough to maintain the authority of the law. The constabulary and the military, however, cannot prevent frequent outrages. Assassination is perpetrated or attempted by a shot fired from behind a hedge, or by a band of armed men breaking into a solitary house in the darkness of the night, and mobs assail and maltreat small parties of constables engaged in the discharge of their duty, or of "emergency men" sent by the Emergency Committee of the Orange Institution to do the needful work of the fields for persons "Boycotted" by the Land League. The following scraps from newspapers will sufficiently illustrate the state to which the priests and the Land League have brought the country.

"A desperate agrarian outrage occurred last evening [July 30], in West Cork, the victim being an old gentleman of eighty named Robert Swanton, the father of Mr. George Swanton, J.P., who was fired at recently when driving home from Skibbereen. The present outrage occurred in broad daylight, and almost in the presence of persons who were returning from Ballydehob after marketing, Mr. Swanton was returning home from Skibbereen in an open trap, and when he reached a point of the road known as Crooked Bridge he was fired upon from behind a hedge. The shot took effect on the left side of the head, injuring the eye. The driver was unhurt, though his hat was perforated by several pellets. Mr. Swanton was liberal in his dealings with his tenants on his property, and the only reason that can be assigned for the attack is that at the last Houll Petty Sessions he obtained a decree for possession against a labourer, which proceeding was animadverted on at a meeting of the Ballydehob Land League. Mr. Swanton is not expected to recover."

"On Thursday night [August 11] the house of a farmer named Michael Keegan of Erloone, County Leitrim, was visited by a party of armed men, who stabbed him three times with a sword, and dragged him across a fire. Two arrests have been made."

"On Saturday [August 13] eleven prisoners from Rathdowney were committed at Maryborough for trial to the Abbeyleix Quarter Sessions for riot and assault upon the police. Bail was refused in each instance."

"A mob attacked a party of emergency men at Ballybrophy Station on Saturday evening [August 13], and broke some of their utensils and scattered their provisions about. A sub-constable was also severely beaten and his gun was broken."

How great is still the terrorism of the Land League, how prevalent the approbation of agrarian crime among the Romanists of Ireland, how small their regard for an oath when it stands in the way of their inclinations, and how vain it therefore is to hope for the administration of justice in trials before Irish juries, may be seen from the following piece of intelligence from Cork, of date July 22 :—

"*Failure of Justice.*—The county criminal business was brought to an abrupt termination to-day by an application on the part of Mr. Demoleyns, counsel for the Crown, who asked to have the remaining Crown cases, twelve in number, postponed till next assizes, on account of the results of trials during the five days of the assizes which had already passed. The application was granted, and thirty-eight prisoners were allowed out on their own recognisances. This action was taken in consequence of the abortive results in agrarian cases tried yesterday and to-day. In the case of three men charged with riotous assembly at Ballymacoda, on the occasion of a seizure for rent, the jury disagreed and were discharged. Five persons, two men and three women, charged with assaulting a bailiff while he was carrying out the eviction of one of them, were acquitted. Three of Archdeacon Bland's Scrahan tenants, charged with taking forcible possession of holdings after being evicted, were let out on their own recognisances, on giving an undertaking that they would surrender possession before Monday. Four women and a man were let out on bail, having pleaded guilty to a charge of assaulting and stripping a solicitor's clerk whilst he was engaged serving writs near Whitegate. Maurice Murphy was acquitted of a charge of threatening a postman, and taking some letters containing writs from him."

In view of the state of things thus exhibited, and of the whole state of Ireland for the last two years, we could not read without amazement some sentences of a speech of Mr. Gladstone in the House of Commons on July 21, in Committee on the Irish Land Bill. Sir Stafford Northcote had made some observations which—whether rightly or wrongly we know not—Mr. Gladstone regarded as sneers at the notion of sending by the Land Bill a "message of peace" to Ireland, and had adverted to the number of "messages of peace" that had been sent in former Acts of Parliament, and to their fruitlessness; Mr. Gladstone, in replying, broke forth in the following strain :—

"I was very sorry indeed to find that we have not outlived the day when a gentleman of the highest position in the House of Commons thinks fit to sneer at the number of messages of peace that we have sent to Ireland, and the number of messages of peace that we should have to send to Ireland in future times. What, sir! has the right hon. gentleman

observed no fruit from any of those messages of peace? Is he aware that at this moment religious strife and animosity are almost at an end in Ireland? Is he aware that there is not a country in Europe that in the last thirty years has advanced more in wealth and prosperity than Ireland? Is he aware that, with the single exception of a peculiar class of offences, there is not a country in Europe that has made such progress in the last half-century as Ireland with respect to obedience to the law?"

We have not time to examine into the accuracy of the statement that no country in Europe has advanced more in prosperity during the last thirty years than Ireland. It is a statement that may well take by surprise those who have been deeply affected by recent pictures of Ireland's misery. It is to be remembered that a little more than thirty years ago, Ireland passed through extreme distress from famine and consequent fever, and that its population has been greatly reduced by these sad causes, and by subsequent emigration. The census of this year shows a continued diminution of population to the amount of 4.7 per cent. during the last decade. This does not seem to indicate prosperity. We doubt not that in other things indications of prosperity may be found. But where? Mainly, we believe, in the more Protestant parts of Ireland, where intelligence, and enterprise, and industry have contended successfully against adverse influences, which elsewhere have proved too powerful. The comparative peacefulness of a few recent years did indeed lead to some development of the great natural resources of the country in its naturally richest districts. But what has been the result of the Land League agitation? One fact may suffice for answer. At the last half-yearly meeting of the Great Southern and Western Railway Company, on August 13, the receipts for the half-year were reported to be £22,000 less than for the corresponding half of last year. There was a decrease of £12,080 in the receipts for passenger traffic; more than half that decrease being in the third class, of which the receipts had been steadily increasing for a number of previous years, and there was also a large decrease in goods traffic, and especially in cattle traffic. The "patriots" of Ireland have not promoted the material prosperity of their country by their agitation.

It is a strange and a poor plea in favour of the state of Ireland as to obedience to the law, that, "with the single exception of a peculiar class of offences," there is not a country in Europe which has made such progress in this respect within the last half-century as Ireland. There was not a country in Europe which so much needed to make improvement of this kind. Let any one who wishes to know the truth of this matter look over, as we have recently done, the files of a newspaper of forty-five or fifty years ago, and he will soon be satisfied. But what has reduced the enormous amount of crime which at that period darkened the annals of Ireland? The famine had some effect, for those whom it swept away were mostly of the very classes by which the criminals were furnished; but the change for the better was, in the main, evidently due to Protection Acts and active means adopted by the Government for the prevention and punishment of crime. "Messages of peace" have indeed been sent, one after another, in the form of concessions made to Romish demands, always on the promise that after this all would be well,—a promise repeated in almost the same words in every instance of this kind, from the Catholic Emancipation Act to the present time, and never fulfilled,—

every concession being speedily followed by fresh demands and renewed agitation, with as much outcry about grievance and oppression as if no demand had ever been granted, and as if all the unjustifiable Acts passed by the Irish Parliament in the early part of last century had still remained unrepealed.

And what are we to say of "*the single exception of a peculiar class of offences*"? This excuse for Irish crime reminds us of what we heard long ago of a woman in a certain village of Scotland, who, defending herself against the too severe reproaches of a neighbour, exclaimed, "I ken I'm baith a thief and a —, but beyond that, wha can say black is the white o' my e'e?" The agrarian crimes of the last two years have been such and so many, that one cannot but marvel to find them thus lightly alluded to, as if they were but an exception confirming a general rule, a little cloud passing over the sun, but hardly dimming the general brightness of the day. How many cases of murder and attempted murder are included in this category! and how many deeds indicative of fiendish malignity, and of the absolute brutalisation of human beings!

That "at this moment religious strife and animosity are almost at an end in Ireland" is to us an altogether astounding assertion. Instead of believing that such is the state of the case, we regard those who think so as men in a dream, which is likely to be dissolved in a rude awakening. We have no doubt that the whole of the present agrarian agitation in Ireland, like all the agitation of former times for the last three centuries, is due to the hatred with which the Irish Romanists regard Protestants, far more than to all other causes put together. We have shown in recent numbers of the *Bulwark* reasons for believing that it has been excited and fomented by the Romish priests, but for whom the Land League would never have existed, and without whom it would be powerless.

The Land League.—A "great demonstration" of the Land League took place in the Phoenix Park, Dublin, on Sunday, July 24, in order, it was announced in the placards concerning it, "to enable the inhabitants of the metropolis and surrounding districts to express their sympathies with the cause of the down-trodden labourers, artisans, and tenant-farmers of Ireland;" but the great demonstration was by no means a great success. Only some four or five thousand persons were present, mostly of the lowest classes; the farmers of the county of Dublin were notably absent. Mr. Sexton, M.P., presided, and in addressing the meeting he said that the Land Bill was about to pass the House of Lords, and the question would soon present itself to the Irish people,—“Rack rents, fair rents, or no rents;” upon which there arose cries of “No rents,” and cheers. Mr. Forster's name having been mentioned, was received with cries of “Shoot him.”

The general absence of farmers from this meeting may safely be accepted as an indication of the declining power of the Land League, which continues also to be indicated, as we mentioned last month that it was, by the diminished amount of the Irish contributions to its funds. There is no apparent abatement, however, of the zeal of its leaders; their language continues to express their determination to persevere until its utmost objects are accomplished—objects which are far beyond anything obtained by the passing of the Land Bill—and the acts of the League and its branches accord with this language.

At a weekly meeting of the Dublin Land League on July 26, the Rev. Mr. Ryan of New Pallas, who presided, after stating that “no part of

the country had been so tried as New Pallas," declared that there was no part "which to-day was so triumphant over landlordism;" in proof of which, he mentioned that a number of "substantial farmers" had been recently evicted there, and in each house there were six emergency men and ten policemen to mind them;" and he added with gleeful satisfaction, that "these poor policemen were actually starving, because they could get no food from the local shopkeepers." At the same meeting Mr. Sexton said that the Land League could have no concern with the Land Bill, *because they did not seek at all the modification of landlordism into a more tolerable shape; they regarded it as an institution which in any form was not tolerable, and they sought for its extirpation.*" No one can hereafter reasonably doubt, if any could before, what objects the Land League aims at. In it we find Romanists, led by their priests, asserting the principles of Communism. Romish priests, however, are Communistic only when it suits a present purpose, which a deeper purpose underlies. At the weekly meeting of the Land League in Dublin, on August 16, a priest advised Irish occupiers of land to regard the Land Bill and all such measures "as naught," and told them that "their chief business was to starve out the landlords, for they had no right to live by the work of other men."

We may give an example or two of the doings of the branches of the Land League. At a meeting of the Limerick Central Land League on July 23, one of the members, Mr. Abraham, complained that the shopkeepers of Limerick, with few exceptions, were apathetic to the cause of the Land League. (This, we may observe in passing, confirms the inference which we think deducible from the absence from the Dublin "Great Demonstration" of all who have anything to lose, both citizens and farmers.) "Next Sunday," Mr. Abraham said, "the names of those men in trade who had not in any way given assistance to the League would be published alongside of those of the few honourable men who had always supported it." Did he mean that they would be published from the altar? We suppose he did. And thus it is that the terrorism of the Land League is maintained, the priests its chief agents. The Limerick League, on Mr. Abraham's motion, adopted the following resolution:—"That we hereby express our dissatisfaction at the absence of all sympathy and support to the Land League movement on the part of the citizens of Limerick; and to mark more strongly our sense of their apathy, we hereby pledge ourselves to support and deal only with those shopkeepers who have supported our movement. And we now call upon all the branches of the League throughout the country to act up to the spirit and the letter of this resolution." This is very like Boycotting, if it is not exactly the same thing. Boycotting is extensively carried on under the direction of the Land League. A vessel has been Boycotted in Cork harbour, the discharging of her cargo being forbidden because she brought materials from England for the erection of a building itself an object of Romish dislike. After much delay and several riots the discharging of the cargo has been accomplished under the protection of a strong force of military and police. On August 9, it was thus reported from Cork:—

"The discharging of the Boycotted ship *Wave* was resumed early this morning. Owing to the demeanour of the crowd yesterday there were present to-day fifty men of the Rifle Brigade and fifty Dragoons. Stone-throwing at the dischargers, car-drivers, police, and military was resumed

to-day. As the laden carts passed through the streets stones were thrown from the houses. One man has been seriously injured. Gillabrey Street was opened up in two places to prevent the passage of the carts containing Boycotted timber from the ship to the schools on College Road."

A bright idea has occurred to Mr. Parnell of a general Boycotting of English goods, and he has suggested it to the consideration of Irish "patriots" in a letter to the editor of the *United Ireland*, in which he says:—

"I think the time is fast approaching when we might do much to assist in re-establishing Irish manufactures by encouraging our people to use home-made in preference to English-made goods. I am disposed to believe that, as regards articles which are not at present manufactured at home to any extent, we might use the products of American factories instead of English. This would tend to act as an indirect protection to Irish manufactures, as it would encourage the origination of works for the purpose of manufacturing such articles at home. The habits of organisation which the Land movement has fostered would be of great importance in assisting such a movement, and in promoting the interests of the classes interested in the prosperity of Ireland."

The Land Bill.—The Irish Land Bill has now become an Act of Parliament. As hitherto, we express no opinion of it, nor shall we say a single word of any of the amendments that have been made on it in its progress through Parliament; but we may be allowed to express our satisfaction that, through the good sense of leading men of both the great political parties, the danger was averted of a grave political crisis in a dispute concerning it between the two Houses, than which we believe nothing could have been more delightful to the members of the Land League and other enemies of the British Constitution and of parliamentary government.

We wish, as earnestly as any of the framers or supporters of the Land Bill can wish, that by its operation as law it may accomplish much good, but we cannot say that we expect it to effect the pacification of Ireland. It certainly takes away all appearance of reasonable grounds and plausible pretexts of complaint concerning the Irish land laws, but unreasonable grounds of complaint may serve the purpose of agitation just as well, if the Romish peasantry are still to be led by those who have hitherto been their leaders. We adverted last month to the rejected amendments of the Home Rulers in the House of Commons, and now there are to be added to these the amendments which have been made by the House of Lords and accepted by the Government, every one of them affording a pretext upon which agitation may be renewed as soon as the leaders of agitation think it convenient. It is reported and generally believed that the Conservatives in the House of Lords were much influenced in coming to their final decision to allow the Land Bill to pass without insisting upon amendments which the Government and the House of Commons refused to accept, by representations which Irish Conservative Peers made to them, of the certainty that a rejection of the Bill would immediately be followed by a renewal of the Land League agitation and a general refusal to pay rents, and that the minds of the peasantry would be more inflamed than ever. They have got the evil day put off; it remains to be seen for how long. Mr. Parnell and his colleagues boast, and venture to utter that boast in the House of Commons, that the Land Bill is altogether a fruit of the Land

League agitation. This is indignantly denied by Mr. Gladstone and the Government; but it will be enough for the purpose of those by whom the assertion is made if it is believed, as most likely it will be, by the peasantry of Ireland, to whom they will be ready to say, "We have got you this, but it is only a beginning; be guided by us, and we will get you far more."

That something like this is the plan of action proposed by the leaders of the Land League is pretty evident. The Cork Land League, on August 13, adopted a resolution condemnatory of the Land Bill, and pledging themselves, in any event, to support the League's principles. Archbishop Croke, whom we have already pointed out (see *Bulwark* of July 1881, p. 173) as a chief leader, or the chief leader, of the agitation in Ireland, in replying, on August 17, to an address presented to him by the Land League of Charleville, County Cork, said that, if the Land Bill when passed should be substantially such as when it was sent up to the House of Lords, "he would strongly recommend the people to give it a fair trial, and to accept it; not, if they liked, as a final settlement of the land question, but at all events as a great boon and a blessing." He spoke of it as "offered in a generous, just, kindly, statesmanlike spirit," intended as a favour, and therefore to be received with gratitude. But he told his hearers that, by accepting it and giving it a fair trial, "they did not commit themselves to anything." They would "see what good the Bill was likely to do; but "they would stand to their guns; they would stand to their organisation; they would not dissolve any of their local Land League branches," &c., &c. All this is plainly indicative of a purpose of further agitation; the Land Bill is to be accepted merely as an instalment, and new demands are to be made with all convenient speed.

This Romish prelate's honeyed words concerning the Land Bill and the spirit in which it has been framed suggest unpleasant thoughts when considered in connection with a statement made by the Duke of Marlborough in the House of Lords, that a provision in the Bill as to leases was embodied in it at the suggestion of the Romish bishops of Ireland. The time cannot too soon come when no British statesman will listen for a moment to any suggestion from such a quarter.

The Home Rulers in Parliament.—It would sorely try the patience of our readers, and serve no good purpose whatever, were we to recapitulate the parliamentary proceedings of the last four or five weeks, so as to show how time has been wasted by the Home Rulers, what views they have expressed at various stages of the Land Bill and as to its clauses, and what attitude they have assumed as to other questions. Of these things no reader of the newspapers can have been unobservant. Notwithstanding the check which persistent obstruction received some months ago, all has been done that could be done with hope of success or of impunity to impede the progress of business, apparently with the object of forcing the British Parliament and people to concede Home Rule to Ireland, as the only means of obtaining opportunity for the parliamentary consideration of the affairs of England and Scotland. Other means, however, will certainly be found for this than the dismemberment of the United Kingdom. The hope is held out by the Government of a measure to be introduced at the beginning of next session of Parliament by which a stop may be put to practices inconsistent with the deliberative character and with the dignity of a legislative assembly. It is not easy to see how this is to be done without interfering with that freedom of debate which is of

essential importance, and for which our forefathers provided with jealous care. The reflection must be forced upon the mind of many even of those who are very unwilling to entertain it, that all this wrong which the British people have been made to suffer, and all this injury and danger to the time-tried safeguards of precious institutions, are owing to the influence within the House of Commons itself of a foreign power, hostile to the British Constitution and to all true liberty.

With what audacity some of the Irish Home Rulers have ventured to utter in the House of Commons words which, at any former period of our parliamentary history, would certainly have been "taken down" and followed by sharp treatment of the member who spoke them, the following specimens may suffice to show :—

"Mr. Healy said that if the Government accepted proposals of this kind, his advice to the tenants of Ireland would be to fight it out on the Land League principles, and make the landlords winca."

"Mr. Healy thought there was one advantage which this amendment had. It would affect principally the larger and more substantial tenants, who had not hitherto been in sympathy with the Land League, and no doubt this provision would have the effect of proving to the whole body of the tenant farmers of Ireland the complete impossibility of either this House or the other House or the present Government ever doing them anything like justice." Whilst this article has been in the hands of the printer, the Home Rulers have occupied not a little of the time of the House of Commons by two motions, one condemnatory of the conduct of the Government, with respect to the arrests under the Protection Act, and the other in favour of the liberation of the Fenian convict, Michael Davitt. We are obliged to postpone till next month remarks suggested by the debates on these motions; only advertng at present to the high character ascribed by the Home Rulers in their speeches to one and all of the men arrested under the Protection Act, not a few of whom Mr Forster stated to have been arrested for complicity in murder, or for inciting to murder—the favourable regard for Fenianism shown in Mr Parnell's motion for Davitt's release—the evidence adduced by Sir William V. Harcourt of the close connection between the Land League and Fenianism—and the eloquent silence of the Home Rulers when challenged by him to disavow all approbation of Fenianism. Ere next month we shall probably know what the Land League has to say on this point, or if it also is to maintain the silence which is more eloquent than words.

Irish Priests and Agitation.—In addition to what has appeared under previous headings, illustrative of the relation of the Romish priesthood of Ireland to the present agitation, we quote the following scrap of news :—

"FERN'S, Friday night, (July 29).—A large meeting was held to-day at Newtown Barry, County Wexford, to protest against the eviction which took place on Tuesday last of a man named John O'Neill, a tenant of Captain Braddell, J.P., whose estate is in Carlow, on the borders of Wexford. The Rev. James Delany, C.C., Clonegall, said that for the last eighty years the O'Neills had paid £100 a year to this wretched, miserable Captain Braddell. Mr. Gladstone's Government had begun at the wrong end with its Coercion Bill. If it had directed coercion laws against Mr. Braddell and men of his class, it would have done more to pacify Ireland than ten Coercion Bills. In conclusion, he recommended the Boycotting of all who would not join the Land League."

In the House of Commons on August 12, Mr. Forster, being asked, in the midst of questions by Home Rulers, if it was true that at a recent eviction near Clifden, County Galway, a policeman, while in discharge of his duty, was violently assaulted by "Father" Rhatigan, replied that Mr. Rhatigan had insisted on going into a hovel from which an old woman had been evicted, and was prevented by three policemen; upon which he got very angry, and tried to pull one of the policemen away by force; but the priest being a very small man, and the policeman "six feet high, he only succeeded in tearing off a shoulder strap, and using a good deal of strong language against the police. We have heard of "Father" Rhatigan before, in connection with the Connemara outrages.—See *Bulwark* of June 1879.

Drunkenness and Debt in Ireland.—We cannot conclude that part of the present article which relates to the state of Ireland without quoting the following brief extract from the *Rock*. We abridge a little:—

"It is to be feared, with regard to our troubles in Ireland, that neither Land Bills nor Coercion Acts . . . will go to the root of the evil. That evil lies deeper. Who is to protect the Irishman against himself? *Drink and Debt*, these are the two serpents which the Irish Hercules must strangle or they will strangle him. *Gombeens* and *Poteens* are the two words which may be written up as the ensigns or standards under which the Devil's own black regiments are marching to the ruin of Ireland. What use is it to make peasants proprietors if the *gombeen man*, or local usurer, steps in to take all in the end? Then, behind the usurer, or side by side with him, is the keeper of the pothouse. . . . We are dealing with no imaginary case. Professor Leone Levi tells us that the average per thousand of persons committed for drunkenness in England and Wales is *seven*, while in Ireland it is over *eighteen*. One person in every fifty-four was arrested for drunkenness in 1879."

Fenianism.—It is not necessary that we should relate, as if it were not already well known to our readers, anything regarding the discovery and seizure at Liverpool of barrels landed from two steamers just arrived from America, containing "infernal machines" and dynamite enough to have done a vast amount of mischief. Before the villains concerned in the attempt to blow up the Liverpool Town Hall could be tried, convicted, and sentenced to punishment, as now they have been, this fresh revelation of Fenian wickedness astonished the world. That the machines and the dynamite were intended to be employed for purposes of destruction in English towns there cannot be a doubt. The attempt, happily frustrated, has been one, as Sir William Harcourt said in the House of Commons, to accomplish "the precise and literal fulfilment of projects openly avowed and declared in the Irish Fenian press of America." A pamphlet containing the Constitution of the United Irishmen Society contains a declaration of policy adopted at its Convention in Philadelphia last June. In this declaration it is said:—"If attacked at home, England is very destructible. Her immense stores of all kinds for her fleets and armies, and her nearly incredible quantity of merchandise, are clustered in large compact inflammable cities. For their defence against a judicious invader her navy would be useless, and her army would vainly oppose the destroyer that fears no ammunition. Her cities invite destruction. The loss of them would so cripple England as to leave her unable to take care of herself, and much more unable to overpower any other country. To place her in

this position neither drum nor colour, neither cannon nor sabre, neither camp nor ship, neither soldier nor sailor, is requisite. A few honest, earnest, obedient men, under the orders of one intelligent, judicious commander, could in a few days annihilate a very great part of the aggressive and defensive resources of pirate England."

O'Donovan Rosa's paper recently had the following heading to an article:—"Dynamite for England. One hundred men can do the work. The men are ready. Science has revolutionised the world. Dynamite as a science. All measures justifiable in dealing with perfidious England."

The following extracts are from another organ of Fenianism, the *Sunday Democrat*, published in New York:—"The war for Irish independence is begun. The work is easy, and the victory sure. It needs no great armies or big navies. It requires only a little dynamite heroically applied where it will do the most good in England. Now is the time to strike. . . . Other nations condemn Ireland for living in slavery, but so soon as her people propose to use the God-given dynamite, they are denounced as barbarous. Is it barbarous to shoot a burglar who comes to your house to break his way in to rob,—to murder, if he thinks it necessary to his work? Is it murder to kill men who insist on binding you to the earth with chains of slavery? Is it murder to destroy hell-born villains, who say that you must labour for them, and keep them and theirs in luxury and idleness, while you and your family go naked and hungry? Out upon such sickly sentiment! Out upon all mendacious evasions of right and justice in favour of blighting, damning, insufferable wrongs. . . . Irishmen want no ships, no privateers, no arms or armies of any kind. A little dynamite, which can be easily and cosily carried in the trousers pocket, is all the arms they need. This newly discovered science has proved itself stronger than a million of Russian soldiers, all armed to the teeth and bearded like the pard. It has defied them, and laid their despot in the dust; and we predict that there is not a crowned head in Europe but must yield to this improved science before ten years go round. We are charmed with its prospective benefit to mankind. It defies armies; it defies despots; it defies spies. It is the invincible arm of freedom in the hands of individuals to slay the villain who would dare to trample on their God-given rights. . . . Dynamite will free Ireland."

Of all this it is hard to say whether the fiendishness or the folly is most wonderful. Of absolute fiendishness, no more perfect example could easily be found than in a prize poem published in the *Sunday Democrat*. Two verses may be quoted:—

"Give me the sword and dynamite,
Or worse, if man or Heaven can give;
The lightning in its thundering flight
I would direct her foe to rive.

"Yes, in my heart such hatred dwells
For England and the Saxon race,
I'd grasp the fire of thousand hells
And hurl it blazing in their face."

Such are the sentiments which actuate many Irish Romanists, and for the extensive prevalence of such sentiments among them the teaching of their Church is responsible; for these sentiments, and the acts to which they lead, accord with the teaching of the books by which Irish priests themselves are taught. It is vain for members of the Land League,

priests or laymen, to represent themselves as having no complicity with Fenianism, when the greater part of the contributions received by the League are from those very Irish in America who are plotting and subscribing for the extensive employment of dynamite. Sympathy with Fenians has also been expressed by many of them in their speeches in Ireland, and by none more decidedly than by some of the Romish clergy.

ENGLAND.

The Jesuits.—It is stated that the Imperial Hotel at Dover, a very large building, which has been unoccupied for several years, has been purchased by the Jesuits, and will shortly be converted into a Jesuit college.

Romanism and Hospital Management.—The Marylebone Infirmary at Notting Hill, lately opened by the Prince and Princess of Wales, is being rapidly filled with pauper sick from the overcrowded old infirmary in Marylebone Road, and the organisation of the staff and pavilion nurses and under-nurses for the wards is approaching completion. Some difficulty has arisen in obtaining a Protestant chaplain, but that has been overcome by the temporary appointment of the chaplain of the Kensal Green Cemetery, at a salary of £150 a year, until a permanent chaplain shall be arranged for, with salary and residence; a Roman Catholic priest being appointed to attend to the spiritual wants of paupers of his persuasion in the establishment. An attempt has already been made, at the request of the priest and a sect of Roman Catholic sisters or nuns, to obtain a footing in the infirmary to assist the priest in his clerical duty. The Board of Guardians and committee of the establishment, after due consideration of the "object" in view, determined not to grant the request, though strong pressure was brought to bear as usual on some of the members.—*Rock.*

Romish Worship in Liverpool Borough Gaol.—In the Borough Gaol of Liverpool there is a chapel in which both Protestant and Romish religious services are conducted, changes being made in the furniture and arrangements of the chapel, according as it is to be used for the one and for the other. For the Church of England service there is a communion table, for the Romish Mass there is an altar. *When the Romish service is performed a curtain is hung over the Ten Commandments.*

Cardinal Manning and the British Army.—The *Rock* says:—"Dr. Manning is making frequent use of our soldiers for his ecclesiastical shows; they being often engaged, while in full uniform, in bearing the canopy over the Host. At a garden party in Brentford, held at the 'Convent of the Poor Servants of the Mother of God Incarnate,' on the 14th inst. [July 14], when 'His Eminence' attended, wearing the mitre, with crozier, a select band of the Royal Artillery from Woolwich were present, playing several airs, the Pope's flag meanwhile flying from the windows of the convent."

Ritualism.—The appeal of the Rev. S. F. Green, of Miles Platting, to the House of Lords has been dismissed, and he remains in prison. The appeal was taken on mere points of law, of which it is not necessary that we should take any notice. In giving judgment the Lord Chancellor remarked that, whether imprisonment was a convenient or desirable punishment for such offences as Mr. Green had committed, was a point on

which he would express no opinion; it was a matter entirely for the Legislature; and it was also entirely for the Legislature to decide whether or not it was desirable that the practising of such ceremonies as Mr. Green had unlawfully practised should be treated as penal; but, he added, the court appointed by the Legislature had determined that they were penal, "and however people might regard themselves as keepers of their own conscience in such matters, obedience to the law was the first duty of every subject of the Queen."

The Ritualists keep up their cry about the martyrdom endured by Mr. Green, although he suffers imprisonment not because of his practising certain ceremonies in public worship, but because of his doing so in the parish church, and as the Rector of Miles Platting. A Bill was introduced into the House of Lords by Earl Beauchamp, applying to such cases as Mr. Green's, and after undergoing considerable change was passed by that House, but has perished in the House of Commons by a count out on its second reading. Its effect, if it had passed, would have been that Mr. Green would have been discharged from prison in a short time, and that imprisonment in such cases would in future be only for a limited period. But, as the Archbishop of Canterbury pointed out, it is difficult to see "how a gentleman with these conscientious convictions is to be kept out of prison; how, after he has been released, he is to be prevented from getting in again." The *Times* has suggested a simple and natural remedy for the whole evil—that clergymen transgressing the law by the practice of unlawful rites and ceremonies should be punished, not by imprisonment, but by deprivation of their benefices.

SCOTLAND.

Romish Conference at Dumfries.—A Romish Conference, the Annual Conference of "The Catholic Young Men's Societies of England and Scotland," was held at Dumfries on Sunday and Monday, July 31 and August 1. Eighty-three delegates of societies are said to have been present. The proceedings were opened with "a solemn high mass in the Pro-cathedral." We have seen no particular report of the business transacted, but it appears to have very much related to the organisation and operations of "Catholic Young Men's Societies," in which there is reason to believe that the Church of Rome has one of its most effective agencies in this country. The opportunity was embraced of holding a public meeting on the Sabbath evening, under the presidency of the Romish Bishop of Galloway, one of the members of the Romish hierarchy recently set up in Scotland, at which addresses were delivered by a number of ecclesiastics, and an address to the Pope was adopted, expressive of "deep indignation" and "profound regret" "at the horrible scenes which took place in the Eternal City" on the night of the 12th of July, during the funeral of the late Pontiff, Pius IX. Bishop M'Lachlan, in his opening address, speaking of the signs of the times and the dangers with which "the Church" is threatened, said—"Their faith assured them that in this, as in all contests with evil, the Catholic Church must triumph, because God has pledged Himself that the gates of hell shall never prevail against His Church,"—an argument which would be perfect if what Dr. M'Lachlan calls the "Catholic Church" were what he coolly assumes it to be, the Church of Christ.

Monstrous Liberality of a Presbyterian Minister.—A new Romish chapel

was opened at Innerleithen, Peeblesshire, on August 11th. The chapel was built and has been endowed by funds left for that purpose by the late Lady Louisa Stuart, sister and heiress of the late Earl of Traquair, who died recently in her hundredth year. We do not think it worth while to say anything of the opening ceremony; but the occasion was made notable in the ecclesiastical history of Scotland by a letter of apology for absence addressed to the Romish priest of Innerleithen by the Rev. Jardine Wallace, minister of the adjoining parish of Traquair. The letter, which of course was duly published in next morning's newspapers, will be found at full length in another article in the present number. Did ever any minister of the Church of Scotland, or any minister in Scotland of any Protestant denomination, write such a letter, from the days of John Knox to the present time? Mr. Wallace has evidently made the mistake of supposing that the sentiments which he expresses are those of charity and liberality. But true Christian charity does not make light of errors subversive of the most important doctrines of religion; and it is a false liberality which overlooks the difference between the worship of a wafer, or of the Virgin Mary, and the worship of the one living and true God. Mr. Wallace speaks of the differences between Romanists and Protestants as "little differences," and thinks they ought now to "join hands in maintaining *that holy religion which is equally dear to both.*" We cannot here enter into any argument on this subject, nor adduce any proof that the differences between Romanism and Protestantism are not little, but very great, so great that Romanism is a totally different religion from Protestantism, and not the same holy religion at all. Mr. Wallace has subscribed the Westminster Confession of Faith; he holds his position as a minister of the Church of Scotland, and as minister of the parish of Traquair, in virtue of his subscription of it. Let him consider what it says on this subject. The language he has used in his letter to the Romish priest of Innerleithen is glaringly inconsistent with the profession of religious belief which he solemnly made at his ordination. His idea of Romanists and Protestants uniting to oppose Atheism, and the "loose opinions" that "are corrupting the lives of the people in certain sections of society," can only be entertained by one strangely ignorant of the demoralising power of Romanism, and of its power—which modern history strikingly illustrates—to generate Scepticism, every form of Infidelity, and Atheism itself.

A few years ago Mr. Wallace was, we believe, called to account in his Presbytery for a sermon preached in the parish church of Traquair, in which he told his parishioners that it would be quite right for them to carry on the work of the hay-harvest on the Lord's day, if the weather on that day should be favourable to it in a time of generally very bad weather. The Presbytery has certainly not less reason for dealing with him as to his letter to Mr. Smith.

INDIA.

Proposed Romish Cathedral at Simla.—The Romanists in India propose to erect a cathedral at Simla. There were very few Romanists there before the Marquis of Ripon's appointment as Governor-General of India. He has not been charged with any abuse of his power in favour of his own Church, but the effect of his appointment has been to give much encouragement to Romanists. What else could have been expected?

Romish Chaplains in India.—In the House of Commons, on August 12, the Marquis of Hartington, in reply to Mr. A. Moore, said the arrangements for the religious services for Roman Catholic soldiers in India were made by the Archbishop or other provincial head of the Church in that district. All the details were managed by him, and he assigned the number of priests for the duty. These chaplains received a monthly allowance from the State, and that allowance had been, within the last three or four years, considerably increased. The executive duties were paid for according to the number of Roman Catholic soldiers in the garrison. The priests employed in these duties were not appointed by the Government, and were liable to be removed or exchanged by the Bishop without any reference to the Government. They were on a totally different footing from the Church of England or Presbyterian clergymen, and no comparison could be sustained between them.

Large powers, it appears, are intrusted to the members of the Romish hierarchy in India. The Church of Rome is treated with favour such as is shown to no Protestant Church. The Government is contented to accept whatever chaplains a Romish prelate may appoint, and to pay as many as he thinks fit to appoint!

ITALY.

The Pope.—The disturbance which took place in the streets of Rome on July 12 or 13, on occasion of the midnight removal of the remains of Pope Pius IX. from their temporary resting-place in St. Peter's to the tomb prepared for them in the Church of San Lorenzo, has caused prodigious excitement in the Vatican and among the devoted adherents of the Papacy throughout the world. In itself it did not seem to be an affair of great importance,—a mere street row in which no one was killed, and only a few persons were injured; but it has seemed good to the Ultramontanes who guide the counsels of the Vatican to magnify it into a great event of terrible significance. It is supposed by some, and is far from being improbable, that the whole affair was planned in the Vatican itself with a view to the political use which has been made of it; and that therefore arrangements were made for a great torchlight procession of ecclesiastics and others, of which the Italian Government was not apprised till a few hours before it took place. It was to be expected that a crowd would gather to witness the procession; and as Pius IX. was much hated by multitudes of the Roman people, on account of his oppressive government, and his inflicting the penalty of death on many for political offences, it was not wonderful that the feelings of the populace were displayed; or that from party cries of "*Viva l'Italia*" (Hurrah for Italy), responded to by "*Viva il Papa*" (Hurrah for the Pope), a fight ensued. The Roman populace also regarded the great procession as a political display on the part of the *Papalini*, as they designate the devoted adherents of the Pope; therefore the cry they raised was "*Viva l'Italia*." No time was lost in representing the insult offered to the remains of the late Pope as a horrible sacrilege, and in attempting to turn it to account for the exciting of indignation throughout the Romish world. Pope Leo's Secretary of State, Cardinal Jacobini, also addressed a circular on the subject to the ambassadors and ministers accredited to the Holy See, in which the insult offered to the dead Pope is represented as equivalent to

such insult offered to the living one. The sympathy of the "Catholic Powers" was to be moved on behalf of Leo XIII., as, like Pius IX., a prisoner in the Vatican. But all will not do. Even the "Catholic Powers" will not be moved. The breach between the Vatican and the Italian government, however, is widened; and this perhaps was one object of the desires of the extreme party at the Vatican, the *Irreconcilables*. There have been reports of the Pope's intention to leave Rome and seek a refuge somewhere else, but there does not appear to be as yet any reason for supposing them well founded.

FRANCE.

Protestant Churches in Paris.—We find it stated in the *Rock* that there are at present forty regularly organised Protestant churches in Paris, besides eight in which the English language is used; and twenty-six stations of the MacAll mission.

II.—IRISH CHURCH MISSIONS.

AT the London Anniversary Meeting of the Society for Irish Church Missions, on May 10, 1881, Earl Cairns presiding, the Rev. Canon Cory, of Clifden, County Galway, having enumerated the various difficulties through which the work in the West of Ireland had passed—the persecution, the distress, and recently the land agitation—said that he could now see gleams of brightness for the future resulting from each. Some idea might be formed of the attitude assumed by the Roman Catholic clergy when one of the most active of them stated to the reporter of the *Manchester Courier*, whose report of September 4 he had before him, that "even admitting for the sake of argument that there were isolated cases of good landlords, he would do like God did at Sodom—give the good ones notice and time to clear out, and then utterly destroy the others." One dark cloud which weighed on them in the West of Ireland was the religious persecution from which they had suffered so long, and which, if less continuous and less sustained, was not less real and alarming than it had hitherto been. In some points of view their sufferings were greater than ever before. What would they think in England of bands of men armed and disguised visiting houses at night, firing shots at defenceless and unoffending men and women, ordering them to go to Mass, and causing a state of terror to prevail throughout these wild and remote localities? He would only speak of the parish of Clifden. Let them picture to themselves a humble cabin on the mountain side—a poor industrious man, whose only crime was his Protestant faith, dragged from his bed at night by a body of armed men, cruelly beaten and left almost for dead, and, worse than all, his aged mother, weak and almost bedridden, similarly treated, and this regarded as a victory for the Catholic faith! Was it any wonder that this poor woman had since died? Her poor body had been exhumed by order of the coroner, and the jury returned an honest verdict, showing that this cruel and cowardly treatment had "accelerated her death." There were many martyrs unknown to fame, whose names were never inscribed on the roll of earthly greatness, but which were written in heaven; and the fidelity, patience, and steadfastness of that poor family, and of many others, were indeed gleams of brightness through what would else be one of the darkest of dark clouds.

At the same meeting the Rev. Dr. Neiligan, a parochial clergyman in Dublin, bore testimony to the value of the work done in that city. He went recently to a Mission-school in Dublin, and when he got within a few feet of the door he could not get in; he was wedged in and blocked up; he never before saw such a sight, though he had seen many assemblies of Sunday-school children in that hall. The children had bright and happy faces, and he must say, when he took part in the examinations in detail, he felt that the schools of the Irish Church Missions were well maintaining the good work in that country. If this work had been begun earlier, he believed there would not have been so much of present agitation, because there would have been a body of yeomen who would have known the truth, and would have silenced those that were trying to prevent it. He believed that the present complications in Ireland were the result of a deep-laid plot. He believed that the Church of Rome was the basis of the present agitation. In so far as we lost Ireland, so far as Protestantism was concerned, we should lose the country politically. If the Protestant farmers and the Protestant gentry were driven out of the country, Ireland would be at the feet of the Church of Rome. In the *Tablet* some years ago it was said that "if the Irish Church were disestablished, or the Catholic Church established by the State, they would still have only touched one phase of the disease, and would not have got at the root. The root was that so much of the soil belonged to Protestants." The aim of the Romish Church now was to get Protestant people as far as they could out of the land. He asked the people of England to stand by them, and not allow them to be deprived of their lands and driven out of the country. This work was entered into and carried on by Mr. Dallas in a spiritual mind and feeling, and he did hope it would continue to be carried on in that feeling. Of the obligations he had not time to speak. But they owed a great debt of obligation to Ireland, because it was from Ireland, more than from Augustine, that England received her Christianity; while it was from England that Ireland received the priests that made her bow her neck to Rome. He trusted that God would now make this Mission such a power in the land as it had never been before.

Dr. Neiligan was followed by the Rev. Gilbert Karney, who having just returned from Ireland, and having spent a week in a careful inspection of the work of the Irish Church Missions in Dublin, said he was able to compare the present position of the work with what he found it two or three years ago. There were great opportunities, great necessities, and great obligations. The opportunities were wonderful, and Mr. Smylie had not in the least overrated them when he said that in Dublin the agents of the Mission could go where they liked, and say what they liked, and do what they pleased in promoting this good cause. Not only was that the case in Dublin, but in all the great towns. One of the Mission clergymen in the western part of Galway told him that wherever he went he always found an opening for a simple statement of the Gospel message among his Roman Catholic parishioners. He believed that there had been a great shaking going on, and that in God's own time the harvest would be reached. There were great necessities, which seemed to be threefold: first sympathy, then substance, then spirituality."

III.—THE ANTI-PAPAL AGITATION IN ITALY.

AN unfortunate strife has broken out in Rome. It dates from the disturbance which occurred on the night of the 12th of July, when the body of Pius IX. was removed from St. Peter's for interment in the Basilica of San Lorenzo, and it is triangular in its nature. The three parties engaged are (1.) the Pope and the partisans of the Vatican, (2.) the small party of rioters who assailed the funeral *cortège* and their sympathisers, and (3.) the Government of King Humbert, who wish to do justice and uphold the law. As pacific intermediaries the Government attract and receive abuse from both sides, and their position is thus made sufficiently embarrassing. Immediately after the disturbance in question the Government put the law in operation against the disturbers of the peace and secured their punishment. Since then they have prohibited meetings convened for the purpose of expressing approval of the disturbance; and on Sunday last they interrupted a meeting at which it is said 4000 persons were present, and where it was proposed to carry a resolution demanding the abolition of the law of guarantees. So far their interference with the anti-Papal demonstrators has been at once firm and judicious. While a minimum amount of irritation has been offered to the agitators, disorder has been repressed, and the power as well as the desire of the Government to maintain the agreement for the protection of the Pope have been fully vindicated.

The Vatican, however, shows no gratitude. On the contrary, it is persistently minimising, if not ignoring, the efforts of the Government to preserve peace and to allay excitement, and it is as persistently magnifying the character and importance of the anti-Papal agitation. The demonstration on Sunday—the largest, perhaps, of the kind yet held—was in no small measure the outcome of a gratuitous provocation offered by the Vatican on the preceding Thursday. On that day the Pope summoned his Cardinals to his presence and delivered an allocution, in which he taught his venerable brethren to regard the incident of the 12th of July as an insult offered to his great predecessor and an outrage committed on the dignity of the Pontificate. He redescribed in highly sensational language the passage of the funeral procession and the opposition it encountered. "From the very beginning of the religious accompaniment (he said), a handful of noted miscreants disturbed the sad ceremony with riotous cries. Gradually increasing in number and boldness, they redoubled the clamour and tumult; they insulted the most holy things; saluted with hisses and contumely persons of the highest respectability; and with a threatening and contemptuous aspect they surrounded the funeral *cortège*, dealing blows and throwing stones at them. Moreover, what even barbarians would not have dared they dared, not respecting even the remains of the Holy Pontiff; for not only did they imprecate the name of Pius IX., but they threw stones at the funeral car which carried the corpse, and more than once was the cry raised to throw away the ashes unburied. Throughout all the long way, and for the space of two hours, the indecent spectacle lasted, and if they did not commit greater excesses, the merit is due to the long-suffering of those who, although provoked by every violence and wantonness, preferred to resign themselves to the insults rather than permit their pious office to be saddened by more mournful scenes." But he made no acknowledgment whatever of the complete success with which the officers

of the law baffled the efforts of the organised "handful of noted miscreants" to break up the procession, nor of the punishment afterwards meted out to the reckless and shameless disturbers of the peace. Nay, he seemed rather to suggest that the Government—"those whose duty it is to guarantee the public security"—were in league with the "miscreants;" and the conclusion to which he directed his recital was that the hard fate of Pius IX. is likewise the fate of Leo XIII.—the head of the Catholic Church is a prisoner in his palace. "If the removal of the ashes of Pius IX. gave cause for such unworthy disturbances and such serious tumults, who could give warranty that the audacity of the wicked would not break out into the same excesses when they saw us pass along the streets of Rome in a manner becoming our dignity? And especially if they believed they had just motive, because we ourselves, through duty, went to condemn unjust laws decreed here in Rome, or to reprove the wickedness of any other public act. Hence it is more than ever evident that in the present circumstances we cannot remain in Rome otherwise than as a prisoner in the Vatican."

Accordingly, we are told, the question has been rediscussed whether the Pope should not leave Rome and transfer the headquarters of the Church to some safer spot where he would enjoy a greater sense of personal security and a reasonable amount of personal liberty. During "the captivity" of Pius IX., it was more than once suggested that a suitable retreat might be found in the island of Malta, and sufficient protection afforded in the oversight of a Protestant Power. The suggestion now made is that the Papal Court should be removed to America. Neither of these can be spoken of as honest proposals. They are simply the outcome of a strategical device, intended to convey to the outside Catholic world an exaggerated idea of the distress caused at the Vatican by the withdrawal of the temporal power, and to quicken the animosity of the faithful against the Italian Government. It may be taken for granted that there is no serious intention of leaving Rome. If there was, the unjust and ungenerous treatment of the Italian Government, who so vigilantly and carefully protect the Pope and the Cardinals, which is part of the settled policy of the Vatican, would make other Powers, otherwise disposed to be friendly, think twice before they offered an asylum to the ambulatory court. Of all the Ministries which have held office in Rome since the temporal sovereignty was wrested from the Pope, none of them have failed in their duty to the Vatican. The law of guarantees has been undeviatingly maintained, and the attitude of the Quirinal has been not merely respectful but kindly, and even affectionately solicitous for the comfort and welfare of the Pope and his Cardinals. As we have said before, no thanks have repaid these efforts. On the contrary, the only return made has been persistent provocation; and it is necessary to bear in mind that while such misconduct as that of which a few ultra-foes of the Papacy were guilty on the night of the 15th July can never be justified, gratuitous insult and ingratitude offered on the part of the Vatican will go far to excuse popular excess. Since the overthrow of the temporal power the Vatican has not distinguished itself either as a peace-maker or a peace-seeker, but has indulged in language regarding the Government who protect it which, if used by any secular Power, would inevitably have been construed and accepted as a declaration of war.—*Daily Review*.

IV—THE JESUITS IN AMERICA.

BY PASTOR CHINIQUY.

WHEN in 1852 it became evident that my plan of forming a colony of Catholic French Canadians on the fertile plains of Illinois was to be a success, D'Arcy M'Gee, then editor of the *Freeman's Journal*, the official paper of the Roman Catholic Bishop of New York, wrote me to know my views; and he immediately determined to put himself at the head of a similar enterprise in favour of the Irish Roman Catholics. He published several able articles to show that the Irish people, with few exceptions, were demoralised, degraded, and kept poor around their grogeries, and how they would thrive and become respectable and rich if they could be induced to exchange their city groghops and low saloons for the fertile lands of the West. Through his influence a large assembly, principally composed of priests, to which I was invited, met at Buffalo in the spring of 1853. But what was his disappointment when he saw that the greater part of those priests were sent by the bishops of the United States to oppose and defeat his plans! He vainly spoke with the most burning eloquence for the support of his pet scheme. The majority coldly answered him: We are determined, like you, to take possession of the United States and rule them; but we cannot do that except by acting secretly, and making use of the utmost wisdom. If our plans are known they will surely be defeated. What does a skilful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands and spend their time and energies in ploughing the fields and sowing the grain? No! He keeps them well united around his banners, and marches at their head to the conquest of the strongholds—the rich and powerful cities. The farming countries then submit and become the price of the victory without moving a finger to subdue them. So it is with us. Silently and patiently we must pass our Irish Roman Catholics in the great cities of the United States, remembering that the vote of one poor journeyman, even though he be covered with rags, has as much weight in the scale of power as the millionaire Astor, and that if we have two votes against his one, he will become as powerless as an oyster. Let us, then, multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world, and gather them in the very hearts of those proud citadels which the Yankees are so rapidly building under the names of Washington, New York, Boston, Chicago, Buffalo, Albany, Troy, &c. Under the shadow of those great cities the Americans consider themselves as a giant and unconquerable race. They look upon the Irish Catholics with the utmost contempt, as only fit to dig their canals, sweep their streets, and work in kitchens. Let no one awake those sleeping lions to-day; let us pray God that they may sleep and dream their sweet dreams a few years more. How their awakening will be sad, when, with our outnumbering votes, we will turn them all for ever from every position of honour, power, and profit! What will those hypocritical sons and daughters of the fanatical Pilgrim Fathers say when not a single judge, not a single teacher, not even a single policeman, will be elected if he be not a devoted Irish Catholic? What will those so-called giants think and say of their matchless shrewdness and ability when not a single senator or member of Congress will be

chosen if he be not submitted to our Holy Father the Pope? What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navy, and keep in our hands the key of the public treasure. It will then be time for our faithful Irish people to give up their grogshops to become the judges and governors of the land. Then our poor and humble mechanics will leave their damp ditches and canals to rule the cities in all their departments—from the stately mansion of the mayor to the more humble, though not less noble, position of school teacher. Then, yes, then, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience which are an insult to God and man.

Poor D'Arcy M'Gee was left almost alone when the votes were given. From that time the Catholic priests, with the most admirable ability, have gathered their Irish legions into the great cities of the United States, and the Americans must be very blind indeed if they do not see that the day is very near when the Jesuits will rule their cities from the magnificent Whitehouse of Washington to the humblest civil and military department of this vast Republic.

They are already the masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati, San Francisco! Yes, San Francisco; the rich, the beautiful, the great Queen of the West, is in the hands of the Jesuits! From the very first days of the discovery of the gold mines of California, the Jesuits got the hope of becoming the masters of those inexhaustible treasures, and they laid their plans with the most admirable ability to succeed.

They saw, at first, that the immense majority of the lucky miners of every creed and nation were going back home as soon as they had enough to secure an honourable comfort to their families. It became, then, evident that of those multitudes which the thirst for gold had brought from every country of Europe and America, and even Asia, not one in fifty would fix their homes in San Francisco, and become her citizens. The Jesuits saw at a glance, then, that if they could persuade the Irish Catholics to remain and settle, they would soon be the masters and the rulers of that gold city, whose future is so bright and so great. And that scheme, worked day and night with the utmost perseverance and wisdom, has been crowned with a perfect success.

When, with few exceptions, the lucky Frenchman who had become wealthy was going back to his "Belle France", with a cheerful heart; and when the intelligent German, the industrious Scotchman, the shrewd New Yorker and New England diggers, or the honest Canadian, suddenly made rich, were gladly bidding an eternal farewell to San Francisco, to go and live happily in the dear old home, the Irish Catholics were taught to consider San Francisco as their promised land.

The consequence is, that where you find only a few American, German, Scotch or English millionaires in San Francisco, you find more than fifty Irish Catholic millionaires in that city. The richest bank of San Francisco, Nevada Bank, is in their hands; and so are all the street car railroads. The principal offices of the city are filled with Irish Roman Catholics; almost all of the police is composed of the same class, as well as the volunteer military association. Their compact unity in the hands

of the Jesuits, with their enormous wealth, makes them almost the supreme masters of the mines of California and Nevada.

When one knows the absolute and abject submission of the Irish Roman Catholics, rich or poor, to their priests—how the mind, the soul, the will, the conscience, are firmly and irrevocably tied to the feet of their priests—he can easily understand that the Jesuits of California form one of the richest and most powerful corporations the world has ever seen.

It is known by every one here that those fifty Irish Catholic millionaires, with their myriads of employees, are, through their wives and by themselves, continually at the feet of the Jesuits, who here, more than in any other place, really swim in a golden sea.

Nobody, if he be not a Roman Catholic, or one of those so-called Protestants who give their daughters and their sons to the nuns and the Jesuits to be educated, has much hope of having a lucrative or honourable position in San Francisco.

Entirely given to quench their thirst for gold, the Americans of San Francisco, with few exceptions, do not pay any attention to the dark cloud which is rising at the horizon of their country. Though it is visible that that cloud is filled with rivers of blood and tears, they let the cloud grow and rise without even caring how they will escape from the impending hurricane.

It does not take a long residence in San Francisco to see that the Jesuits have chosen this city for their citadel on this continent. Their immense treasures give them a power which may be called irresistible in a country where gold is everything.

It is to San Francisco that you must come to have an idea of the number of secret and powerful organisations with which the Church of Rome prepares herself for the impending conflict, through which she hopes to destroy the system of education and every vestige of human rights and liberties in the United States, as she has repeatedly and bravely boasted of it in her most popular organs. I might give hundreds of these extracts; but, to be brief, I will give only two:—

“The Catholic Church numbers one-third of the American people, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislators must be governed by the will of God, unerringly indicated by the Pope. Education must be conducted by Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be punished by the secular arm, under the authority of the Church, even to war and bloodshed.”—*Catholic World*, July 1870.

“While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church. Protestantism of every form has not, and never can have, any right where Catholicity has triumphed, and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favour of religious liberty, or the right of any man to be of any religion as best pleases him.”—*Catholic Review*, July 1870.

In order to more easily drill the Roman Catholics and prepare them for

the impending conflict, the Jesuits have organised them into a great number of secret societies, the principal of which are—Ancient Order of Hibernians, Irish American Society, Knights of St. Patrick, St. Patrick's Cadets, St. Patrick Mutual Alliance, Apostles of Liberty, Benevolent Sons of the Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of Columbkil.

Almost all these secret associations are military ones. They have their headquarters in San Francisco, but their rank and file are scattered all over the United States. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by the most skilled generals and officers of the Republic. For it is a fact, to which the Protestant Americans do not sufficiently pay attention, that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic generals and officers to command the armies and man the navy of the United States.

Who will be able to stand against a power supported by 700,000 soldiers, well drilled, armed with the best modern arms, officered by the most skilful military men of the country, and whose treasurers will not only have the keys of this vast Republic, but who will be, in great part, the masters of the untold millions dug out in the mountains of California and Nevada?

And that you may know the Christian feelings of the Jesuits of San Francisco towards England, I send you here an extract of the address of the Rev. Father Rooney, last St. Patrick's Day:—

"Irish Catholics, trust your priests, as you ever have as a nation; and when the propitious moment comes to settle the accounts with brutal old England, the murderer of your priests and forefathers, the murderous despoiler of your sanctuaries, the pilferer of your possessions, and the starver of your people, those priests will bless the sword that you use, that it may cut more keenly; the bullet, that it may perforate more deeply; and your hands, that they may wield the weapon the more powerfully; and your nerves, that you may the more steadily avenge your injured mother and your noble ancestors. Never trust an enemy that has deceived us so often as England, and violated every treaty made with us. You may expect nothing from her except through the cannon's roar, the whizzing bullets, and the flashing scimitar. But let us be sure that we are ready and well prepared for the fray."—*Christian Colonist, Adelaide, 27th May 1881.*

V.—THE ROMISH PRIESTS OF IRELAND: THEIR AIMS AND CONDUCT HALF A CENTURY AGO.

FROM one of a series of papers on the state of Ireland, contributed by an Irish correspondent to the *Scottish Guardian* in 1835, we make the following extracts, which have a relation to the questions of the present moment almost as close as they had to those of the time of their original publication, and from which also it clearly appears that the present state of things in Ireland is to be regarded as the fruit of the teaching and influence of the Romish clergy throughout a long period.

"The Catholic* members, and Mr. O'Connell at their head, try to per-

* Here and elsewhere in these extracts we give this word as we find it, although we do not ourselves believe it proper to use it in special application to the Church of Rome.

suade us that nothing can be more benign and fraternal than the present spirit of the Roman Catholic Church. . . . But every day and every hour gives the lie to these assertions. Why, their whole religion is full of denunciations against heretics. There is not a catechism or a sermon which does not point them out as a horror and a warning to the true sons of the Church. Not a Mr. Burke rises at her altar that does not mark them with the finger of reprobation. 'Boys!' said that reverend gentleman, in one of his bursts of triumph in his chapel, 'Boys! the tottering fabric of heresy is falling, and this Catholic Church rising in glory. Ireland was once Catholic; it shall be Catholic again.' It is true that lately there has transpired a fact of which we were kept in profound ignorance—that, while the Catholic bishops of Ireland were assuring us that their religion was changed, they were all the while reading among their clergy, and inculcating on them as theology, a book* containing the very doctrines of persecution and extermination of heretics in all their rigour. This is, however, but a strong proof of a fact which requires no proof at all. Go among the lower orders of Catholics in any country and you will see the real spirit of their religion. It is of little moment what the priests tell us, the question is what they tell *their people*; and if we would know this, we must know what their people believe. In all Catholic countries the lower orders believe they show their love for the Church by hatred of heretics. It is so in Spain and Portugal. It is so in Italy; the lazzaroni of Naples are the fiercest bigots. It is so in Ireland. Every oath by which the lower orders associate themselves together, whether it be under the name of Ribbonmen or Whitefeet, is one binding them to exterminate the Protestants. Live, therefore, as these may, peacefully, blamelessly, they cannot be safe, for they are Protestants, they dwell among Catholics, and therefore are they the objects of anathema by the Church and of hatred by the people. Here is the Whitefeet oath, and a similar oath is taken by all the Ribbon associations, which have existed for above half a century:—'Never to spare, but to persevere and wade knee-deep in Orange blood; not to serve the King unless compelled; and when the day comes, to fight and wade knee-deep in the oppressors' blood;' and 'that neither the groans of men nor the moans of women shall daunt him, for the ingratitude shown to his brothers of the Catholic Church.'

"Such is the oath of the Catholic associations; and to give it greater significancy, it is established in the same evidence (before the Committee of 1832) that the priests of Queen's County never interfered with the Whitefeet, until (says one witness) they saw that these associations were sapping their authority; that the priests in the diocese of Down and Connor refused to interfere with the Ribbon associations, and connived at them. Mr. Croly charges the priests with sanctioning these associations. It is not surprising that such hatred of Protestants exists, when Archbishop Murray tells us that they, the Catholic clergy, prohibit and dissolve all marriages of Catholics with Protestants, thereby holding out Protestant blood as abjured and tainted. The people are not slow to shed it—to dip their hands in the blood thus cursed by their Church. The Ribbonmen's oath is, 'to appear in a court of justice, and swear, if necessary, for the protection of Ribbonmen; and whenever occasion requires, to walk in the blood of the heretical class.' . . . In every movement, the

* Dena' "Theology," and the "Appendix" to it.

Protestants are the first object of attack. . . . In Kilkenny, in 1830, arose at Castlecomer the assemblages against tithes. The priests headed these, and the Catholic schoolmasters led the affray, in which several persons were murdered. This excitement then settled down, says Major-General Crawford, into an attack on the Protestants. 'The people fired at them frequently, some at their work, and others coming from divine worship. The Protestants employed by the gentlemen of the county have been attempted to be murdered; some unfortunate wretches have been actually murdered, one at the collieries; another was attempted to be murdered near Coolcallen; another was fired at coming from church; three were fired at in their fields when at their work; another at his own door, and another on the bridge of Castlecomer.' Well might the witness infer that it was their object to expel the Protestants from the country. In Queen's County, says Mr. Dupard, there is a strong feeling against the Protestants. Out of Queen's County the Protestants have emigrated in great numbers, says another witness. They have fled from a Catholic soil, which they find thirsts for their blood. In the county of Waterford (I give a specimen of one of a thousand cases), an Irish clergyman from London preached in a barn to fifty or sixty Catholics. He preached no controversy. He has no taste for controversy. He made no attacks on any creed; his wish is to preach his own; and he preached what he believed—the Gospel. The people heard him with interest. They shed tears, and poured blessings on him. They hung around him as he was leaving them. They asked him to return to them. The parish priest heard of it. He wrote to the gentleman who allowed the use of his barn, a Protestant gentleman, and told him that he would denounce him from the altar unless he promised never to lend his houses for such purposes again. He read from the altar the names of the fifty individuals who were thus won by the preaching of truth, and he forbade any Catholic to hold any intercourse with them. They were all stript of their trade and livelihood, and have been compelled to seek employment elsewhere. The island of Achill was left unvisited by any minister. Religion was not introduced because the people were too few to offer any attractions to its ministers. No priest had set his foot on it. A Bible missionary, Mr. Nangle, went there last year to preach the Gospel. He was successful. The people cherished and loved him. They profited by his teaching, and they valued it. No sooner was this known to the priests on the mainland, than they sent some of their parishioners, trained up in the doctrines of persecution, and they attacked and stoned Mr. Nangle, and hunted him out of the island.

"Hear Mr. Inglis, a Liberal and a Whig: 'I entertain no doubt that the disorders *which originate in hatred of Protestantism* have been increased by the Maynooth education of the Catholic priesthood. It is the Maynooth priest who is the agitating priest; and if the foreign-educated priest be a more liberal-minded man, less a zealot, and less a hater of Protestantism than is consistent with the present spirit of Catholicism in Ireland, straightway an assistant, red-hot from Maynooth, is appointed to the parish. In no country in Europe,—no, not even in Spain,—is the spirit of Popery so intensely anti-Protestant as in Ireland. And yet it is this spirit which is burning hot as fire through all the parishes of this wretched country, and to this hot fire are all unhappy Protestants subjected.'

“I am far from admiring political associations. The Orange associations of last century I joined with many others in reprobating. . . . But the inquiry which in this session Mr. Shiel carried into Orange lodges has exhibited their real causes. In Ulster, after raising local feuds from 1760 to 1780, in 1784 the Catholics combined and began to persecute the Protestants. In 1790 they attacked them in order to deprive them of their arms, under the name of Defenders; and hence sprang up a rival association of Protestants under the name of Peep-of-Day Boys, unjustifiable in their conduct, but called into existence by Roman Catholic persecution. And so allied were these violent Catholic associations with their own clergy, that in 1793, when Dr. Troy and the Roman Catholic clergy interfered, the Defenders became tranquil. The United Irishmen under Wolfe Tone tried for a short time to draw both Protestants and Catholics into a combination of treason. But when that failed, the Catholics again returned to their attacks on Protestants; and so incessant and relentless was their persecution,—attacking them in their houses, on the road, at markets, so that no man’s life was safe nor his family at peace,—that the Protestants threw themselves into Orange associations to protect their property and lives. The result of this union has been far from unmixed good. Much evil has attended it,—disorderly meetings, violent processions, occasional disturbances. But in comparison with the evil against which it was a protection, these are insignificant. It preserved the lives and properties of the Protestants of Ulster by uniting them in a strong body, without which they would have been run down and driven out in detail. The proof of the advantage is, that Ulster, with all its Orange disorders, has had since that time no Insurrection Acts or Peace Preservation Acts, which have been applied to every other part of Ireland. The proof of the necessity we find, in addition to what we have stated, in the testimony of Dr. M’Nevin, a United Irishman and a Roman Catholic, who was examined in 1798. ‘How can you account,’ he is asked, ‘for the cruelties lately exercised by the rebels on the Protestants?’ ‘If the Directory could have prevented it I believe they would; but the lower orders of Catholics consider Protestants and English settlers as synonymous, and as their natural enemy.’ Now, let us remember that these associations, so furious against Protestants, were under the control of the priests. Not a Ribbonman lives but all his operations are known in confession to the priest, and they, says a witness, ‘are the chief advisers or consulters of these bodies.’ What the Protestants, therefore, had to feel were the vindictive passions of the peasantry, inflamed by religious hatred and pointed at their heads by the priests’ anathemas. It was not wonderful that, where they were sufficiently numerous, they should unite to protect themselves. But years elapsed from 1795, when Orange associations had arisen; their evils were seen, their causes were forgotten. All liberal men in the country learned to condemn them. I am sure I speak their sentiments, as I do my own, when I say we regarded them with aversion. In Ireland many Protestants of sound principles abstained from joining them. In the meantime, on the part of the Catholics, or rather I should say of the Catholic priests, the efforts became bolder and more injurious. Whatever was the name under which the desperate Catholics associated, and whatever was the object of their association, they always bound themselves by the anti-Protestant oath which I have given; and in dealing out wrong on

others, they dealt out wrong by the way on those whom all Catholics hated or their priests denounced. The Protestants were, therefore, the sufferers in every disorder; and Whitefeet, Blackfeet, Ribbonmen, all dealt a blow and wreaked vengeance upon them. Hence emigration went on rapidly among them. In the evidence before the committee of 1825 this is established, that in the North of Ireland there had been far beyond the natural proportion of emigrations. It was even more so in other parts where Protestants were less protected. From these quarters the stream of Protestant emigration ran deeper and more rapidly. Instead of wondering that the Protestants by the last census are found to be so few, I wonder that, with these causes operating on them, so many of them have been able to endure.

“But at last, about four years ago [*i.e.*, about 1831], the attacks on the Protestants became more concentrated. The older class of priests—the milder priests—had died out or were removed. The hot zealots, the Maynooth priests, were now fixed over Ireland. Three thousand five hundred were, with great influence and equal fury, blowing the red fire of persecution strong upon the heads of the victims who were in the midst of it. These priests—representing themselves, through Mr. Sheil’s and Mr. O’Connell’s declamations, as lambs, before Committees of Parliament—boast of their benign spirit, and then return to their parishes to goad the people to a daily and hourly persecution. A Mr. Burke turned Athbey into a scene of strife, in Castle Pollard blew the flames of variance. In County Longford the priests excited the people to fury; in Meath the priests turned the people against the Protestant farmers; in West Meath they turned their fury against Protestant landholders. Political causes came to animate and encourage them. Catholic emancipation gave them a vast accession of power, and made them necessary to the political demagogues. The prospect opened as they advanced, and they saw, in the words of Mr. Burke, the heretical Church falling and their own rising in glory. Now, emboldened by success, assured of victory, they kept no terms with the Protestants; whoever did not yield to their orders was denounced with fury, and their attacks became more open and pointed. Hear the language in which, at the last election at Carlow, a priest from his altar denounced an individual who would not vote for Mr. O’Connell’s candidates—Messrs. Raphael and Vigors:—‘Do you know who I mean? I mean ———, the hypocritical proselyte, apostate lick-spittle, and his father, &c. I say, ———, you are a detestable, hypocritical, apostate lick-spittle, a ruffian, and a miscreant, to be held up by the finger to scorn, and detestation, and contempt;’ and every one that does not come at once to the poll, he declares to be one who is tampering with his landlord, a renegade and an apostate.”

VI.—LATITUDINARIANISM.

THE Edinburgh newspapers of the 12th of August contain an account of the opening of a Romanist Chapel at Innerleithen, in Peeblesshire, and a long list of Romish clergy who took part in the proceedings or were present on the occasion. On all this we have no remark to make. However great an evil Romanism may be, it is right that those who regard it as a good thing should, on all proper occasions, emphasise their estimate of it, and use all legitimate means to bring its

claims before the public, whom they erroneously believe it to be fitted to benefit. But there is one portion of the proceedings on which we feel impelled to offer a remark. The report, which is apparently authentic, states that the following letter was read in the course of the proceedings:—

“MANSE OF TRAQUAIR, 8th August 1881.

“REV. DEAR SIR,—If not intruding, I had intended being present at the opening of the Catholic church in Innerleithen next Thursday. I sincerely regret that it will be out of my power to pay this small mark of respect, in consequence of my absence from home.

“For many generations the Catholics of the district have worshipped in the parish of Traquair, and I shall ever retain a grateful remembrance of the courtesy which I have received from them, and from their respected clergyman, the Rev. Mr. Clapperton of Peebles. The least that I can do is to offer my good wishes to my Roman Catholic parishioners, and to all the members of your congregation in their new place of worship, and to express the hope that the same kind feeling may always exist between us.

“It appears to me that this is not a time for Christians to stand aloof from one another and enlarge on their little differences, when atheism, in its most repulsive form, is openly patronised by our Parliamentary constituencies, and when loose opinions are corrupting the lives of the people in certain sections of society.

“Catholic and Protestant have too long regarded each other with ungenerous suspicion and distrust, and it would be well for our country were they to join hands in maintaining that holy religion which is equally dear to both.—Believe me, yours with respect, JARDINE WALLACE.

“The Rev. Mr. Smith, Innerleithen.”

There is a very common opinion that men like the writer of this letter are Jesuits in disguise, who have got admission into our Protestant churches in the view of being able to do them more injury by treachery within than they could hope to do by assaults from without. We have not a shadow of a suspicion that this idea is true respecting the Rev. Jardine Wallace. There is not in all the Jesuit body a man who would have shown so little tact and acted so silly a part if he had been commissioned by his superiors to carry out such a design. Famed as the Jesuits are for acuteness and capacity of acting any part or assuming any character, we are confident that there is not one of them who could either have conceived or acted out the idea of personating such a simpleton as the writer of this letter. We have a high estimate of the power of art, but it is nature that we have here.

To reason with a man of the calibre of the writer of this letter were to betray a degree of simplicity little less than his own. But not to him, and to others, we may point out the fallacy of confounding the kindness and courtesy which we owe to all men with the patronage of their opinions and congratulations on their obtaining facilities for the propagation of these opinions. It has been the lot of the present writer to be brought into association in many ways with heathens and Mohammedans. He has endeavoured to treat them with kindness and courtesy, as well as with unimpeachable integrity. In so far as he has succeeded in this, he has done what was right. In so far as he has failed, he has done what was wrong. But would he have done the right or the wrong had he

assisted at their worship, and offered his congratulations on the advancement of their religious cause?

Does Mr. Wallace know that he is able to issue his letter from the Manse of Traquair on the ground that he has been understood to be honest in declaring it to be his conviction that "the Pope of Rome is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God"? At present we have nothing to do with the rightness or the wrongness of the judgment; but it is a simple fact that the Confession which Mr. Wallace has declared to be the confession of his faith has occasion to condemn more emphatically the system which Mr. Wallace approves than it condemns any other false system whatever. Is it any breach of charity to suppose either that the faith of the Westminster Confession never was Mr. Wallace's faith, or that it has ceased to be his? If the former be the case, why did he become minister of Traquair? If the latter, why does he continue in an office the condition of holding which he no longer fulfils?

It were vain to reason with Mr. Wallace; but it may be of some use to others to point out what is the legitimate result of this miserable latitudinarianism. There may be two systems which can abide together, and whose adherents can exercise mutual toleration while each hold by their own views. But Romanism and Protestantism are not such systems. If the representation which Mr. Wallace gives of the character of the former be correct, then Mr. Wallace is a schismatic. Neither according to its own principles nor those of Romanism has Protestantism any right to subsist excepting on the assumption that Romanism is so corrupt a system that continuance in it is a sin. It will not do, then, to say merely that our system is better than that of the Romanists. Unless we are prepared to maintain that their system is utterly evil, we are bound, both by its principles and by any right view of our own, to abide within its pale, seeking indeed, by all competent means, to eliminate from it what evils and imperfections may be in it, but maintaining and supporting it by all means in our power. We can imagine the contemptuous glee with which the reading of this letter must have been hailed by the right reverend and reverend "fathers" assembled at Innerleithen. To us it is a matter of grief and humiliation that such a letter should have been written.

Does any one believe that the progress or the influence of atheism will be checked or lessened by the abandonment of truth, and the representation that truth and falsehood are indistinguishable? Mr. Bradlaugh knows better. Who, in point of fact, are those who are prominent in their opposition to his entrance into Parliament? Not certainly the men of latitudinarian views, but the zealous Romanists—to whom we willingly give full credit—and the zealous Protestants. We doubt if a single man can be named who is at once a supporter of views akin to those of Mr. Wallace and an advocate of the exclusion of atheists from our legislative body. No doubt there are sincere Protestants who advocate the admission of Mr. Bradlaugh into the House of Commons—the more is the pity—but we doubt if there be one Romanist or Protestant of Mr. Wallace's ideal who is prepared effectively to oppose his admission.

We cannot much regret that the Romanist parishioners of Traquair are to be henceforth removed from the ministrations of Mr. Wallace; not, at all events, so much as we regret that the Protestant parishioners are under these ministrations.

THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1881.

I.—LAST MONTH'S INTELLIGENCE.

IRELAND.

State of the Country.—There is still no improvement in the condition of Ireland; the Land Act has not pacified Munster and Connaught. By many of the tenant farmers the resolution seems to have been adopted, in accordance with the advice of Archbishop Croke, to accept it in so far as to avail themselves of any advantages they can obtain by it, but to go on in the pursuit of ulterior objects, taking encouragement from the success with which they are made to believe that the Land League agitation has been crowned. Agitation is carried on without intermission, although with less audacity of speech than it was a few months ago, in consequence, it may be safely taken for granted, of a salutary dread inspired by the Protection Act, but for which many districts would in all probability have ere now been uninhabitable for Protestants; none would have found it possible to abide in them but those who were approved by the priests and obedient to the Land League. Outrages have not diminished in number during the last month; and the crimes committed have been of all degrees of atrocity, from murder and attempted murder to maiming of cattle, trampling down of crops by mobs assembled for the purpose, and such-like destruction of property. The shaking of pins into hay, so as to render it useless, is reported as having occurred in one case in the neighbourhood of Carrick-on-Shannon,—an ingenious, and, in so far as we are aware, a novel invention of malice and mischief. We wonder if the pins were bought with money from the Skirmishing Fund.

“In a short article which he contributed to one of this month's magazines,” says the *Scotsman* (Sept. 7), “Mr. A. M. Sullivan, M.P., exulted greatly over the circumstance that there had been no riots in Ulster last July. This exceptional quietude he attributed to the influence of the Land League, which, he contended, had united the Ulster men of all shades of religious and political opinion in one common cause. Mr. Sullivan is one of the most respectable and conscientious members of his party, and it is certain that he is quite sincere in the view he thus expresses; though, considering the very slight influence the Land League has been able to establish in Ulster, there are strong intrinsic grounds for denying the accuracy of his proposition. But it may fairly be urged that the state of affairs in the South of Ireland affords overwhelming external evidence in disproof of his theory that the propaganda of the Land League is one of peace. If the League is strong anywhere, it is strong in Munster;

there its adherents are the most numerous, and its influence is more dominant than in any other part of Ireland. The fruit of its labours is seen in the organised defiance of law and order which is general throughout the province." The result of the Tyrone election shows how vain has been the boast of the Land League's influence in Ulster; and almost every day's paper has told us of some outrage in the county of Cork or elsewhere in Munster. There any one who is not in all things obedient to the local branch of the Land League, any one who ventures to work for or deal with a boycotted farmer or agent or landowner, is in danger of a domiciliary visit by a gang of masked and armed men, of being murdered, or of having shots fired to intimidate him, of being beaten or mutilated, and of seeing his property destroyed.

We shall not fill our pages with accounts of such outrages; we have given specimens of them in former months, and we see no good that could be served by adding to the number. One exception only we shall make in the quotation of a very short newspaper paragraph, of date September 7, not so much because of the atrocity of the crime which it records, as of the evidence it gives of tyranny and terrorism carried to their utmost extreme. "Conway, a herd, who was deliberately shot by two masked men for continuing to work for his master, who was boycotted, near Ballinahinch, died on Monday, and yesterday notices were posted throughout the district warning the people at their peril not to attend his funeral." That this tyranny and reign of terror would be extended over all Ireland if the priests and the Land League were everywhere as powerful as they are in the neighbourhood of Ballinahinch, there can be no reasonable doubt. In many parts of the country the safety of the peaceful and well-disposed portion of the population depends entirely on the presence of the constabulary; and no kind of outrage has of late been more frequent than savage attacks on the constabulary by infuriated mobs. But for this force and the military force, by which, when necessary, it is supported, the Land League would rule with undisputed sway over great part of Ireland; and therefore the hostility incessantly displayed against it by the League's representatives in the House of Commons during the long and weary session of Parliament now happily terminated. According to them, the police have been habitually guilty of acting with the greatest barbarity towards peaceful, inoffensive men and women, and have thus themselves caused the disturbances which have taken place; which may be believed by those who believe their often-repeated assertions, that the men imprisoned under the Protection Act are the best and noblest of Ireland's sons.

Nothing more clearly shows the character of the whole Land League movement than the continual laudation by its leaders of the men whom the Government has found it necessary to commit to prison, their making common cause with these men as patriots suffering for their love of their country, and demanding their release as indispensable to the pacification of Ireland. Our readers, we daresay, remember Mr. Parnell's motion in the House of Commons, on which a debate ensued in the last days of the late session, for the release of all the prisoners who had been arrested under the Protection Act. Perhaps some of them may remember a speech of Mr. Redmond, in which he said that "so long as the Coercion Act remained an open sore, so long would the representatives of the Irish people do all in their power to prolong and intensify a

state of feeling in Ireland which would be not only an embarrassment, but an inconvenience and danger to England," and that "if there was to be peace with Ireland, the Government must repeal the Act, and send back to their homes the two hundred men whom they had unjustly and unconstitutionally incarcerated, and they must dismiss from the office which he has disgraced the weak and tyrannical minister who presided over the Irish Government." What a happy prospect there would be for Ireland if Mr. Redmond's sentiments were general, or if such counsel as his should generally prevail among his fellow-Romanists! But notwithstanding Mr. Redmond's foul-mouthed attack on Mr. Forster, and many similar, and even more foul-mouthed, attacks on him and the other members of the Government which Home Rulers have made, when they could indulge in greater freedom of speech than the House of Commons could even in these days be expected to tolerate, the British public will generally, we suppose, believe Mr. Forster rather than all the Home Rulers put together, and give him credit not only for truthfulness, but for the declaration of an opinion formed after careful examination into the circumstances of each case, that every man imprisoned under the Protection Act has been arrested because of language inciting to murder or other crime, or on evidence such as would convince an intelligent and honest jury of his being actually guilty of crime. The Home Rulers know as well as Mr. Forster, that an honest jury, courageous enough to give a just verdict, cannot be found in almost any part of Ireland except in Uister,—one of the reasons which made the Protection Act imperatively necessary.

At a weekly meeting of the Land League in Dublin, on the 23rd of August, Mr. Sexton, M.P., stated certain conditions on which, and on which alone, "the people" might consent to give the Land Act a fair trial. One of these was that the Government should give an assurance that the tenants who had been evicted would be secured from banishment and ruin; another was that Michael Davitt and the other prisoners should be set free. The identification of the Land League by its own leaders with the cause of Michael Davitt, of which this is only one of many proofs that might be adduced, is conclusive evidence of its connection with the Fenian organisation, and with all the dynamite schemes that have been concocted in America.

What efforts Mr. Parnell made to secure the election of a Home Ruler as Member of Parliament for Tyrone, it is unnecessary to say; but some of the things which he said in his electioneering speeches in that county may be worthy of notice. "I have come to you," he said in one of these speeches, "after an eight months' struggle with the enemies of Ireland, to carry on that struggle on the soil of our own country." He declared that the Land Act was passed "through fear of the Irish National Land League." He declared that the Government had only released "the noble soul John Dillon" when they saw that continued imprisonment would have caused his death, and that if he had been "left on their hands to die, the coroner's inquest would have brought in a verdict of wilful murder against the English Government." It is needless to multiply specimens of utterances like these, but to show how far an Irish "patriot" can lay aside the character of a gentleman in order to excite the passions of the lowest of his countrymen, it may be mentioned that Mr. Parnell spoke of the Liberal candidate for Tyrone as sure to take

his seat, if elected, "beside Buckshot Forster and Slanderer Harcourt." Mr. Healy, who visited Tyrone on the same errand with Mr. Parnell, indulged in the same strain, quite in keeping with that of some speeches with which he has disgusted the House of Commons, by referring to "Buckshot Forster, Bully Harcourt, Hypocrite Gladstone, and that whited sepulchre John Bright." Mr. Parnell openly, in his electioneering speeches in Tyrone, declared the object aimed at by the Land League to be the total abolition of "landlordism" and of rent. He said—"The Government had passed an Act for fixing rent; but they aimed at abolishing it altogether. God made the land for the people, not for the landlords." Mr. Parnell agrees with Archbishop Croke that the farmers of Ireland ought to take advantage of the Land Act as far as they can, all the better to prosecute their further objects; differing on this point from "that noble soul John Dillon," who, being entertained at a banquet in Dublin on his release from jail, gave it as his opinion that the people of Ireland ought to reject the Act altogether by a solemn convention, and not use it in any way, expressing his fear that "the yoke of landlord ascendancy being made lighter by this Bill, the people of Ireland would once more bow their heads beneath it, and consent again to live as slaves and as serfs under toleration." Some seem to imagine that this division of opinion may lead to a split in the Land League. We have no such expectation. That the prudent counsel of Archbishop Croke, which is adopted by Mr. Parnell, will be followed, we have no doubt; but the recommendations with which it is accompanied are such that Mr. Dillon and all who think with him will find it easy to unite with them in all further action.

The "extinction of landlordism" and complete separation from Great Britain seem to be the two objects to which agitation in Ireland is now to be directed, and those who flattered themselves that in consequence of that "message of peace," the Land Act, agitation would cease, must already have been forced to own themselves wofully disappointed. Mr. Parnell, in one of his Tyrone speeches, announced his plan for the future action of the representatives of "the Irish people" in Parliament to be, that they should "harass the Government on the floor of the House of Commons in every constitutional way, until they find that it is more expensive and more troublesome to keep Ireland than to let her go." Mr. Biggar, in a speech to the Irish Home Rulers of Leeds on August 28, declared himself "persuaded that the agitation in Ireland would go on till landlordism was extinct;" and Mr. Justin M'Carthy, addressing his constituents on *Sunday*, September 18th, at Granard, said that "no Irishman in his senses could possibly accept the Land Bill as a final settlement of the Irish national demands," and that "what Ireland wanted was the abolition of the principle of landlordism, and that the tiller of the soil should be the owner." After all, we do not suppose that the agitators who speak in this style, or the priests and Jesuits who set them on so to speak, are Communists. It is only to deprive the present landlords of their estates that they desire, in hope that the land may pass into the possession of Romanists, who will pay "dues" to "the Church," and do in all things as "the clergy" direct them.

The subscriptions from Ireland to the funds of the Land League still continue to be small in comparison with what they were a few months ago,—one hopeful sign, amongst many of an opposite kind, as to the

probable future of Ireland. The League derives its revenue from America far more than from Ireland. The Skirmishing Fund is distinct, we suppose, from the subscriptions to the Land League, but they are closely connected, and come from the same sources. Of what kind these sources are, and what means are used to draw money from them, we have a curious indication in one of a series of wonderful resolutions adopted by a recent Irish Convention in New York. It declares that "the fact that Irish girls send their earnings, gained in American service, to parents in Ireland to pay rent should induce Irishmen to grasp hell's fire, and to drag down lightnings from heaven to hurl in the face of the enemy." It would not be worth while to quote such profane ravings, if it were not that the spirit which is displayed in them has been displayed also in planning and working mischief, and that the connection has been demonstrated to be very intimate between the Land League and the Fenianism which trusts in dynamite for the attainment of its ends. A Chicago paper says of the Irish Convention recently held in that city: "Their deliberations are not as to whether dynamite shall be used against England, but as to the most feasible way of using it. . . . The plans were elaborated by which dynamite was to be furnished and used in vessels and in cities. They considered the question how to get better manufactories of explosive machines in the United States and France." The warning issued to "Americans and friends of Ireland" against embarking in "any vessel flying the British flag" after the 1st of September might be mere insolent vapouring; but when we remember what recklessness Fenians have already displayed of sacrificing any lives but their own, and what confidence they seem generally to be foolish enough to entertain of accomplishing something more by frequent recourse to the use of dynamite than the mere mischief which one explosion and another may do, we cannot help thinking it possible that some ill-fated vessel or two may be blown up, and their crews and passengers murdered merely because of their "flying the British flag."

"The Irish race can burn the English flag off the sea," says the *United Irishman* in a recent number, "and can burn and blow up every interest that England has in England. We go in for having the Irish race do it, and any assistance we can give them to do it we will give." Such are the sentiments of the men on whom the Land League mainly depends for its support, and with whom, therefore, it is very evident that a very great number of the Romish priests of Ireland are in thorough sympathy.

Mr. Parnell's motion in the House of Commons, on August 20, for the liberation of Michael Davitt, is itself a proof of the sympathy and complicity of the Land League with Fenianism, if proof were wanting beyond the fact that Davitt, a convicted Fenian, released on ticket-of-leave, was the very originator of the Land League and of the Land League agitation. Sir William V. Harcourt, replying to Mr. Parnell in the debate on this motion, showed what Davitt's antecedents were, and how he had abused the favour shown him in granting his ticket-of-leave, doing his utmost to stir up the people of Ireland against the British Government; he did also what was, if possible, even more to the purpose, by calling upon Mr. Parnell and his supporters for a disclaimer of Fenianism. But this he did not get, although he undertook to say, significantly remarking that it was a matter he knew something about, that the subscriptions to the Land League were to a very large extent Fenian. And no disclaimer of Fenian-

ism has been given to this day by the Land League at any of its meetings or by any of its leading members.

The proceedings of the Land League Convention, professedly an assembly of delegates of branches of the League from all parts of Ireland, and really consisting for the most part, there is reason to believe, of the office-bearers and leaders of these branches, virtually self-appointed to office and self-elected as delegates, which met in Dublin on Thursday, September 15, and continued its meetings for three days, must have pretty nearly extinguished any spark of hope that still existed in any mind of a speedy pacification of Ireland. Without any counter-motion or division, with scarcely even a dissentient voice, it adopted at its first meeting resolutions which contain abundant promise of continued agitation. The first resolution declares that the cause of "the political and social evils which afflict and impoverish" Ireland is to be found in "the detestable system of alien rule," and pledges the members of the Convention that "they will never cease to struggle with all their power" for the restoration to Ireland of "the right of national self-government." The second resolution denounces the "Coercion Act" in very strong terms, which it is needless to quote; describes the men against whom it has been put in force as men "whose only crime was their courageous devotion to the people," and calls upon the Government "to set free, without delay, the pioneer of the Land movement, Michael Davitt, and every man whose identity with that movement has rendered him the victim of official or private vengeance." The third resolution declares that "no settlement of the land question can be satisfactory, effective, or practicable, which does not abolish landlordism, root and branch, and make the tiller also the owner of the soil;" condemns the Land Act as radically inefficient in not coming up to this requirement, which is affirmed to be "according to the original programme and fundamental purpose of the Land League;" charges it also with "many defects" which "prevent it from being regarded as even a temporary remedy of a satisfactory character;" and concludes by solemnly pledging the Convention to "a determined adherence to the principles of the Land League, until its aims have been fully accomplished," and to a maintenance of "the same solid combination against landlordism which has worked such magnificent results in the past two years." We do not think it necessary to say anything concerning the further resolutions of the Convention as to the bringing forward of "test cases" under the Land Act, except that they proceed upon the policy of Dr. Croke and Mr. Parnell, whilst they leave it open to the League to assume an attitude of more decided opposition to the Act at any time that may be found convenient, and that they manifest a strong desire to get the whole peasantry of Ireland to put themselves under the direction and government of the League, leaving themselves no independence of action whatever.

If, by the honourable mention of Davitt, the Convention has manifested sympathy with Fenianism, not less has its glad acceptance of telegrams from America given fresh proof of the connection of the Land League movement in Ireland with the openly-avowed Fenianism which sends "infernal machines" across the Atlantic. The mildest of the American telegrams called upon the Irish farmers to pay no more rent, and some of them made compliance with their advice the condition of future pecuniary assistance. But they were received with great cheering.

The speeches delivered in the Convention are as worthy of notice as its

resolutions. It was opened with a very inflammatory speech by Mr. Parnell, in which he declared that what their principles demand is not that rent should be reduced, but that it should be abolished. Coming down, however, from this high ground of principle, as perhaps thinking that the time for its successful assertion has not yet quite come, he gave it as his opinion that a fair rent for land would be what the value of the land was before it was improved by the tenant or his forefathers, and that the landlord ought not to get more, and that in all cases where the contrary could not be proved, the presumption should be that all improvements had been made by "the tenant or his forefathers." This rule, if carried out, would make a transfer of property only a little less complete than that of the absolute ownership of the land. It is a bait hung before the tenant-farmers of Ireland to tempt their cupidity and attach them to the Land League. Mr. Parnell also gave his advice to the people of Ireland generally that they should use no articles of English manufacture. Let them "buy in any other market they liked—anywhere but in England—anywhere but in England."

Among the thirteen hundred persons or thereby who composed the Land League Convention, the reporters tell us that there were several hundred priests, chiefly from the South and West. Many of the speakers were priests, and some of them went beyond all the other speakers in the sentiments which they expressed and in the intemperance of their language. One understands, after reading even brief reports of their speeches, what was the religious training of the expatriated Irishmen who have passed resolutions about the hurling of hell-fire. The Reverend Matthew Kenny of Scariff, after declaring that the people of "immortal Clare" would accept no Land Act so long as Davitt was in prison, suggested the appointment of Land League valuers, who would go before the Commissioners, and then the League would call upon them to fix the rent according to the valuations of these men,—a very simple scheme, liable only to the little objection that the Commissioners might not be ready to do as they were bidden. But "Father Kenny," quite confident of its success if adopted, proclaimed as its certain result that "the landlords would see it would be better to give the land to the people of Ireland at once, and then the people could go on with their great work," &c., &c. The Rev. Mr. Cantwell, who spoke, the reporters say, "on behalf of the Archbishop of Cashel"—by which we must understand the Romish Archbishop, Dr. Croke, to be meant—said that "the suspects in prison were the glory of Ireland," and that "as an Irish priest he was proud that one of his order was found to have his name enrolled in the long roll of Ireland's martyrs." But all this—amazingly absurd, yet important in relation to the gravest questions as to the state and prospects of Ireland, and the speech of Dr. Croke's representative is, in this view, especially important—was mild and moderate in expression, at least, in comparison with the speech of the Rev. Mr. O'Boyle of Saintfield, who began by declaring that "they were not to be put down by brute force," and proceeded to say that "the English said the Irish were too few to do anything; they might show their teeth, but they could not bite; but they greatly mistook Irishmen if they thought thus. Irishmen, wherever they were, when the day came, would be prepared to strike for the death." This might mean dynamite; but here the reporters tell us of "loud and prolonged cheers." Mr. O'Boyle went on to say, "The land they must

have for the people, either by legal agitation, or, if not, by illegal agitation." Hereupon there were "prolonged cheers." Then Mr. O'Boyle said "they had put a priest in prison, and if ever he could strike a blow for that he would." Upon this there were "deafening cheers, during which some of the audience rose to their feet and waved their hats." The fiery orator concluded with words which we do not quite understand, but suppose to mean something very terrible, that "rather than be tyrannised over, he would be prepared to war with a thousand and to shake a hundred thrones." The Rev. Mr. Ambrose boasted that "he had been energetic himself, and since last spring had kept some thousands of pounds out of the landlords' pockets." "Native land," he said, "was worth fighting for, and worth dying for; aye, and it would be a pity for future generations if they had not a tougher fight than they were likely to have." Eager for a fight these reverend gentlemen appear to be as any of their countrymen that ever flourished a shillelagh at Donnybrook Fair; but the whole history of the present Irish agitation and of Irish agitation in former times justifies the remark of the *Scotsman*, that "the priest who showed his Christianity by advising rebellion and declaring that he would fight, never had the slightest intention of perilling his own skin."

On the last day of the Convention's meeting, a priest from America, the Rev. P. Corr, who said that he was there as representative of the New York branch of the Land League, and also as the representative, although unauthorised, of the whole Irish priesthood in America, declared that "if the Irish people set the seal of their approval, no matter how lightly, on the Land Act, the voices of ten millions of Irishmen in America would ring across the Atlantic condemning them for ever. The Irishmen in America were thirsting for the downfall of English rule in Ireland, and many an Irishman, while upholding that starry banner [he pointed to an American flag displayed in the hall] cried, amidst his gushing blood, 'Would this blood were shed for Ireland.'"

If the resolutions and proceedings of the Land League Convention may be taken as signs of the times—and we much fear that they may—we have the prospect before us of continued agitation in Ireland, agitation more violent than ever, and more openly directed to objects as to which the idea of concession by the British Parliament cannot for a moment be entertained. The prominent part taken in the Convention by Romish priests, and the sentiments expressed by them, are especially ominous of danger. They are strongly confirmatory of the opinion we have all along entertained that the Romish clergy have been the authors of all the evil that has been going on in Ireland. We do not mean to accuse them of having directly counselled the murders and other outrages of which the number has been so great, but they have inspired the sentiments and have stimulated the passions of which these were the natural consequences, and they have continued to do so whilst these consequences have been produced. It is evident that they are generally animated with a hatred of England almost as intense as their hatred of Protestantism, and in their hatred of England and of Protestantism they would rejoice to see a rebellion in Ireland if they could hope for its success. They are the inveterate enemies of Britain, and until the Government so regards them, it must ever be apt to fall into serious errors in its treatment of Ireland. ■

Irish Manufacturing Industry.—A meeting was held in Dublin on September 14, in its nature and purpose very different from the Land

League Convention—a meeting of Irishmen, of all political parties, assembled in order to take steps for the promotion of Irish manufactures, and to arrange for the holding of an Irish Industrial Exhibition next year; but it seems too probable that the good intentions of the promoters of this scheme will be frustrated, as some of the leading members of the Land League, attended by a numerous party of followers, contrived to turn the meeting into a scene of disorder, by endeavouring to give it a political character, and to bring the whole scheme into connection with the Land League and subserviency to it. They made it evident that they care nothing for the promotion of the prosperity of Ireland by any means but that of its complete separation from England, when, of course, a Parliament in Dublin would soon put all right. Meanwhile, the material prosperity of Ireland under the “Saxon” rule might interfere with their projects, for it might make many more ready to be contented with things as they are, which would be unfavourable to the success of their agitation.

When Mr. Parnell, in his speech at the opening of the Land League Convention, gave his advice that the Irish people should henceforth no more buy any articles of English manufacture, he did not go far enough for some of his audience. If English manufactures are to be boycotted, ought not the manufacturers of the Protestants of Ulster to be dealt with by the same rule? Mr. Redpath having ventured to pay a visit to his native island at the present time, and being loudly called for in the Land League Convention, gave his advice to this effect. He said “he had heard people in America say they would use only Irish linens in order to encourage Irish trade; but that was a mistake. There was not a yard of Irish linen in the world; it was Orange linen. Boycot it. All the influence he possessed would be used to keep out Orange linen.” Probably it did not occur to Mr. Redpath, or to any of his hearers, what a panegyric he was really pronouncing on the industry and enterprise of the Protestants of Ulster, what a condemnation of the lethargy and laziness of the Romanists of the other provinces of Ireland.

ENGLAND.

Great Romish Proselytising Scheme.—The *Rock* of September 9 says: “A gigantic scheme for the promotion of Romanism in this country is spoken of by the London correspondent of a Liverpool journal, who claims to have received his information from ‘the most reliable authority.’ According to the account given by this writer, the movement has been carefully organised by a few active members of the Roman Catholic community, whose programme opens with a proposal for raising three millions sterling for proselytising purposes throughout the land; and large as the sum may seem, it is said that the promoters already see their way to a third of the amount. One important item in their plan is the organising of a system of Roman Catholic candidature for the next general election, all shades of political opinions being duly provided for; and the remaining details of the scheme are said to be arranged on the same bold and comprehensive scale. Of course the matter will be kept as quiet as may be so far as outsiders are concerned, and it is therefore impossible to say to what extent these statements are to be depended upon, but in any case it is obvious that the utmost watchfulness is called for on the part of all true Churchmen, and that with such an active enemy outside the camp there is the greater need that all should be right within the borders.”

Can there be any connection between this and an appeal which was addressed, rather more than two months ago, by Mr. C. S. Parnell, Mr. Justin M'Carthy, and Mr. J. P. O'Connor, to their countrymen in England and Scotland, urging the importance of looking after the Parliamentary register and securing the thorough organisation of the Irish voters? They say that several Liberal representatives who owed their seats to Irish votes had supported coercion, and to repay such "treacherous ingratitude" thorough and immediate organisation is requisite. "There never was a time," concludes this appeal, "when every man and woman of the Irish race had a higher call to put forth every exertion in the Irish cause. The people at home are passing through a fierce struggle which will decide the great question whether Ireland belongs to the Irish nation or the alien garrison, while our brethren in the United States are supporting us with a boundless generosity which disconcerts the enemy and encourages the highest hopes. The ardent patriotism by which the Irish in England and Scotland have always been animated calls upon them not to lag behind, while their race everywhere else are striving for the cause of our land."

It would be interesting to know if all this has anything to do with the candidature of Mr. Jerningham for Berwick-upon-Tweed,—opposition to which, on the ground of his being a Romanist, the *Scotsman* ascribes, like the opposition to Mr. Bradlaugh's admission into Parliament, to "bigotry and intolerance."

Ritualism.—Canon Bradley, who has been appointed as Dean Stanley's successor in the Deanery of Westminster, is not a Ritualist, but a moderate Broad Churchman; but this departure from Mr. Gladstone's practice of employing the Crown patronage of the Church of England in the advancement of Ritualists to high positions is said to be owing to Her Majesty's refusal to bestow the Deanery upon Canon Liddon, one of the most advanced of Ritualists, and to a regard for the expressed wish of Dean Stanley himself that Dr. Bradley should be his successor. However, the Canonry vacant by the promotion of Dr. Bradley has been conferred on Mr. Knox Little, who is Ritualist enough, being a member of the English Church Union, and a warden of the Confraternity of the Blessed Sacrament.

The Order of Corporate Reunion had "a sort of high festival," the *Rock* tells us, on the evening of Wednesday, September 7, in the church of All Saints, Lambeth, with a very musical service and much display of Ritualistic trumpery. A sermon was preached by Dr. G. F. Lee, in which he gave an account of the origin and history of the Association, and plainly advocated the recognition of the Pope as the visible head of the Church. "For the preservation of unity the Church must have a head, and that head must be a visible one. The head of a parish must look up to the head of a diocese," &c., &c. "The right of final decision in matters affecting the Church" had been recognised by the Church of England as belonging to the Pope during a period of nine or ten centuries, but had been stolen from him by Henry VIII. "That such a discourse should be delivered by a clergyman of the Church of England is certainly startling," says the *Rock*. It is a mild expression of sentiment. Will no energetic effort be made by members of the Church of England to get their Church purged of the Romanism which is audaciously preached and practised by many of its clergy?

SCOTLAND.

The Conference of "Catholic Young Men's Societies," which lately met at Dumfries (see *Bulwark* of last month), having sent an address to the Pope with relation to the disturbance that took place at Rome on occasion of the midnight obsequies of Pope Pius IX., has received a reply from Cardinal Jacobini, in which he says that their "manifestation of feelings of indignation and horror at the acts of attempted sacrilege committed against the remains of the glorious Pontiff Pius IX. of happy memory, and against the dignity of the Apostolic See and the Roman Pontificate, affords a sweet consolation to the deeply afflicted heart of the Holy Father." Thus the farce is kept up.

The King of the Sandwich Islands in Edinburgh.—King Kalakua, king of the Sandwich Islands, on paying a brief visit to Edinburgh, was becomingly entertained at luncheon in the Council Chambers by the Magistrates and Town Council. In the list of the many persons of rank and note who had been invited to meet His Majesty, and were present on the occasion, we observe with some surprise the name of Archbishop Strain, the Romish Archbishop of Edinburgh and St. Andrews, and head of the Romish hierarchy in Scotland. We know not what right this nominee of the Pope has to be reckoned among men of rank and high position in Edinburgh; but snobbery perhaps delights in contact with any one who pretends a claim to be spoken of as "His Grace," although to this designation the Romish prelate has no more right in this country than the boy who brushes his boots. We know, however, that there were strong reasons why a Romish prelate should *not* have been invited on the occasion in question. The Sandwich Islands owe their present state of civilisation entirely to the labours of Protestant missionaries and the blessing which has attended them, a fact which ought to have been adverted to in the welcome accorded to their king in the Scottish capital, but was not,—and hardly could be, a Romish Archbishop being present as an invited guest.

GERMANY.

There are indications of a reaction in Germany in favour of the Clerical or Ultramontane party. Prince Bismarck, under the pressure of supposed political necessities, has for two or three years been making unwise concessions to their leaders in the Reichstag or German Imperial Parliament. The Prussian Parliament was induced in 1879 to pass a law conferring on the Government a power of discretion in administering the Falck law, to the extent of dispensing when it may be thought expedient with the requirement that Romish prelates and priests should take the oath of obedience on their installation; and Dr. Korum, the newly appointed Romish Bishop of Treves, has been exempted from this necessity. The return of the expelled bishops is spoken of as not improbable. To this, however, it is said that there will be strong opposition in the Prussian Diet. Rumours have for some time been current of negotiations between the German Government and the Vatican, and of the proposed appointment of a German Envoy at the Vatican and of a Papal Nuncio to Berlin. A short time will probably show what the truth is concerning these things.

ITALY.

Evangelisation.—"Seven hundredweight of Testaments and detached Gospels have just been taken to Florence by Signor Barratti, who is doing

good service in the cause of Christ at Leghorn. On their arrival the people in the street in which the Gospel-room is situated stared at the great boxes which they saw laid down at the door; and when they knew their contents, several strong men offered their help to get them upstairs. After prayer for a blessing, the boxes were opened, and the missionaries sallied forth to sell the New Testaments, give the Gospels, and invite the people to a meeting in the evening. One hundred New Testaments were sold on the spot, four thousand of the Gospel of John distributed, and the meeting afterwards was crowded with persons listening to the Word of Life."—*Christian Herald*.

Conversion of a Romish Ecclesiastic of High Rank.—Monsignore Capello, a dignitary of the Church of Rome, has left that Church, and has become a Protestant. The letter to Cardinal Borromeo, in which he announces his conversion to the Methodist Church, states that he had long been deterred from the step he has now taken by fear of causing regret to a man so advanced in years. But now that hope has altogether vanished, and nothing remains for him but to fulfil without hesitation the imperious duty arising from his conviction as a Christian and an Italian citizen. These convictions will not allow him any longer to remain connected with an institution which, in the secular contests vanquished by progress and liberty, wished its ministers to be placed like an Indian caste in the midst of modern society. He continues—

"I looked to the new Pontiff for a truce, at least, to the evils which have long afflicted us; but the condemnation hurled against the recent publication of Father Curci, confirming to the full the precedent of Canon Audisio, tears away the veil, and shows that party ire is implacable. Yet history proves that such condemnations were inflicted in the past on the most illustrious men of this and every other nation, and that to-day priests venerable for learning and blameless lives and of more than orthodox creed are liable to them. Such condemnations, I repeat, have always turned out to the honour of the condemned and to the discredit and worse of their judges; but yet all this is manifest evidence of the worst tyranny, which, not content with imposing silence, longs to oppress and stifle the voices of the oppressed, as formerly the last wails of the victims. What more convincing proof and certain consequence can be drawn from these condemnations? No other, Eminence, but that the secular breach can never be healed—that we shall never see the reconciliation of Church and State cherished by every good Christian and citizen."

The last Papal Allocution he speaks of as a disingenuous medley of untruths or exaggerated facts, by which it is attempted to cause the ruin of Italy. He adds—

"Such evidence of facts causes all the scales of prejudice to fall from my eyes, and looses me from every tie. I quit the ranks of the Roman clergy to militate in those of the pure Gospel of Christ, thus remaining true to my vocation, and convinced of finding peace for my soul; since, strong in the doctrines of the Divine Master, not adulterated or counterfeited, it will be given me to profess myself a Christian without hypocrisy, and an Italian citizen without a taint of being a traitor to my country."

SPAIN.

Evangelisation.—"A Spanish gendarme recently went to Barcelona to

purchase some books at the Protestant depôt of Mr. Lawrence. This man, who is a real follower of Christ, spends all his spare money in purchasing books and tracts in order to disseminate the truth. Among other very interesting facts, he told Mr. Lawrence of a town about thirty miles from Barcelona, where, two years ago, the rector opposed the colporteur. Some proprietors, however, subscribed together and bought 200 Bibles, which they sold out at half-price to the poor workmen on their different estates. This gendarme supplies the depôt with the names of persons in many villages, to whom Gospels are sent by post. He takes special interest in following up the work. This good man's conversion resulted from the gift of a Bible by a young lady while he was on guard at the palace gates at Madrid. He has had his books several times burned by his superiors, has been twice fined, and twice under arrest. He rejoices in the fact that the truth will neither burn nor turn."—*Christian Herald*.

MEXICO.

Progress of Protestantism.—The house at Ahualuleo, where the Rev. J. L. Stephens was murdered by a Romish mob in 1874, has been purchased for a Protestant memorial church. It is stated by the Rev. D. F. Watkins, Missionary of the American Board in Mexico, that two of the leaders of the mob which murdered Mr. Stephens are now miserably poor, and that one of them lives in a house the use of which is granted to him by a Protestant.

II.—SCOTTISH REFORMATION SOCIETY.

TWO years ago the Acting Committee of this Society, in view of the efforts so actively put forth by Romanists to spread their cause in the Highlands, ventured to employ a Gaelic-speaking agent to visit those parts which are not overtaken by the ordinary travelling agents of the Society. They secured for this mission the services of Mr. Dougall Macphail, who visited a large number of places in the north and west, addressing meetings both in Gaelic and English. The results of the undertaking were so encouraging that the Committee resolved to repeat the experiment this season, and Mr. Macphail has accordingly resumed the work for another period of three months. As this involves a considerable addition to the ordinary expenditure, it is hoped that the friends of the Society will strengthen the Committee's hands, alike by their prayers and their contributions, and that by the Divine blessing the mission may be yet more successful in awakening the people to a sense of their dangers. The avowed determination of the emissaries of Rome is to destroy the work of the Reformation, and to bring the whole country back to the darkness and bondage of the Middle Ages; and for this purpose they have already planted two great strongholds, the one at Dumfries in the south and the other at Fort Augustus in the north, while numerous and subtle appliances are at work all over the land. Surely it is time that all faithful ministers of the gospel were bracing up their people for the conflict.

Arrangements are now in progress, in connection with the Society, for the work of Protestant instruction during the winter; and in addition to public lectures to be given, it is expected that a large number of ministers will take up the subject in their Bible classes. For the guidance of those

who purpose doing so, we reprint the following paragraph from the Society's annual report:—

“PROTESTANT INSTRUCTION.—The Committee feel it to be a very special and incumbent duty to encourage and assist to the utmost of their power the instruction of the young in those vital doctrines of the Word of God which bear against the character and workings of the Romish Church. For this purpose they invite the co-operation of ministers and others who conduct Bible classes. They have no wish to interfere in any way with the ordinary work of ministers in connection with their classes, nor to assume that they may be deficient in the faithfulness of their instructions. The object at which this Society aims is to stimulate and encourage the young of both sexes to study the subject, in order to an intelligent acquaintance with the great questions at issue. With this view they offer prizes to those attending such instructions, who submit to an examination at the end of the course, leaving the minister or other teacher to award the prizes according to the best of his judgment of the respective merits of the pupils, whether written answers to a few questions, or otherwise, as he shall see cause. The course of instruction does not usually extend beyond three or four months, and ends generally about March or April, though in some cases it is carried on through the summer months. The plan most commonly adopted is for the teacher to devote each night to some one of the errors of Rome, and, after explaining it, to lead the pupils to the Word of God for its refutation. This affords an excellent opportunity for imparting direct Bible instruction, and pressing home divine truth as illustrated and enforced by contrast with error. Many and gratifying testimonies have been borne by ministers and others to the success of these instructions. Some have confined their labours to their own Bible classes, while others have conducted classes of a more public kind, making them open to all who wish to attend. The Committee are convinced that this work is greatly needed in the present day, and they are anxious to see it more extensively carried out—believing as they do that, with God's blessing, it will issue in very precious results, in guarding the rising generation against the errors of Romish teaching, and grounding them in the great doctrines of the Protestant faith, which are the doctrines of the Word of God.

“Ministers and others who wish to avail themselves of the Society's assistance in connection with their classes are requested to communicate with the Secretary before the commencement of their course of instruction, to intimate whether they expect a share of the prizes, and also to give notice before the close as to when they wish the prizes to be sent. Any additional information regarding the work of the classes and the numbers in attendance, will be gladly received.”

III.—THE CHURCH ASSOCIATION.

THE following is from a paper issued by the above Society, whose object is to resist the efforts of Ritualists in the Church of England:—

“THE WORK TO BE DONE.—With the aid of the Branches and members the Council have resolved to persevere in the work still before them, which may be specified as follows:—

"I. To continue the existing suits and to enforce the judgments obtained by all the means that the law permits.

"II. To encourage the Branches to take vigorous action on their own account, aided in all cases by the advice of the Council when required, and by pecuniary assistance in special cases when necessary.

"Nothing can be clearer than the right of the parishioners to have the services of their Church performed according to the *form prescribed by the law of the Church*. The obvious duty of the clergyman towards his parishioners is violated and the most sacred rights of the parishioners infringed when the clergyman introduces a form of ritual which is not only alien to the Church, but has been deliberately rejected by it, and condemned alike by the bishops and legal authority. In the words of Lord Chief Justice Cockburn in the Clewer Case, March 8, 1879 :—

"It is the undoubted right of every inhabitant of every parish in the kingdom, desirous of frequenting the parish church, to have the services of the Church performed according to the ritual of the Church as established by law, without having his religious sense shocked and outraged by the introduction of innovations not sanctioned by law or usage, and which may appear to him to be inconsistent with the simplicity of the Protestant worship and to pertain to a religion which he believes to be erroneous, and the ritual of which is not that of the Church of England."

"This is a question of the utmost importance, to which the Council will devote their best energies and efforts, in the interests not only of aggrieved parishioners, but of the Church itself, which is suffering by the continued absorption of some of its members by the 'Free Church of England,' to which they have been driven solely by Popish practices in their parish churches.

"III. To bring public opinion to bear upon the Archbishops and Bishops, to urge them to enforce the judgments already obtained on ceremonial matters, now that the law in all disputed points has been clearly ascertained.

"IV. The Church Discipline Act and the Public Worship Regulation Act, which govern the present state of the law against contumacious clergymen, require amendment in matters of procedure. The Council have prepared a Bill to be brought before Parliament, entitled, 'The Ecclesiastical Procedure Bill,' which would enable *the judge*, in lieu of imprisonment, to suspend for contumacy a delinquent clergyman from office and benefice, either absolutely or for such term or terms, and either with or without such conditions as the judge may think fit. It also gives the judge power of passing an additional and definitive sentence of deprivation, in case of persistent contumacy. The Bill further provides that the Bishop shall not have a discretionary power in deciding whether proceedings ought or ought not to be taken, if the acts charged against a clergyman be certified to have been judicially decided to be an offence; and it provides that in the third section of the Public Worship Regulation Act, the words 'one parishioner' shall be substituted for 'three parishioners.' This Bill, they hope, will be introduced in the House of Commons very early after the meeting of Parliament.

"V. An attempt will probably be made in the ensuing session of Parliament to legalise the Revised Rubrics and Canons Ecclesiastical, which have been drawn up by Convocation, and now only await the sanction of Parliament. The Rites and Ceremonies Bill presented to Parliament

aims at vesting in Convocation alone the absolute power of initiating all legislation affecting the rites and ceremonies of the Church. It would virtually repeal and alter the 25 Henry VIII. c. 19, to which it is diametrically opposed in aim and in spirit; the draft Bill aiming at making the laity submit to the clergy as represented in Convocation. Its true character has been thus exposed by the *Times*.—‘The whole scheme looks engagingly simple and innocent. We can only say, once for all, of the whole scheme, it will not do. It is antiquated in purpose, inapt in conception, and will be mischievous in execution.’ The Council will offer it a firm opposition.

“VI. The assailants of the Protestant Church are vigorously striving to overthrow the jurisdiction in ecclesiastical matters of the Judicial Committee of the Privy Council, and to procure the constitution of another Court of Appeal, in the expectation that thereby they will recover the ground they have lost, and get their lawlessness legalised. The Council will watch with the utmost vigilance any attempt to alter the constitution of the present Court of Appeal in ecclesiastical causes.

“VII. The principles of Rationalism being actively at work within the Church, unsettling, if not overturning, the faith of thousands, require to be still combated. Hitherto the Council have been under the necessity of postponing this great work, in order to concentrate their efforts against Ritualism, because it was the more extensive, the more aggressive, and the more immediate of these two dangers, threatening the very existence of the Reformed Church, and having a distinct organisation of its own to execute its designs.

“VIII. With a view to the revival of Protestant feeling throughout the country, and the better education of the public mind on the grave questions which are at issue in this controversy, and for the advancement of spiritual religion amongst the people, the Council propose to secure the larger assistance of the clergy in sermons and courses of sermons on the great doctrines of the Reformation, the arrangement of Bible readings and other similar meetings of a devotional character, especially in parishes where the people suffer from a dearth of spiritual privileges through Ritualistic teaching; and further, to promote closer fellowship among members of the Association in London and other large towns by meetings for conference, prayer, and the study of God’s Holy Word.

“IX. The organising officers of the Association have been for some time engaged in consolidating the existing Branches of the Association, and in uniting small neighbouring Branches for common purposes. This work will be continued and fresh Branches formed.

“In order to carry out the important work detailed above, the Council urge their members to assist them by forming a new Guarantee Fund.

“CONCLUSION.—To those who imagine that, having ascertained the law, the work of the Association is done, as well as to those who lament that more has not been accomplished in the way of suppressing the conspiracy with which they have had to combat, the Council suggest the inquiry—what would have been the state of things had the Church Association not existed, and what would probably happen should it pass out of existence? If these considerations are duly weighed, the Council have little doubt that all the support needed to continue this momentous conflict will be abundantly forthcoming.

“If mere questions of form and ceremony, of posture and of dress,

were alone involved, the Council would have spared themselves the anxious labours of the past fourteen years; but the far-reaching importance of the great contention in which they are engaged arises out of its relation to the great truths of the Gospel and Church order.

"It is because the teaching and practices of the Sacerdotalists are contrary to the plain teaching of God's Holy Word, because they obscure the finished work and Divine glory of the Redeemer, because they interpose hindrances to the access and immediate communication between the sinner and his Saviour, that the Council feel bound to resist to the uttermost this unscriptural and soul-endangering movement.

"Hence, also, the urgent need for the exercise of diligent effort to instruct, build up, and guide the people of the land with special reference to the dangers in which our Common Faith and our National Church are involved, and to lead our brethren in the faith to seek the protection and power of the Holy Spirit; to study and induce the study of God's Holy Word as the sure antidote to religious errors; and to draw near to the Throne of Grace in prayer and supplication for a blessing on our work, and thus also on our Church and Nation."

IV.—THE PAPAL BULL COMMONLY CALLED THE *BULLA CŒNÆ DOMINI.*

THESE are several Papal Bulls, a knowledge of which is of special importance at the present time, in regard to the state of things in Ireland. They are not Bulls relating to the great doctrinal questions on which the controversy between Protestants and Romanists primarily turns, but they relate to questions than which none can be imagined more important as affecting the character of the Church of Rome and its priests; they throw light on the nature of the teaching of the priests, and of the influence which they thereby exercise over the minds of those who receive it, both in public and in the secrecy of the confessional, on the feelings of Romanists towards Protestants, and on their views as to points concerning in the highest degree the welfare of society and of the state. That our readers may judge for themselves as to these things, we purpose to lay before them these Bulls, giving their exact words in all that is really important, and indicating as briefly as may be what may be regarded as mere verbiage, or as having no imaginable relation to any affairs of the present day.

The Bulls of which we speak are all to be found in the Appendix to the *Theology* of Peter Dens, which forms the eighth and last volume of that work in the Dublin edition, although it is no part of the work itself, for Peter Dens had nothing to do with it, but was added to it in order to the better instruction of the Romish priests of Ireland and the students of Maynooth College. We have them before us, with translations, in a little work which has now become very scarce, but which, we believe, was of some use in its day, *The Nullity of the Government of Queen Victoria in Ireland; or, The Pope the Virtual Ruler of the Land* (Dublin, 1839), by the Rev. Robert J. M'Ghee, A.B., minister of Harold's Cross Church, Dublin, whom many still living remember as one of the most zealous and useful champions of Protestantism forty years ago. We shall occasionally avail ourselves of some of Mr. M'Ghee's remarks, but we shall refrain, for the present, from making any use of some very curious historic information

concerning these Bulls, the use made of them in Ireland for the training of Romish priests, and the falsehoods told regarding them by Romish prelates and priests to Parliamentary Committees before the passing of the Catholic Emancipation Act. It was convenient in those days to repudiate the Bulls altogether, and they were repudiated accordingly; the Romish prelates and other doctors examined concerning them thought as badly of them as any Protestant could wish, and declared that they had no authority in Ireland, not having been "published" there; which might be true in a sense, but only so as to enable a man to deceive by words which yet in themselves are capable of a sense in which they are true,—a common Jesuitical device for making a lie or a perjury innocent, although they knew that at that very time they were used for the training of the Romish priests who were by and by to have all the Romanists of Ireland under their teaching. But we do not need now to enter into any of the points which Mr. M'Ghee discusses at length in order to prove that the Romanists of Ireland are bound by these Bulls; the Decrees of the Vatican Council have settled that for ever; they and all true members of the Church of Rome are bound by these and all the Bulls of all the Popes that have ever worn the tiara: these Bulls must be held by them as of divine authority, as much as any books of the Holy Scriptures.

The first Bull to which we shall devote our attention is that commonly called the *Bulla Cœnæ Domini*. Bulls are in general commonly named by their first two or three words; but in this case the Bull takes its name from the fact of its publication on the day of the festival called *Cœnæ Domini*, the pretended celebration or commemoration of the institution of the Lord's Supper. This Bull was first issued by Pope Paul V. in the year 1610; again by Urban VIII. in 1627; again by Clement XI. in 1701; and again by Benedict XIV. in 1741. It is publicly read once every year at Rome.

The Bull begins in the usual form:—

"Benedictus Episcopus, servus servorum Dei, ad perpetuam in memoriam"* (Benedict, Bishop, servant of the servants of God, in order that the thing may be had in perpetual remembrance).

"Pastoralis Romani Pontificis vigilantia, et sollicitudo, cum in omni Christianæ Reipublicæ pace et tranquillitate procuranda . . ."

But we give up the Latin, and give the translation of Mr. M'Ghee, after due comparison of it with the original. We give the introductory paragraph without abridgment, that it may be seen with what profession of weakness and gentleness a Roman Pontiff can proceed to thunder forth his curses, and how he can simulate the language of Christian faith and charity in doing the work of the devil. Some words and clauses worthy of special attention are distinguished by italics.

"The pastoral vigilance and anxiety of the Roman Pontiff is, by reason of the duty of his office, not only continually employed procuring the utmost peace and tranquillity of the Christian world, but it also most eminently shines forth in retaining and preserving the *unity and integrity of the Catholic faith, without which it is impossible to please God*; so that the faithful of Christ may not be as little children wavering, nor be carried about with every wind of doctrine by the crafty wickedness of men, whereby they lie in wait to deceive, but that all may come in the unity of the faith

* Thus in 1741. We believe the change of the Pope's name is the only change from the Bull as issued at former dates.

and the knowledge of the Son of God unto a perfect man, and in the society and communion of this life may neither injure themselves nor offend each other, but rather that, being joined together in the bond of charity, *as the members of one body, under Christ the Head, and His Vicar upon earth, the Roman Pontiff, the successor of St. Peter, from whom the unity of the whole Church proceeds*, they may be increased in edification, and thus, divine grace assisting them, may so rejoice in the tranquillity of this present life, that they may also fully enjoy the happiness of the next. For which reasons, truly, the Roman Pontiffs our predecessors have been accustomed upon this day, which is the stated anniversary for the commemoration of our Lord's Supper, solemnly to exercise the spiritual sword of ecclesiastical discipline and the salutary weapons of justice, by the ministry of the Supreme Apostolate, for the glory of God and the salvation of souls. We therefore, to whom nothing is more desirable than, in the authority of God, to preserve inviolable the integrity of the faith, public peace, and justice, following this ancient and solemn custom."

Here the preamble ceases and the substance of the Bull begins, and, contrary to what might be expected from the preamble, it begins with cursing.

But before we proceed, let us call attention to the words marked by italics in the preamble. Let the reader note how it is intimated that except in the *unity and integrity of the Catholic faith it is impossible to please God*, and how those of this faith are declared to be the *members of one body, not only under Christ the Lord, but under His Vicar upon earth, the Roman Pontiff*; in which we have the complete assertion of the utmost pretensions of the Church of Rome as the sole Church of Christ, and, by necessary implication, the denial of the possibility of salvation to any who are not members of that one body "under the Roman Pontiff." But now for the cursing. The sentence begun in the preamble runs on, in the first clause of the Bull, thus:—

"[We] excommunicate and anathematise on the part of God Almighty, the Father, the Son, and the Holy Ghost, by the authority also of the blessed Apostles Peter and Paul, and by our own authority, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates whatsoever from the Christian faith, and all and sundry other heretics under whatsoever name they may be classed, and of whatsoever sect they may be; and those who believe, receive, or favour them, and all those who defend them in general, whosoever they be; and all those who, without our authority and that of the Apostolic See, knowingly read or keep, print, or in any way whatever, from whatever cause, publicly or privately, upon any pretence or colour whatsoever, defend their books which contain heresy or treat of religion; also schismatics, and those who pertinaciously withdraw themselves or secede from obedience to us and to the Roman Pontiff for the time being."

Our Protestant Queen is here anathematised, and all her Protestant subjects. "Let the reader calmly consider," says Mr. M'Ghee, "what a mockery it is to talk of laws making a nation tranquil when a set of Popish bishops and priests are breathing secretly into the ears of one mass of the population curses and execrations against the other, and making it religion to do so."

Let us take notice what excommunication is according to the Canon

Law, according to which it is imperative on every Romanist to give effect to it to the utmost of his power, and then we shall see what the effect of the Bull *Cœnæ Domini* would be if full effect could be given even to this first clause of it. The consequences of excommunication are summed up in a line of Latin verse well known to every Romish priest—

“*Os, orare, vale, communis, mensa negatur.*”

That is, a Romanist is not to speak to an excommunicated person, to pray with him or for him, to salute him, to hold any intercourse with him, to eat or drink with him, or to supply him with food.

The second clause is as follows :—

“Likewise we excommunicate and anathematise all and sundry, of whatsoever station, degree, or condition they may be (but the Universities, Colleges, and Chapters, by whatsoever name they may be called, we interdict), who appeal from the ordinances of us, and of the Roman Pontiffs for the time being, to a future General Council ; as also those by whose aid or favour the appeal shall be made.”

The third clause excommunicates and anathematises pirates, corsairs, &c., especially those infesting the coasts of the Papal dominions, and all who aid them ; the fourth, those who plunder wrecked vessels ; the fifth, all who impose new taxes or increase old ones without the Pope’s leave ; the sixth, those who forge or falsify Apostolic Letters, that is, Papal briefs, &c. These clauses we pass over with this brief indication of their nature, and with mere allusion—which we think enough—to the claim of authority over all nations and kingdoms implied in the fifth clause.

The seventh clause is as follows :—

“Likewise we excommunicate and anathematise all who carry or transmit to Saracens, Turks, and other enemies and foes of the Christian name, or to those expressly or by name declared heretics by our sentence, or by that of this Holy See, horses, arms, iron, iron wire, tin, steel, or any kind of metals, instruments of war, timber piles, kelp, ropes, whether of hemp or any other material, and the material itself, and other things of this sort, with which they fight against Christians and Catholics ; as also those who, themselves or by others, give information of things concerning the state of the Christian world to the Turks and to the enemies of the Christian religion, to the hurt and injury of Christians, or to heretics, to the prejudice of the Catholic religion, or for that purpose give them, in any way whatsoever, aid, advice, or favour ; notwithstanding any privileges whatever, which do not expressly mention this sort of prohibition, hitherto granted by us and the aforesaid See to any persons whatever, princes or commonwealths.”

“We learn from this,” says Mr. M’Ghee, “what England is to expect whenever it is found convenient or expedient by the Pope to prevent Roman Catholics from enlisting in her armies or navies, or, if they be enlisted, to make them mutiny, desert, or pass over to the enemy.”

The eighth clause excommunicates and anathematises all who prevent or impede the bringing of victuals or other necessaries to Rome, for the use of the Roman Curia, whatever may be their rank or office, civil or ecclesiastical ; the ninth, all who, on their way to Rome or from it, do any hostile act against the Roman Curia ; the tenth, all who slay, mutilate, wound, detain, take prisoners, or rob pilgrims or others on their way to Rome for purposes of devotion ; the eleventh, all who slay, mutilate,

wound, beat, take prisoners, incarcerate, detain, or in hostile manner act against any Cardinals, Patriarchs, Archbishops, Bishops, Legates, or Nuncios of the Holy Roman Church, or expel them from their dioceses, territories, lands, or lordships; the twelfth, all who kill, beat, or despoil of their goods any persons, ecclesiastical or lay, who are seeking recourse to the Roman Curia with regard to their causes or affairs, or their advocates, procurators, agents, &c.

The thirteenth clause is important, as having for its object—which is aimed at also in the twelfth clause to transfer legislation and the execution of law from national legislatures and the courts established by them to the Papal Court. It is as follows:—

“Likewise we excommunicate and anathematise all, as well ecclesiastics as laymen, of whatsoever dignity they be, who, pretending some frivolous appeal from the hardship or future execution of Apostolic Letters, even in the form of a Brief, concerning both mercy and justice, or of the citations, inhibitions, sequestrations, monitions, processes, executorial, and other decrees which have been issued, or which shall at any time be issued from us and the aforesaid See, or from our Legates, Nuncios, Presidents, Auditors of our Palace and Apostolic Chambers, our Commissioners and other Judges and Apostolic Delegates, or who in any other way have recourse to the secular courts and to the lay power, and who cause appeals to be received by the lay power, even at the instance of the Procurator or Advocate of the Exchequer; also those who cause the aforesaid letters, citations, inhibitions, sequestrations, monitions, &c., to be seized and retained, and those who hinder or prohibit their being put in execution, absolutely, or without their good will, consent, and examination; or who impede or prohibit scribes and notaries from making, or delivering when made to the party interested, the instruments or acts appertaining to the execution of letters or processes of this sort; and also those who apprehend, beat, wound, imprison, detain, banish from cities, or places, or kingdoms, or plunder of their goods, or terrify, personally or by any other or others, publicly or privately, threaten the parties or their agents, their kindred, their connections, their friends, their notaries, the executors or subexecutors of the aforesaid letters, citations, monitions, &c., or who in any other way presume to hinder, directly or indirectly, any persons whatsoever, in general or in particular, that they may not go or have recourse to the Roman Curia, to prosecute their affairs of any kind whatsoever, or to obtain indulgences or letters, or who hinder them from obtaining these indulgences or letters from the said See, or from making use of them when obtained, or who presume to keep the said indulgences or letters in their own hands, or in those of notaries or scribes, or in any other way whatever.”

The purport of all this is that the Pope's letters are to “run” everywhere, and that all are cursed with his utmost power of cursing who impede their course or execution. His authority is to be made supreme, and all Governments and Legislatures are to yield to it.

There still remain other seventeen clauses of this Bull, some of them well worthy of attention, which we hope to bring under the notice of our readers next month.

V.—THE ULTRAMONTANE RING.

EVER since the disgraceful disturbances which accompanied the removal of the late Pope's body to its resting-place in the Church of San Lorenzo, on the 13th of last month, Rome has been disquieted by the demonstrations and counter-demonstrations of the extreme parties. The irreconcilables—Clerical and Anti-Clerical—have considerably embarrassed the Italian Government by their conduct, and perhaps the Government cannot be said to have acquitted itself throughout with the necessary foresight and tact. The consequence is that the relations between the Vatican and the Quirinal are now less satisfactory than they have been at any time since the accession of the present Pontiff. Pius IX. had tasted the sweets of temporal power, and a sense of dignity may have seemed to demand that he should keep aloof from those who deposed him. His hand, too, had sometimes been heavily laid on different sections of the Roman people; his harsh treatment of liberal and patriotic aspirations when he was in power, had left rankling wounds behind. On both sides there were thus considerations that made a reconciliation difficult between the Italians and their spiritual father. But from the pacific temperament and policy of Leo better things were hoped. He was not trammelled by the past in the same way as his predecessor. He succeeded to what had been an accomplished fact for a term of years; the demeanour of the Italian Court and Government was most friendly. People waited, therefore, with some curiosity to see whether the new Pope would gracefully accept the situation which events had created for him. They were destined, in the first instance, to disappointment, for, along with the Pontifical robes, Leo assumed at once the martyr-dignity of the "Prisoner of the Vatican." It seemed as if the cheap pathos of a self-created isolation were still to be employed to melt a hardened world. But many continued to give Leo credit for a more practical turn of mind, recognising at the same time that it was difficult to throw off the influence of his surroundings all at once. It is well known that a Pope's policy and action are often dictated to him by a knot of wirepullers, who control the Catholic world from the recesses of the Vatican; and there were, and are, many men about the Supreme Pontiff, whose influence and importance depend on maintaining the present breach between Church and State. The establishment of a *modus vivendi* with the Italian Government would be gall and wormwood to these men. It would undoubtedly enhance the dignity and authority which the Pope enjoys in the eyes of the Catholic world, by putting an end to the impracticable squabbling which at present impairs his spiritual position. But it would deprive the Ultramontane Ring of their dearest pretext for agitation, and without agitation their occupation would be gone. Secrecy and discontent are what they flourish on. It is no wonder, then, that they resist to the death any step towards compromise. The Pope might rejoice in his emancipation, but they are more Papist in the quarrel than the Pope himself.

There was, however, a general disposition to hope that Leo might by-and-by find himself strong enough to throw off their tutelage and mould his policy according to his personal preferences. The absence of any fresh cause of irritation, and the general spirit of moderation which has characterised the action of the Vatican of late in political questions, seemed to indicate that a peaceful settlement of the long estrangement was not

far off. The simplest and most insignificant act on the Pope's part would have sufficed to break the ice, and assuredly no difficulty would have been placed in his way by the Italian Government. He appeared to many to be merely waiting for a suitable opportunity to break through his reserve when this unfortunate riot occurred. Whether Leo really meditated such a step or not must remain obscure, but now, at least, events have put it beyond his reach. The proceedings of the last few weeks have reopened old wounds so far as to relegate the possibility of a friendly settlement once more to the comparatively distant future. It may be that the Ultramontane wirepullers organised the torchlight procession which followed the funeral car with a shrewd eye to possible disturbances. They may have meant it as a provocation to the Anti-Clerical populace, and may have hoped by the scandal created to nip the Pope's rumoured intentions in the bud. Perhaps they are to be acquitted of any underhand conduct, and the whole affair may have been due to the rascality of a band of these Clerical and Republican roughs. But, in any case, they have been busy making capital out of it since. Two days after the riot occurred, Cardinal Jacobini took the opportunity of lamenting to the diplomatic body at Rome that his Holiness was more a prisoner than ever, and that the Law of Guarantees was no longer in force. The Pope, he said, would soon have left his retirement but for this outburst of violence. He thus adroitly contrived to take credit to the Clerical party for their conciliatory intentions, and to throw on the Italian Government the blame of the continuance of the present state of things. He followed this up a few days later by a circular in the same terms, and the Pope spoke in a similar strain at a Consistory held on the 4th of this month. "From this," he says in his allocution, "the Catholic world may judge what security there is left for us in Rome. Who can give warranty that the audacity of the wicked would not break out into the same excesses when they saw us pass along the streets in a manner becoming our dignity?" There can be no doubt that the Italian Government was to blame for not exercising greater caution. It had timely notice that a procession was to be held; it knew also the violent proclivities of the Anti-Clerical partisans; so that it was a piece of culpable carelessness not to take measures to prevent a scandal such as actually happened. A few companies of soldiers would have done the whole business. The Government must see now that it has allowed itself to be put in the wrong. Its enemies had long desired a handle against it, and now, of course, they are making the most of their opportunity.

But that is not all. The weakness displayed in permitting the riot to take place has encouraged the rabid Anti-Clericals in their excesses, and every night, according to the Roman correspondent of the *Times*, the streets have to be cleared of mobs by the help of the soldiery. Anti-Clerical clubs are being organised in all the districts of Rome, and are planted at the very door of the Vatican. All the old party bitterness is revived, and the more violent Radical papers publish daily tirades against the Papacy. These have lately taken the shape of an agitation for the abolition of the Law of Guarantees passed in 1870, when the Italians entered Rome, and recognising, among other things, the dignity of the Pontiff as a Sovereign Prince. A meeting was held with this object on August 7, in the Politeama Theatre. The theatre was crowded by four thousand people, and the meeting was opened by one Signor Petroni, a

popular martyr, who had spent eighteen years of his life in prison. Messages were read from Garibaldi and from Louis Blanc, representing Victor Hugo. The authorities were again unfortunate in their mode of action. The meeting was watched by the police, who finally interfered to prevent the reading of a motion on account of the abusive language which it contained against the Pope. The motion, however, was read in another form, and the obnoxious paragraph was suddenly slipped in before the police had time to interfere. They were strongly taken to task by the Ultramontane papers for their futile interference, after sitting through and seeming to countenance the abusive speeches which the motion merely summed up. An outsider would say that it was a mistake, to begin with, for the authorities to constitute themselves judges of the amount of abuse permissible. Their charge was over the public peace, and so long as that was preserved, they ought to have refrained from mixing themselves up with an unsavoury mess, and from conferring on the proceedings an importance which they probably did not deserve. Matters were hardly mended by confiscating the papers in which the opprobrious motion appeared next day, though there is a delicious flavour of impartiality in the fact that the Vatican organ, the *Osservatore Romano*, was among them. One result of the embittered feeling generated by these proceedings is seen in the sensational story, published last week by the *Diritto*, of the Pope's intention to quit Rome and take up his abode where he would at least be safe from threats of violence. Malta was mentioned as his probable destination. It would, indeed, be a strange irony if the head of the Catholic world were to take shelter in the dominions of the leading Protestant Power. But the contingency may safely be put out of account in the meantime. The Pope cannot afford to quit Rome, with all its memories and associations. The *Diritto* is a sober enough print, and it is probably true that the threat was thrown out; but if so, it was more with a view of emphasising the iniquity of the enemies of the Papacy than with any settled purpose of acting upon it. It is no more to be taken literally than is the statement made in certain quarters that some of the Powers have offered to mediate between the Quirinal and the Vatican. Both stories, however, point to the existence of bad feeling and seriously strained relations. This is much to be regretted where the interests of Italy and of the parties themselves so clearly call for harmonious co-operation. But the agitators and rioters who have raised the outcry are the merest fraction, and the least respectable fraction, of the Italian people; and it can hardly be doubted that the machinations both of the Ultramontanes and the Anti-Clericals will ultimately be defeated.

VI.—POPISH LOTTERY TICKETS.

AN esteemed correspondent has forwarded us a bundle of Popish lottery tickets which had been sent him through the post from Ireland. It appears there is no help for this insulting nuisance. The Scottish Reformation Society appealed to the Lord Advocate upon the subject some time ago, but without success. The answer was to the effect that the lottery being an Irish one, the Lord Advocate had no right or power to interfere. The packets, with accompanying letter, were

then transmitted to the Lord-Lieutenant of Ireland. A letter was returned in reply merely acknowledging receipt.

But there is one remedy which people have in their own hands. It is very inoffensive, but, if scrupulously adopted, would certainly prove ultimately most effective. It is just this, if people receiving these offensive packets would in every case just put them in the fire, the nuisance would very soon be abated. The thing pays or it would not be persevered with. Silly Protestants must, for some weak reason or other, take the trouble of vending the tickets and remitting the money. If even one in a hundred does, a very considerable profit reverts to the promoters. But not one at all should. And if none did, the loss would very soon effect the remedy. It is truly deplorable that, in the face of all warnings, any Protestants should in this way facilely contribute so importantly to the advancement of Popery. None should allow themselves to be worked upon by the *professed* object in view. No doubt all the objects have the *appearance* of being most commendable. But whatever the *professed*, the *real* object is the promotion of Popery. It is the very same in the case of the begging nuns. They are to all appearance the very impersonation of benevolence and charity. But that is only a Popish guise. Not a farthing of Protestant charity should flow in any such channel. Protestants have plenty direct access to the poor without any Popish intervention. Give all these appliances whatever name they may, they all end and land in the same pestilential swamp—the support and propagation of Popery.—*Perthshire Courier*.

VII.—THE POPE'S MANIFESTO.

NO apology is needed for again and quickly returning to the subject of the relations between Italy and the Vatican, which are now so strained that a rupture seems inevitable. The crisis has rapidly ripened, and has already become developed to a degree that may baffle all the skill of the Italian Government and of the Papacy. Our readers will have observed that, despite the intervention of the police, a resolution condemning the Law of Guarantees, and bitterly hostile to the Papacy, was carried at a meeting of 4000 persons; that several newspapers have been sequestered for reporting the proceedings of the meeting and printing the resolution; and that the police have great difficulty in preventing an anti-Papacy demonstration in the Piazza Colonna. In Italy popular excitement spreads with amazing quickness, and the Government may shortly find itself confronted by a movement so truly national as to be irresistible. Already the agitators are saying, "The Government of Italy must be national; the Papacy is anti-national; the King must choose between Italy and the Papacy, for he cannot be the Sovereign of the one and the supporter of the other." So far the attitude of the Papacy has been defiant. Does it suppose that the Government will side with it to the extent of provoking a revolution? Whatever may be the motive, the proceedings of the Vatican are not conciliatory but the reverse. Nothing could be more calculated to intensify the anger of the anti-Papacy party than the allocution delivered on the 13th July, and which has been published and widely circulated. The allocution is indeed a political manifesto.

In the opening paragraphs there is a statement which will, and ought to, irritate the Italians. The Pope, after referring to the confusion and disturbance which happened during the removal of the remains of Pius IX. as "the execrable and disastrous events," says: "We enjoined upon our beloved son, the Cardinal Secretary of State, that he should without delay report the unexpected and unworthy case to the Sovereigns of Europe." The Pope might, if he had cause of complaint, have appealed to the Government of the country in which he resides, but instead of that he appeals to foreign Governments. Can more wanton and deliberate insult be offered to any Government or people? The Italians would be devoid of national sentiment, they would be unworthy of liberty and national existence, if they did not resent such a slap in the face. Before long the Papacy may complain that the Government has not defended it from the fury of its foes; and it will then be only just to remember that the Pope and his advisers, at a critical moment, most grossly insulted the Government of Italy and the Italian people. It does not require spectacles to read between the lines of the manifesto. It is, for example, said that it was decided the body should be moved "in the manner permitted by the present condition of Rome, instead of in the splendid form proper to the Pontifical Majesty and the traditional usages of the Church." The sting of that sentence is in the word "present;" and the whole sentence is made to suggest that hereafter there are to be Papacy pageants in Rome in the splendid form proper to the Pontifical Majesty. Then we come to the revival of a favourite theory of Pius IX., that the Romans were in favour of the Pope's temporal sovereignty, and that he was deprived of it by a force of invaders. In the manifesto of Leo XIII. we read that "The Roman people, mindful of the virtues and the benefits bestowed by the great Pontiff, had spontaneously manifested the desire of rendering to their common father the last tribute of respect and filial affection." But the procession was disturbed by "a handful of noted miscreants," who, "gradually increasing in number and boldness, redoubled the clamour and tumult." In no part of Italy was there or is there a greater desire for the national unity than in Rome, and that the Papacy was very unpopular in the capital has been amply proved. The averment of Leo XIII. is intended for foreign consumption, to persuade foreigners that the Pope and the Romans are affectionately united, and that but for the force of a wicked invader the Romans would have the Pope for their King. But even foreigners will not be influenced by a statement that is palpably contradicted by facts and events. In one sense, indeed, it is true that the forces of the Government stand between the Papacy and the Romans, for, left to do as they chose, the Romans would turn the Papacy out of the Vatican.

After asserting that the entire blame falls on "those who did not protect either the rights of religion or the liberty of the citizens from the fury of the impious," we come to the marrow of the manifesto, which we quote *in extenso*, and to which we direct very particular attention:—

"And from this also the Catholic world may judge what security there is left for us in Rome. It was already well and openly known that we are reduced to a most difficult and, for many reasons, intolerable condition, but the recent facts of which we have spoken have made this more clearly manifest, and together they have demonstrated that if the present state of things is bitter to us, still more bitter is the fear of the future.

If the removal of the ashes of Pius IX. gave cause for such unworthy disturbances and such serious tumults, who could give warranty that the audacity of the wicked would not break out into the same excesses when they saw us pass along the streets of Rome in a manner becoming our dignity? And especially if they believed they had just motive because we ourselves, through duty, went to condemn unjust laws decreed here in Rome, or to reprove the wickedness of any other public act. Hence it is more than ever evident that in the present circumstances we cannot remain in Rome otherwise than a prisoner in the Vatican. Moreover, whoever pays attention to certain indications which here and there manifest themselves, and considers, at the same time, that the sects have openly conspired for the extermination of the name of Catholic, has reason to affirm that more pernicious intentions are being matured to the injury of the religion of Christ, of the Supreme Pontiff, and of the hereditary faith of the Roman people. We certainly, as is our duty, follow with attentive watch the onward movement of the most savage struggle, and, at the same time, prepare the most opportune means of defence. Reposing all our hopes in God, we are resolved to combat to the very last for the safety of the Church, for the independence of the Supreme Pontiff, for the rights and the majesty of the Apostolic See, and in such a combat we are resolved to spare no labour and to fear no difficulty. Nor shall we combat alone, inasmuch as in your virtue and constancy, my venerable brethren, we, in every respect, place the greatest trust. No small comfort and support to us, also, is the goodwill and the piety of the Romans, who, tempted in a thousand ways and by every art, remain with singular firmness obsequious to the Church and faithful to the Pontiff. Nor do they neglect any occasion for showing how deeply those virtues are inscribed in their hearts."

Not even by Pius IX. was the Italian nation so defied, insulted, and menaced. The Pope will be insulted if he passes along the streets in a manner becoming his dignity, and especially if, in discharge of his duty, he went forth to condemn unjust laws or to reprove the wickedness of a public act. Because the Pope will not be allowed without molestation to exercise the right to condemn laws and to reprove public acts, he can only remain in Rome as a prisoner in the Vatican. The Pope is going to combat not only for the safety of the Church, but also for the independence of the Supreme Pontiff and for the right and the majesty of the Holy See; and he asserts that the Romans are still loyal to him, that they are obsequious to the Church and faithful to the Pontiff. How, we may well ask, can the Italian Government submit to such defiance, insult, and menace, and yet stand? How can the Italian people continue to enjoy national existence and yet hear the public declarations of the claims put forth in the Pope's manifesto? The Italians have a right to expect that the British and other nations will take note of the conduct of the Papacy, so that when the crisis comes the assertion that the Papacy gave no provocation may not for an instant be credited. What is the intent and expectation of the Pope and his advisers? Are they really under the impression that foreign Powers will fight for the Papacy and against Italy? The Pope says he cannot remain in Rome otherwise than as a prisoner in the Vatican. There are indications that he will not be allowed to remain in the Vatican, or in Rome; and if he is turned out of the Vatican and banished from Italy, no Power will do more for him

than send polite acknowledgments of his protest. We believe that in provoking and fostering the present agitation and crisis the Papacy has blundered in a way that is very surprising when we consider its past reputation for astuteness.—*Weekly Review*.

VIII.—ITEMS.

It is announced that the application of the Roman Catholic chaplains whose names appear on the Navy List for an increase of pay in consequence of the amount of work at the home ports has been granted.—*Scotsman*.

CONVERSION OF A ROMAN CATHOLIC ECCLESIASTIC.—Monsignor Count Campello, a canon of St. Peter's, has written a letter to Cardinal Borromeo, the head of the clergy attached to the Basilica, stating that as he sees the present Pope doing no more than his predecessor to reconcile Church and country, he has, after ten years' reflection, embraced the Protestant faith, and that he on Wednesday evening abjured the Roman Catholic creed in the chapel of the Episcopal and Evangelical Methodists. The event has created a great sensation in Rome.

A SAINT IN A WELL.—The *Corriere Mercantile* reports that at Comunaglia, province of Chiavari, suffering like the rest of Italy by continuous draught, the country people decided to implore their patron saint, San Rocco, with three days' prayer for abundant rainfall. After having given the saint a few days' grace and no rain appearing, the faithful fetched the saint's statue out of the parish church, bound it, and threw it ignominiously into a well, accompanying the feat with loud curses and furious cries. The parish priest fled to the country, frightened by the fury of his parishioners.

THE medical attendants at the hospitals, says a Paris correspondent, have been much perplexed of late by applications from patients for certificates that their complaints were incurable. The applicants were refused; they were assured that by ordinary care and attention they might be restored to health. It has transpired that the applicants were devout persons, who wanted the certificate that they might carry it to the Lourdes, where their faith would make them whole. The *Univers* gravely records a long list of "perfectly authenticated miracles." Paralytic old men have shouldered their crutches and shown how fields were won; sight has been restored to the blind; consumption has been cured by immersion in the fountain; cripples, who have had, like Lord Aldborough, "a bad leg of forty years' standing," dance merrily away; children who have been sick from their birth are suddenly restored to robust health; and numbers of lame and halt leap away lustily chanting "The cure, the cure, the perfect cure!" and the incurables who have been cured are innumerable. Some few persons have died under the process of immersion, yet none of these Lazaruses have been raised from the dead. The glowing accounts of the *Univers* are somewhat in contradiction with the appearance of the pilgrims on their return. Many of them had to be supported from the station, and some two or three score were carried away on stretchers. The Lourdes waters are not, then, invariably efficacious.

THE BULWARK;

OR,

REFORMATION JOURNAL.

NOVEMBER 1881.

I.—LAST MONTH'S INTELLIGENCE—IRELAND.

THE arrest of Mr. Parnell, the subsequent arrest of other leaders of the Land League, and the issuing of a Government proclamation placing the whole of Ireland under the operation of the Protection Act, have, within the last few days, given a new aspect to the state of affairs in Ireland, and are generally regarded by men of all shades of political opinion in England, Scotland, and Ireland—except Irish Home Rulers, Socialists, and those by whom all law and government are hated—with satisfaction, unalloyed by any other feeling except that of regret for the necessity of such measures. The enthusiastic burst of applause with which the announcement of Mr. Parnell's arrest was received in the Guildhall, London, when made there by Mr. Gladstone, in a meeting in which probably his political opponents were more numerous than his political supporters, was but the first expression of sentiments which have since been expressed in all parts of the country with a unanimity seldom witnessed in regard to any political question. Loyal Britons, whatever their differences of opinion as to the policy of the Government hitherto with regard to Ireland, are united in their approval of the determination now manifested to maintain law and order, and in assuring the Government of their cordial support in whatever measures may be necessary for this purpose.

The vigorous action of the Government in arresting Mr. Parnell and some of his fellow-conspirators was followed by serious riots in Dublin, Limerick, and other places; the military and the police were compelled to use their arms in resisting violent mobs; and blood was shed, for which the authors of the agitation that excited the passions of the Romish populace must be held responsible. This action of the Government marks a crisis in the history of Ireland; but it only marks it, it has not produced it. Before Mr. Parnell was arrested, and indeed ever since the meeting of the Land League Convention in Dublin, it was evident that the crisis had come—that the question must at once be decided, whether the authority of British law and the British Government or that of the Land League was to be supreme. The leaders of the League, besides encouraging much resistance to the laws, had set themselves to frustrate the operation of the Land Act, and to render it nugatory, or so to pervert it from its intended purpose that it might become an instrument for the

increase of their own power and the furtherance of their designs of revolution and confiscation.

There had, meanwhile, been no abatement of the terrorism by which the power of the Land League was maintained; every day had its fresh tale of agrarian outrages, and these, in some instances, were crimes of the darkest character. Murder has, in a number of cases, been attempted, in at least two cases it has been committed. That in other cases the intended victims escaped uninjured was only owing to the badness of the aim taken by the assassins who fired at them. In some cases the persons fired at, although not killed nor mortally wounded, have been very seriously injured. On the evening of October 3d, a young man named Patrick Leary, who had been engaged in cutting the crops of a Boycotted farmer near Kanturk, was attacked on his way home by a party of armed and disguised men, and on his attempting to run away was fired at, and received a wound of which he died next day. On the evening of October 12th, William Lawlor, a letter-carrier and process-server, was shot and mortally wounded near Edgeworthstown, County Longford, by two men armed with revolvers. "Twelve shots were fired, most of which took effect, as the body is riddled with bullets." Lawlor's offence against the laws of the Land League is supposed to have been his giving evidence at Ardagh Petty Sessions in a case of alleged Boycotting. On September 25th, a labourer in the employment of a Boycotted gentleman near Carrick-on-Shannon was fired at and seriously wounded. He had been commanded to leave his master's service and had not obeyed. On September 26th, a servant of a Boycotted farmer, residing near Ballinrobe, was waylaid by two disguised men, one of whom seized him, while the other shot him with a revolver in the knee, inflicting a serious and dangerous wound. On September 28th, Mr. Moffat, who was in charge of a party sent by the Orange Emergency Committee to cut and save the grain crops of a farm near Drogheda, from which a tenant who owed upwards of three years rent had been evicted, was fired at from behind the walls of a Romish chapel, but escaped without injury, the gun having been loaded not with a bullet but with large shot, some of which lodged in a thick overcoat that he had wrapped round his knees. On the same day, a farmer returning from saving the crops of his brother who had been Boycotted, was fired at and dangerously wounded. On the evening of October 3d, Mr. Bingham, a landowner, residing near Erris, in County Mayo, who had been Boycotted for some time, was fired at by a man disguised in female clothes and having his face blackened. He escaped uninjured, but a servant girl who was with his wife and him in his car was severely wounded in the arm. It is a long and black list. Of minor outrages the list is very long. They have been of various kinds and various degrees of atrocity, from incendiary fires and firing into houses through the windows, to the maiming of cattle and the destruction of thrashing machines. Process-servers, the police, and "Emergency men" have, in numerous instances, been attacked by mobs throwing stones and otherwise using violence. Peaceful families have been disturbed by midnight visits of armed and disguised men forcibly entering their houses, and threatening terrible things if rents are paid, or if the commands of the Land League are in any other point disobeyed. Boycotting has been carried to a

greater extent than ever, and has become a chief engine of that all-embracing and unsparing tyranny which is exercised to the utmost of their power by the men who profess to have for their object the liberation of Ireland.

There are some things of which, had we written ten days ago, we would probably have said more than, in the changed aspect of affairs, we think it necessary to say now. We might then, for example, have thought it proper to make some observations on the proposal urged upon the consideration of the Government by some well-meaning people of a general release of the persons imprisoned under the Protection Act, and on the reasons adverse to the entertainment of such a proposal which were to be found in the proceedings and speeches, immediately after their release, of "Father" Sheehy and others who had been released. All this would now be out of date, and the British people have abundant evidence before them that the Government has been compelled by urgent necessity to the perfectly opposite course upon which it has entered. It now too clearly appears that Lord Derby was right in the opinion expressed by him in a paper contributed to the October number of the *Nineteenth Century*, concerning the Irish Land Act, that "we are at the beginning of a struggle, and not at the end of one." Men widely differing as to the merits of that piece of legislation will also agree with him when he says:—"Whatever else Government and Parliament have done, they have satisfied every reasonable man in England and Scotland that the utmost limits of just and reasonable concession to Irish demands have been reached. The English conscience may at last be content. In the unhappy but not impossible event of our failure to put an end to persistent and systematic violation of law; if outrage, intimidation, and murder are still to continue unpunished, and gloried in because not condemned by popular Irish feeling; if, in short, the autumn and winter of 1881 are to resemble those of 1879 and 1880, there will be no hesitation and no division of opinion as to what ought to be done."

The Land League Convention gave a new impulse, as it was certainly intended it should, to the work of agitation in Ireland; Mr. Parnell and others setting about it with fresh energy. On September 17th, Mr. Justin M'Carthy, M.P., addressing a meeting of his constituents in County Longford, declared that "if the Land Act were a tenfold better measure than it is, no Irishman in his senses could accept it as a final settlement of the land question," but "they ought to eat this mess of pottage and hold on to their birthright." But his utterances were moderate in comparison with those which speedily followed of Mr. Parnell, Mr. Sexton, and others. On the evening of Sunday, September 25th, there was a great torchlight procession in honour of Mr. Parnell, who was presented with an address of welcome in the League rooms by the Dublin branches of the Land League, and began his reply with words breathing the very spirit of disloyalty: "Citizens of Dublin, here under the shadow of the castle of English misrule—in Dublin, the stronghold of British misgovernment, you have assembled once more in your thousands to proclaim your unalterable determination to obtain the self-government of the Irish people." Then he spoke of "the spirit that is alive in Ireland to-day, . . . a spirit exhibited by silent martyrs in Kilmainham and other jails," and

"exhibited by Michael Davitt far off in Portland Prison," as one which "will never die" until it frees Ireland from "the alien rule that keeps the country impoverished and in chains, and sweeps that detested rule, with its buckshot and its bayonets, clear away over the Channel, whence it first came, never to return." He was cautious enough to say a few words afterwards about the necessity of keeping "within the lines of the Constitution," which most of his hearers probably appreciated at their true value. Next evening, September 26th, he addressed a Land League meeting at Maryborough, Queen's County, and expounded the policy decided upon by the Land League with reference to the Land Act; that the League should select test cases by which to test the Act, but the tenant-farmers of Ireland should not use it until it should be tested. "This," he said, "is of great importance, and therefore a resolution has been submitted to you, pledging you not to go into court for the purpose of fixing a rent, until you have a solution [?] that can obtain the sanction of the local branch of the Land League of which you are members." The tenant-farmers of Ireland were, in fact, urged to give up the right of thinking and acting for themselves, and so availing themselves of any benefits the law might have provided for them, and to submit themselves entirely to the guidance of the Land League, which might thus for its own ends render inoperative the law of the land. As for the scheme of trying the Land Act by test cases, nothing can be more evident than that Mr. Gladstone truly described it when he said at Leeds that it was its purpose to make the Irish people regard the Land Act as worthy only of denunciation, by taking into court cases of rents which are fair and moderate, and upon the court rejecting the application for their reduction, making use of this as an argument to persuade the people that they have been betrayed, and can hope for no benefit from that quarter, —by which it is easy to see that new strength would be imparted to the Home Rule agitation. After many words directed to the object of prejudicing his hearers against the court constituted by the Land Act, Mr. Parnell proceeded to declaim against the Act itself as not giving them nearly all that they ought to have, thus endeavouring to work upon their cupidity and to excite in them the hope of obtaining its gratification by committing themselves to the guidance of the Land League. This working upon the cupidity of the Irish peasantry was not, however, carried so far at Maryborough as it was a few days afterwards at Cork, on Sunday, October 2d, on which day Mr. Parnell, with "Father" Sheehy seated by his side, was conducted through that city in a grand triumphal procession, addressed a great meeting in the park, and was afterwards entertained at a banquet, at which he made another speech. Of the speech made in the park the concluding sentences were the most noteworthy part: "A happy future is before us if you stand together like men, if you refuse to allow the ranks of your organisation to be broken. Depend upon it that nothing can resist your power, and that by the spirit of order and the habits of organisation and of association together, which you are obtaining from day to day, you will convince our rulers that it is an absolute necessity for them, if they wish to maintain the link of the Crown, that the link of the Crown shall be the only link between the two countries." Who can doubt that this

is language calculated to excite the Romish populace of Munster to rebellion? Mr. Sheehy followed Mr. Parnell in a strain as seditious and inflammatory as his own; and Mr. Healy supplemented the speech of his chief by suggesting that the new motto of the Irish people should be "*Pay no rents.*" At the banquet Mr. Parnell took the hint thus given, and without going frankly and openly all the length that Mr. Healy had gone, declared that a tenant-farmer would be a fool who paid a single penny of arrears to any landlord, "pending the decision of the test cases which the Land League would submit to the new Land Commission," and that "if he were a tenant-farmer he would be very indisposed, pending the decision of these cases, to pay any rent whatever to his landlord, and certainly no rent which would prevent him from paying his dues to the shopkeeper," &c. &c. He also gave his opinion on the question, What is a fair rent? and defined a fair rent to be "that the landlord might have whatever the land was worth originally, before it was improved by the tenant or his predecessors in title," expressing his belief that the tenant-farmers of Ireland, instead of paying to their landlords some seventeen millions of pounds, ought only to pay two or three millions, which no doubt it might be pleasant to some of them to hear who are not yet quite confident of the Land League's soon placing them in the position of having no rent to pay at all. On Wednesday, October 5th, Mr. Parnell was at Dungarvan, County Waterford, where he addressed an assembly of ten thousand people, and told them that if they would adhere to the two main principles of the Land League,—“that no man should pay a rack rent, or take a farm from which the tenant was evicted,”—“in a very short time they would secure the land for the Irish people.” He repeated the advice he had given at Maryborough and Cork, against tenant-farmers entering the Court constituted by the Land Act until the Land League's test cases were decided. He declaimed against “alien rule” and “the Saxon Government;” and was followed by Mr. O'Donnell, M.P., who boasted that “the power of the League was now far in excess of that of the Saxon Government.” On Sunday, October 9th, in a speech at a great Land League demonstration at Wexford, Mr. Parnell exceeded the bounds of caution within which in his former speeches he seems to have sought to restrain himself, and clearly signified his approval of the rebellion of 1798 and of the Fenian movement of 1865. We do not think it necessary to quote his words, which will perhaps yet be brought under the cognisance of a court of law more exactly than they have been given to the world in the ordinary newspaper reports. The whole speech was inflammatory in an extreme degree, and defiant of the Government. Mr. Gladstone had, two days before, at Leeds, denounced Mr. Parnell as a dangerous agitator, and had declared the resolution of the Government to maintain the authority of the law in Ireland; Mr. Parnell, at Wexford, expressed unbounded contempt for him, and confidence that he would eat up his words, instead of carrying his threats into effect. From that hour it was impossible for the Government to delay any longer, without virtually renouncing all authority in Ireland, and giving it over into the hands of Mr. Parnell and his coadjutors. On Thursday, October 13th, Mr. Parnell was arrested and lodged in Kilmainham Jail. On the evening of the same day a special *Gazette* was issued, placing

the whole of Ireland under the Protection Act. Then followed, in rapid succession, the arrests of Mr. Sexton, Mr. Dillon, and Mr. O'Kelly, the issue of warrants for the arrest of two other members of Parliament, Mr. Healy and Mr. Arthur O'Connor, who, however contrived to make their escape out of Ireland, as did "Father" Sheehy and some others who had good reason to think that if any were arrested they could hardly be passed over. Many arrests have been made of the men who have been most active in carrying on the agitation in different parts of Ireland.

Our space would not permit us—even if we were desirous to do it, which we are not—to give specimens of the treasonable and incendiary oratory of the other Irish Members of Parliament who are now in prison along with Mr. Parnell; the actual state of things is sufficiently exhibited by the specimens which have been given of his. Nor do we think it necessary to trace the course of events during the short time that has elapsed since his imprisonment. We have referred already to the excitement that has ensued, and the riots that have taken place. The mobs, however, have been composed entirely of the lowest of the populace of the towns, and it remains to be seen whether or not the energetic action of the Government has been in time to prevent the insurrection of which not many days ago the danger appeared to be imminent. We must mention, however, the important news just received whilst we are writing—that the Land League has issued, on October 18th, a "Manifesto," addressed to the "Irish People," recommending or enjoining the tenant-farmers of Ireland to pay no rent at all until Mr. Parnell and his fellow-prisoners are liberated. The "Manifesto" declares that the proceedings of "the English Government" have constrained the League to employ the only "constitutional weapon" which now remains in its hands, namely, "to advise the tenant-farmers of Ireland, from this time forth, to pay no rent, under any circumstances, to their landlords until the Government relinquishes the existing system of terrorism, and restores the constitutional rights of the people." They are told that "it is as lawful to refuse to pay rents as it is to receive them." "Stand together," is the exhortation of the Land League to the "Irish People" in this Manifesto,— "Stand together in the face of the brutal and cowardly enemies of your race. Pay no rents under any pretext. . . . No powers of legalized violence can extort one penny from your purses against your will. If you are evicted, you shall not suffer. The landlord who evicts will be a ruined pauper; and the Government which supports him with its bayonets will learn, in a single winter, how powerless is armed force against the will of a united, determined, and self-reliant nation." We have neither time nor space for comments, and can only advert to the absurdity of the pretence of using a *constitutional* weapon,—the impudence of the charge of *terrorism* made against the Government by men whose own power, so mischievously exercised for the last two years, has entirely depended on terrorism of the worst kind, and of the attempt to cover defiance of the law by an appeal to *constitutional rights*; the daring falsehood of the assertion that it is lawful to refuse to pay rents, and the vain confidence, or something far worse, of the promise, "If you are evicted, you shall not suffer." By the issue of this Manifesto the Land League has now placed itself in openly declared opposition

to the law, leaving no alternative to the Government, it appears to us, but its complete suppression, as to which we shall only say, the sooner the better. There is reason to hope, however, that at the point to which things have now come, the power of the Land League will break down, and that many even of its own branches will refuse to obey the mandate of their leaders. At a Land League convention for the county of Cavan it has already been resolved not to adopt the course of refusal to pay all rents, whoever may recommend it.

Since the preceding paragraphs were written, and were in the printers' hands, the suppression of the Land League has taken place; and it is a most gratifying fact that its suppression has been at once and peacefully accomplished, no resistance being anywhere made; whilst also order has been restored in Dublin, Limerick, and other towns. Terrorism seems in some measure to have passed away with the League. Of these things, however, it would be premature as yet to speak with confidence.

The example of the Cavan branches of the Land League was promptly followed in many places, and even in the more southern parts of Ireland.

But what of the priests whilst all these things have been taking place in Ireland? Some of them, especially the bishops, have expressed themselves very cautiously, so as to seem friends of order and of peaceful procedure; some of them have been amongst the most incendiary speakers at meetings in which every speech was incendiary and seditious; all of them who have publicly expressed their sentiments at all have shown themselves favourable to all the aims of the Land League. The Romish bishops assembled at Maynooth, on September 28th, adopted a series of resolutions, the first of which relates to the Land Act, and in it they say,—“The bishops earnestly exhort their flocks to avail themselves of the advantages derivable from this Act, believing that, if rightly used, it will bring present substantial benefit, and help them to obtain their rights, social and political, which they justly claimed.” Many of the inferior priests have spoken in less guarded language, but really to the same effect. Mr. Sheehy, in the great meeting already mentioned at Cork on October 2d, said, the “national idea” was no longer so much “Down with landlordism” as “Down with English rule in Ireland;” and expressed his delight at seeing “numbers amounting to one hundred thousand fighting men,”—to which there came the suitable response, “ready at a moment's warning.” Priests are the chairmen of Land League meetings; priests are leaders of the local branches of the Land League. And who can doubt, who knows anything of what auricular confession is in the Church of Rome, that the priests of Ireland know of most of the agrarian crimes that are committed, not only after, but before they are committed, or, if they do not know of them, it is because they do not wish to know, or, rather, wish *not to know*?

A priest, “Father” Cantwell, of Thurles, the same who appeared in the Land League Convention as the representative of Archbishop Croke, presided in the meeting of the Land League which issued the “Manifesto” already mentioned, and in his speech on that occasion declared that the recent Acts of the Government, and “the confusion that has been created in the country from year to year,” have con-

vinced him that it is impossible for England to govern Ireland at all, and he ventured to predict that the day is not far distant when England will cease to govern Ireland, when the Irish people will not only break through the "meshes of landlordism," but "go on in their strength and union" until they have an Irish Parliament sitting in College Green. "You may as well expect," he said, "to crush the Irish nation as to crush the Irish National Land League," and in support of this opinion he went on to say:—"The priesthood of Ireland is not imprisoned, and the priesthood of Ireland, while one of them remains, will be found, at least as a body, with the oppressed and the downtrodden of his country. The priesthood of Ireland have sought no leadership in this movement. They were contented to bless in secret the energies and the worth and the devotedness of their fellow-countrymen, but if the time comes, and I believe it is not far distant when it will be necessary, the organised body of the priesthood of Ireland will show in a more determined way their fidelity to the Irish people; I believe they are ready and prepared to do so, and it will be impossible to imprison the Irish priesthood. The people will not stand it, and the Government will not attempt it."

At the same meeting the members of "a whole religious community,—the Franciscan Brothers of Clara, Queen's County,"—were admitted as members of the Land League.

It is proper, however, to add that the Irish priests are not unanimous in approval of the policy of refusing to pay any rents. At the Land League meeting in Cavan, already mentioned, several priests declared themselves strongly opposed to it, but only on the ground of prudence, because it would lead to evictions and involve the tenant-farmers in misery and ruin. The same reasons seem to have influenced Archbishop Croke, who has come forward publicly to condemn the Land League proclamation against paying any rent. Of this we may probably have something to say next month. The subject has come before us too late for further notice at present.

At such a time as the present, with the events of the last few days before our minds, we revert with interest rather augmented than diminished by these events to the glowing picture of the progress that Ireland has made during the last twenty years, and of the prospects of the future which Lord O'Hagan drew, so recently as the 3rd of October, in his inaugural address as President of the Social Science Congress, of which the meeting was on that day opened at Dublin. But our space is exhausted, and we cannot enter on the subject at present. It is one, however, to which, at a fit opportunity, we would be glad to return.

II.—LAST MONTH'S INTELLIGENCE—ENGLAND; SCOTLAND.

Ritualism.—The Church of Rome continues to gather in the fruits of Ritualism. The following paragraph appears in the *Scotsman* of October 3rd:—

"*Secessions to Rome.*—Yesterday it was announced in several Roman

Catholic churches in London that the Rev. Henry Fisher Corbyn, M.A., Senior Church of England Chaplain to the Forces in India, and at present stationed at Calcutta, had seceded to the Church of Rome, and was received into her communion by the Vicar Apostolic and R. C. Archbishop for the district of Western Bengal. A few days ago Mr. Carlisle Spedding, a near relative of the late Mr. James Spedding, was admitted into the Roman Catholic Church. It is stated, says a correspondent, that the recent secession of Mr. Grant, the founder and organiser of the Society for the Corporate Reunion of Anglicanism with the Roman Church, will cause a large accession to the latter from the ranks of the extreme High Church and Ritualistic party in the Established Church."

In connection with this we place, as indicative of a decidedly Rome-ward tendency, another scrap of news from a later issue of the same paper:—

"*Ornamental Cross for St. Mary's Cathedral* [the newly erected Cathedral of the Scotch Episcopal Church in Edinburgh].—Messrs. Marshall & Co., manufacturing jewellers, Princes Street, have just completed a magnificent ornamental gilt and silver cross, which is to be presented by an Edinburgh gentleman to St. Mary's Cathedral, for erection on the reredos. The cross, which is over three feet in height, is Byzantine in the arrangement of the decoration, four distinct crosses having been wrought into a single cruciform design. A massive gilt cross, containing panels filled with Runic knots in oxydised silver, and the base of which has two panels containing emblems of the bread and wine, forms the background upon which the details, worked out from old Scottish examples of ecclesiastical ornamentation, are elaborated. The central part is a light and elegant design in silver, decorated with bright Scotch crystals, that in the centre being particularly large and beautiful. As a whole, the cross is a work of great artistic beauty, and will form a handsome and valuable addition to the interior decoration of the new Cathedral."

Falsely alleged Conversion to Romanism of the Dowager Duchess of Athole.—We have great pleasure in laying before our readers the following letter, addressed to the editor of the *Whitehall Review*, by a noble lady, the Dowager Duchess of Athole, whose conversion to Romanism has been falsely alleged:—

"DUNKELD, October 10. Sir, My attention having been called to a pamphlet entitled 'Rome's Recruits,' published at the office of the *Whitehall Review*, where my name appears among the number, third on the list, I take the opportunity of this recent publication to give the statement my most unqualified denial. About twenty years ago, the assertion that I had become a Roman Catholic was made in one of the daily papers; it was contradicted by my husband, and subsequently the Duke's agent wrote to the publishers of the *Catholic Register* to insist on the withdrawal of my name from their list. If withdrawn, it appears to have been since reinserted. I now, therefore, find it desirable to make a distinct personal denial of my having ever become a Roman Catholic, requesting you to withdraw my name from any further issue of the pamphlet, and also to give publication to this letter in your paper. I am a member of the Church of Scotland; have never entered a Roman Catholic Church in Great Britain; never attended Roman

Catholic services abroad ; am not acquainted with any Roman Catholic clergymen, and have no Roman Catholic friends. Under these circumstances, I am quite at a loss to know for what reason my name has been brought forward as that of one who has ceased to be a Protestant ; and, with every respect to the opinions of others, I claim the right of maintaining my own faith, without imputation of change.—I am, sir, your obedient servant,
A. ATHOLE."

Romanists and Parliamentary Elections.—In last month's *Bulwark* (pp. 261, 262) we took notice of the efforts which Romanists are making to increase their influence in Parliamentary Elections in England and Scotland. At an "Indignation Meeting" of Irish Romanists, held in Edinburgh on October 16th—the Lord's Day—to express "detestation of the action of the Government in arresting Mr. Parnell," this subject was brought forward ; one of the resolutions being as follows:—"Whereas the National Land League of Great Britain was formed to provide an organisation by which Irishmen might secure all the political power attainable, and that it is necessary the Irish vote in Great Britain should be organised in preparation for a general election, it is resolved that steps be taken by the Edinburgh branch to prosecute an active canvass of the city." "The Irish vote," the mover of the resolution said, "had all the power which belonged to the casting vote, and he believed it might be rendered doubly efficacious by a good system of organisation. The Irish vote had recently settled the fate of five constituencies, and this fact, he thought, showed what it was possible for them to accomplish. . . . In Edinburgh they were 1200 strong at the polling-booths, and although this vote might not be able to return a candidate to the Town Council, they could prevent an abnoxious candidate from being returned. In addition to this they could exercise a great influence upon a Parliamentary election. It was, therefore, proposed to divide the city into ten districts, two men being attached to each district for the purpose of canvassing it."

Romish Profession of Liberty and Charity.—At the opening of a bazaar on behalf of the building of a new Romish church at Springburn, a suburb of Glasgow, on September 30th, Dr. Eyre, the Romish Archbishop of Glasgow, made a speech in which he congratulated the people of Springburn on the "excellent feeling" which existed between the "Catholics" and Protestants of that place. "He knew that everything worked smoothly and harmoniously between all the denominations, and he believed they would be benefited by the presence of many of those who did not belong to their communion." What suavity and gentleness ! The Romish Archbishop would seem to have forgotten the exclusive claims of his Church, and to regard it merely as one of the "denominations." Protestants would not be wheedled out of their money by such fair words of Popish priests, if they would but consider the Papal bulls concerning heretics, and the manner in which they are to be treated whenever and wherever Romanists have the power to put the law of the "Catholic" Church in force against them. But those who are imposed upon by such pretences of liberal and charitable sentiment are ignorant of all such things, and unhappily will not take the trouble to inquire concerning them.

III.—LAST MONTH'S INTELLIGENCE—ITALY.

THE CONVERSION OF THE CANON DI CAMPELLO.

The conversion of the Canon Di Campello has produced a great sensation among Romanists, not only in Italy but throughout the world. His high birth and social position, his ecclesiastical rank, his talent and culture, all combined to make his secession from the Church of Rome an event exceedingly grievous to ardent Romanists.

By renouncing his canonry in St. Peter's, Rome, Count Enrico Di Campello gives up an income of 1800 scudi (rather more than £400) a month—a very strong proof of his sincerity. He made his public abjuration of Romish error and profession of the evangelical faith in the Methodist Episcopal Church in the Piazza Poli, Rome. The Rev. L. M. Vernon, superintendent of the Italian Methodist Episcopal Church, when announcing the fact of his conversion to the recent Œcumenical Methodist Conference in London, declared his belief that he is a man "soundly converted to God," and full of zeal to enter on the work of preaching the Gospel to his fellow-countrymen. He stated also that for three years the Canon Di Campello had been accustomed to come to his (Mr. Vernon's) house every two or three weeks about nine o'clock in the evening, and to spend two or three hours in conversation about matters of religion.

Count Enrico Di Campello is about forty-seven years of age. His father was Count Solone Di Campello, a well-known statesman in his day; one of his uncles, Count Pompeo Di Campello, was a minister of the Roman Republic in 1848, and again accepted office under Victor Emmanuel; his younger brother is a municipal councillor of Rome, frequently writes in the newspapers, and is a leader of the party known in Italy as *Liberal Catholics*. We mention these things as helping to account for the excitement which Campello's conversion to Protestantism has produced.

Since his public profession of the Protestant faith, Count Enrico Di Campello has published *Autobiographic Notes*, evidently for the purpose of justifying to the world the step which he has taken. He says that he was forced, much against his will, to embrace the clerical profession, but that this did not prevent him from punctually performing the duties of his office. It is said, however, that for some years he has almost never officiated in the services of the Romish Church, and has ceased to keep his head shaved. He used to visit Mr. Vernon, as that gentleman mentioned to the Methodist Conference, "in citizen's evening dress;" and, in fact, whilst making progress towards Protestantism, he seems to have been as desirous to get quit of his Romish clerical dress as some amongst ourselves who hold the position of Protestant ministers seem to get into it.

A notice in the *Scotsman*, of the conversion of Canon Di Campello, called forth the following letter by Dr. Strain, the Romish prelate, whom the Pope has placed at the head of his hierarchy in Scotland:—

"September 27th, 1881. Sir,—Under the heading of 'Conversion of a Roman Canon,' you have in this morning's paper a notice which is inaccurate. Will you permit me to give an account, the truth of

which I guarantee? The conduct of the ex-Canon, not in regard of faith, but of morals, had for a considerable time given cause for the gravest animadversions of his ecclesiastical superiors; but neither charitable advices nor the severest remonstrances had effect in securing any amendment, and his conduct, in spite of them, remained such that, though he belonged to a Patrician family, and was a Canon of St. Peter's, he was debarred from obtaining any higher ecclesiastical dignity, and was never, as is customary with those of his rank, allowed to receive any title or place in the Pontifical Court. The title of Monsignor, with which he is dignified in some of the papers, he had no claim to whatever. He was even removed from the direction of one of the public schools, for which his course of life rendered him specially disqualified, and it was only when all hope of amendment was gone, and when recourse was about to be had to the most extreme measures against him, that he abandoned his faith, and declared himself a Protestant.—I am, &c.

✠ JOHN STRAIN,

“*Abp. of St Andrews and Edinburgh.*”

The impression which this letter was calculated to produce, and which it evidently was intended to produce, on the minds of Protestants unfamiliar with Romish tactics, and not aware of the strangely extended meaning of the word *morals* as used by Romish theologians, was that the ex-Canon Di Campello is a man of immoral life, according to the ordinary sense of the word *immoral*. A very different idea, however, of the cause of complaint against him on the score of “morals” at once suggests itself when the peculiar Romish sense of the term is considered; and a strong desire is awakened that Dr. Strain should say of what nature the faults of conduct were with which Canon Di Campello was charged, whether they were transgressions of what we Protestants call the Moral Law, or merely offences against laws of the Church of Rome. Let him state, if he can, a single instance in which Canon Di Campello was ever called in question for any act of immorality, properly so called. If he cannot do so he must be held guilty of attempting to impose upon the British public and to defame the character of a virtuous man.

It is no new thing for those who have forsaken the Church of Rome to have all manner of evil said against them falsely. To injure the cause of Reformation, it was attempted to blacken the characters of some of the Reformers by enormous lying; see the *Appendix* to M'Crie's *Life of John Knox*. But the lies were commonly published in other countries than those in which the persons to whom they related lived, as more likely to be credited there. In the same way statements like those of Dr. Strain's letter have been published in various parts of the world, probably in accordance with suggestions from Rome; but, as was pointed out by a Waldensian theological candidate who happened to be in Edinburgh, and who replied to Dr. Strain's letter immediately on its publication, it is a significant fact that in Italy the clerical organs and those of the Vatican kept entirely silent when Di Campello's conversion was made public.

Many, not acquainted with the peculiar Romish sense of the term *morals*, must have wondered at the high regard for morality which Archbishop Strain's letter seemed to represent as prevailing among

ecclesiastics in Rome. The world has always hitherto heard a very different report, and the name of the late Cardinal Antonelli is not yet quite forgotten. But when it is known what is accounted morality among the clergy of the Church of Rome, all becomes intelligible.

Count Enrico Di Campello himself has replied to Dr. Strain, in a letter to the *Scotsman*. His letter is accompanied by one from Mr. Vernon, who, after mentioning how long and intimately he has known him, declares that Count Di Campello in his letter states the plain truth, and further states that, having for three years watched and studied his character and life, he saw nothing in his bearing, and heard nothing whatsoever from any source, which could lead him "even to suspect that he was at all under animadversion or reprehension for moral dereliction, or that any measures were likely to be taken against him."

Di Campello's letter is dated "Rome, October 12, 1881." It begins by accusing Archbishop Strain with making grave charges and insinuations; and guaranteeing their truth without personal knowledge, evidently in obedience to the insinuations and orders of those here whose interest it is to attenuate the importance of the conversion.

"Once only, and that more than two years ago," says the ex-Canon, "I was invited by a courteous letter from the Cardinal Vicar to explain my not wearing always my full sacerdotal dress, and the tonsure. But this was a pretext, for the real object, as I found, was to verify if possible my political and religious convictions, as expressed in various conversations with important members of the Roman Curia; and especially to discover if I were the author of a certain scheme for the formation of a Society to recover the rights of the Christian public and Roman citizens in the election of the Pope. Besides, I solemnly avow I never was reproved for conduct contrary to good morals; nor do I well understand who could have been my reprover, had reproof been needful, since clergy, prelates, and cardinals would have needed first to arraign and condemn themselves."

Every point in Dr. Strain's letter is taken up, and a reply made contradictory of his statements concerning the alleged removal from the direction of one of the public schools, &c.

"The statement," says the ex-Canon, "that 'the most extreme measures were about to be taken against me' is utterly erroneous, not the slightest premonition or evidence thereof having ever come to the knowledge of myself or of my friends; and the declaration that it was only in prospect of these pretended 'extreme measures' that I abandoned the Papacy and declared myself a Protestant, is absolutely and wholly untrue. My action was in no wise determined by fear of molestation, arraignment, or condemnation by my late ecclesiastical superiors, but was wholly due to my honest, long-matured convictions, and to a conscience newly enlightened by the Holy Spirit and by the gospel of Christ."

We must here add one sentence of Mr. Vernon's letter already referred to:

"As insinuations and charges, almost identical with those of Archbishop Strain's note, have been simultaneously published at various other foreign centres, while the assaults here in Rome are very different, I am fully convinced that such accusations are studiously sent

abroad to break the force of Count Campello's brave act, and with only such regard for the truth as has been too characteristic of Papists on many occasions, in many places."

IV.—TRAITORS ARE AMONGST YOU.

JESUIT CRIMES AGAINST THE STATE AND SOCIETY AT LARGE.

"**T**RULY has it been said, that wherever they (the Jesuits) gained a footing 'Their evil principles brought forth evil practices.' They were troublesome and turbulent, living in political agitation, fermenting the public mind, fomenting it into endless quarrels, marshalling party against party, prejudicing subjects against their sovereigns, and poisoning the minds of sovereigns against their subjects.

"They annoyed kings, they cloyed the wheels of government, and inoculated the people with seditious and turbulent disaffection. They thus contrived to make themselves everywhere detested. Even Romish States grew sick, wearied out, and disgusted with their endless conspiracies, plots, quarrellings, intrigues, and revolutions." Passing by all actions of a more private and debatable character, let us glance at a few of a more public nature, that have earned for them a "bad eminence" of fame in the pages of authentic history.

Look to Holland. Who, 1584, trained and encouraged the murderer of the Prince of Orange, and even consecrated him for the bloody deed!—History proves that it was the Jesuits.

Look to Portugal. Who for nearly two hundred years filled that country with revolts and massacres, usurpations and conspiracies—fortifying the leading agents in every tragedy by their counsels, and providing them with absolutions! History proves that it was the Jesuits.

Look to Poland. Who produced the series of miseries and crimes from which that unhappy kingdom—"declining gradually, until it fell into that state of torpor which rendered it an easy prey to its ambitious neighbours—never recovered?"—The celebrated Polish historian of the Reformation declares that he has no hesitation in answering emphatically that it was the Jesuits.

Look to France. Who instigated, planned, and directed the wholesale massacre of St. Bartholomew's Day, in which a *hundred thousand* innocent Protestants cruelly and treacherously fell, their mangled bodies lying in heaps, and their blood staining the rivers with a purple dye, thus adding another fearfully scarlet stain to the Mother of Harlots!—History has proved that it was the Jesuits. Who fomented the rebellion, and consolidated the unnatural league in France against Henry III., which terminated with his assassination?—History proves that it was the Jesuits. Who, by their sermons, and writings, and counsel, and secret cabals, promoted the numerous intrigues against Henry IV., and were responsible for all the excesses of the long civil war that desolated the kingdom during his reign? Who nourished the assassins of that amiable monarch, sanctifying the horrid deed before its commission by the celebration of the most sacred solemnities!—History proves that it was the Jesuits.

Look to England. Who, during the thirty years of Elizabeth's reign, excited civil wars, plots, and seditious without intermission there? Who secured from the "See of Rome" "a pardon to be granted to any one

that would assault the queen; or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her; and an absolute remission of sins to the HEIR of that party's family, and a perpetual amnesty to them for ever?"—History proves that it was the Jesuits. Who employed Parry to assassinate the queen?—He himself confessed on the scaffold that it was the Jesuits. They "had confessed him, absolved him from the intended crime, consecrated him, and administered the sacrament to him, to comfort him in the commission of her murder." Who, at the same time, brought it to pass that excommunication and a perpetual curse should light on the families and posterity of all those of the mother Church that would not promote or assist, by means of money or otherwise, Mary Queen of Scotland's pretence to the crown of England?—History proves that it was the Jesuits. By whom was the projected invasion of England by the invincible Armada chiefly planned?—By the Jesuits. Who attempted, by bribery, to seduce a Scottish gentleman to murder James VI.?—It was Creighton, a Jesuit. Who was mainly instrumental in contriving with such satanic ingenuity the Gunpowder Plot, which was to involve in one grand catastrophe the king and royal family and all the leading Protestant peers of the realm?—It was Garnet the Jesuit, who on the scaffold confessed and gloried in his guilt, and who has ever since been honoured by the Jesuits as a *martyr*, and included in their *litany to the saints*! If time permitted we might glance in like manner at other European States, and from these pass over to Africa, Asia, and America; and everywhere would we find the Jesuits creating disturbances, exciting tumults, fomenting quarrels, conspiracies, and treasons, and perpetrating the most abominable crimes. The case of Abyssinia or ancient Ethiopia in Africa may furnish an example by way of *specimen*. There at first the Jesuits fawned, flattered, and caressed. Having at length gained the ear of the emperor, and, through that, dominion over his heart, they dropped the methods of argument and persuasion, and resorted to the more summary ones of fire and sword. Instead of communicating *knowledge of any kind*, a terrible persecution was raised. Thousands were hanged and burnt, or driven to the dens and caves of the earth. Viewing a field, strewed with the carcasses of eight thousand unoffending peasants, who, for conscience' sake laid down their lives, the grandees ventured to address the emperor with tears in their eyes, saying: "Sire, how many dead bodies lie here! These are not the bodies of Mohammedans or Heathens, but of Christians, your highness's natural born subjects—our blood and kindred. Though you conquer, you thrust a sword into your own bowels. How many thousands have been massacred!—how many thousands must be before Popery can be established in Ethiopia! For God's sake let the people alone with the religion of their forefathers; which you must either do, or ruin the empire with your own hands." Soon afterwards, the Emperor, having detected the cruel advisers of these massacres plotting against HIS OWN LIFE AND THRONE, resolved to get rid of such dangerous allies. They were ignominiously expelled the kingdom, and prohibited; under pain of death, from ever more revisiting it. Dr. Duff says, "We like to see a man not ashamed of his right name, not ashamed of his right trade, not ashamed of the party to which he belongs—above board, open, honest, with a clear brow and erect head.

But the Jesuit who conceals his right name, hides his real object, contracts his brow, and disowns his party, is as contemptible as he is dangerous, and to be scorned as much as he is to be feared. Give me any day the open enemy rather than the secret foe.

“Rather let me meet any man than the disguised assassin, the soft-treading, oily-tongued, smooth-skinned hypocrite, who will plant a Judas-kiss on your brow, and a dagger in your heart's core. The unblushing infidel, the bold and reckless atheist, can be better met, and is a far less dangerous foe to Christianity, than the shifty, turning, vanishing, masking, equivocating Jesuit.”

They have been expelled from nations upwards of fifty times, and were expelled from our own country in 1602. The decree for their expulsion declared that “the Jesuits were the advisers of the new conspiracies against the queen.” The Act of 10 George IV. declares it to be “a misdemeanour punishable by fine and other penalties for persons belonging to the Society of Jesus—the most influential and powerful of the Roman Catholic Church—to reside in this country.”—Extracted from *Work of the Jesuits*, by the late Rev. ALEXANDER DUFF, D.D., LL.D., Professor of Evangelistic Theology, New College, Edinburgh.

V.—THE JESUITS AND COMMUNISM.

THE following is from the admirable pamphlet by the Rev. Dr. Wylie, recently published:—

“There is another cloud hanging over us, and not *us* only, but over all Christendom. We refer to the steady growth of Communism, and other forms of political and social revolution in all the countries of Continental Europe. We had the fact publicly proclaimed, as one of startling and ominous significance, by an able and experienced diplomatist at the recent meeting of the Social Science Association in Edinburgh. ‘Communism,’ said that authority, ‘is the reason of the enormous armies maintained at this day by the Continental governments;’ and we are warned, moreover, that in the presence of so formidable a foe, daily growing in numbers and strength, not one of these governments dare reduce their over-grown armaments. If their governments will return to their obedience to the See of Rome, the Jesuits will exert themselves to the utmost to extinguish Communism, and make all safe and stable around the thrones which it menaces with overthrow. But if these governments shall maintain their present attitude to the Vatican, if they persist in declining the concordats and canon law of Rome, they will be left to reckon with the Communists as best they may. Help from the Papal See they shall have none. Nay, the Jesuits, in the end of the day, will make common cause with Communism, and will use this new-sprung force to wreak their vengeance on those governments which have lifted up the heel against their liege lord, and obstinately refused to return to their obedience to a ruler who claims to be the moral and political sovereign of all Christendom, the king of all its kings. They are working all round Europe to bring on confusion, not doubting for a moment, that out of this class will emerge their long-cherished dream of a universal Catholic monarchy. Is it, then, wise in us to make our soil free to men who will use it as a foothold to plot the downfall of all the European governments, not excepting Britain itself?”

"Last of all, there comes a warning from the Vatican: Not later than the 24th of October last, the present Pope, who has been so lauded for moderation, found it in him to deliver himself on the question of the Temporal Power. Although Pius IX. had risen from the dead, his words would not have been more stout. Leo XIII. claims that whole temporal primedom over Italy and over Christendom which Pius IX., in so many allocutions, and most solemnly and irrevocably of all in the *Syllabus*, claimed as the rightful prerogative of his chair. Moreover, Leo warns us that he will never rest till he has conquered what he accounts his rightful position. This is a declaration of war against Italy in the first place, and against all the governments of Christendom in the second. It is a declaration of war on the part of a king whose million-host, outnumbering ten times the army of any other monarch, stretches from side to side of Europe, phalanx on phalanx, and waits with no little impatience the hour when, Communism grown strong, and weighing down Germany, the great powers embroiled in the Eastern Question, and Great Britain caught in the straits of a great war, the word shall go forth, and the Papal host, swelled by Communists, Atheists, and the multitudinous foes of established order, will open a conflict with Christianity and Liberty all round the world.

"This gives added significance to the question of the admission of the Jesuits into Great Britain. Admit the simoom if you will. As it sweeps along over our land, it will strip tree and field and lay their blossoms in the dust, but the next spring will restore their perished honours. Admit the plague if you will. It will make many a corpse, it will dig many a grave, and call forth on the highway the mournful pomp of many a funeral procession; but a few years will pass, and again the merry laugh of boyhood and girlhood will be heard on our streets; and new forms, stately and stalwart, will rise to fight our battles, and plough our fields, and carry on the business of life. But let the Jesuit enter, and it will be the dread spectacle seen by the Apocalyptist when he beheld, and 'lo, a pale horse, and he that sat upon him was Death, and hell followed with him.' It is not the bodies of its living men merely that the Jesuits will trample into the grave. It is the manhood, the virtue, the patriotism, the piety of the land which he will waste and trample down. All that is lovely and noble and good will wither and die under the sirocco breath of Jesuitism. If, then, our law cannot and will not give us protection, it becomes only the more our duty, by unmasking the principles and arts of the 'order,' to do whatever it may be possible to do to bar the entrance into our country of an order of men who are the banded foes of that purity that sits at our hearths, of that liberty that is enshrined in our law, of that holy faith that is taught in our sanctuaries, and of that imperial sway that is exercised from our throne."

VI.—THE PAPAL BULL COMMONLY CALLED THE
BULLA CŒNÆ DOMINI.

(Continued from last Number).*

WE shall now lay before our readers the remaining clauses of the Papal Bull *Cœnæ Domini*; the introduction and first thirteen clauses of which we brought under their notice last month, giving

* In the part of this article which appeared in the October number of the *Bulwark*, there is a misprint of *help* for *hemp* in p. 272, l. 30.

as a reason for doing so the special importance of this Bull in relation to the present state and prospects of Ireland. Indeed, this Bull deserves consideration in relation not to the affairs of Ireland alone, but also to the pretensions of the Romish Church and the political intrigues and machinations of Romish priests in all countries of the world.

A Papal Bull is apt to be found dry reading by those whose attention is not sharpened by an expectation that a knowledge of its contents will prove well worth the trouble which it costs to acquire it, where very generally the multitude of words and the involved sentences obscure the sense, and seem purposely contrived to do so. Some of the clauses of the Bull *Cenæ Domini* which still remain to be considered, will, however, be found to contain matter of much interest by all who read them with the care necessary to get at their meaning.

The fourteenth clause is as follows :—

“ Likewise, we excommunicate and anathematise all and sundry who, by their own act, or through others, of their own authority and in fact, under pretext of any exemptions whatsoever, or of any other Apostolic graces or letters, take away the cognisance of causes concerning benefices, causes concerning tithes, and other spiritual causes, and causes concerning things connected with things spiritual (*causas spirituales et spiritualibus annexas*), from our Auditors and Commissaries and other ecclesiastical judges, or impede the course and hearing of them, and who impede the persons, chapters, convents, or colleges that wish to prosecute these causes, and who interpose themselves as if they were Judges respecting the cognisance of them ; Also all who, by a statute [or decree], or in any other way, compel the parties that have instituted or do institute the proceedings to withdraw, or cause to be withdrawn, the citations, inhibitions, or other letters decreed in these causes, or to cause or consent that those against whom such inhibitions have issued should be absolved from the censures and punishments in them contained ; or who in any way impede the execution of the Apostolic Letters, or of the executorial, processes, and decrees aforesaid, or give their favour, counsel, or assent for that purpose, even under the pretence of preventing violence, or under any other pretences,— even if it were until, for the purpose of informing Us, as they say, they shall petition Us or cause Us to be petitioned, unless they shall prosecute petitions of this sort before Us and the Apostolic See in lawful form ; even though those committing such things should be Presidents of Chanceries, of Councils, or of Parliaments, Chancellors or Vice-Chancellors, Councillors Ordinary or Extraordinary, of any secular princes whatsoever (even although they should be Emperors, Kings, Dukes, or of whatsoever exalted dignity), or if they should be Archbishops, Bishops, Abbots, Commandatories, or Vicars.”

Here is indeed “ a mouth speaking great things.” All laws of nations, all authority of their courts and judges, are set aside, and the authority of the law of the Romish Church, or of the Pope, is declared to be everywhere supreme. It is easy to see what bearing this clause of this Bull is meant to have on the question of the rights of present possessors, whosoever they may be, of benefices and tithes which in former times were in the possession of the Church of Rome ; and what effect the continual teaching of it, as part of the Law of the Church—binding as the Law of God—must have had, and must continue to have, on the minds of the priests, and through them of the Romish peasantry, of Ireland.

The fifteenth clause is entirely a continuation of the long sentence of which the fourteenth is merely the beginning, and extends to other cases, or to persons guilty of other kinds of offences against the Pope and his law, the excommunication and anathema therein fulminated. It is as follows :—

“ Also any who, under pretence of their office, or at the instance of a party or of any others whatsoever, upon any pretence whatsoever, draw, or directly or indirectly cause or procure to be drawn, before them to their tribunal, audience, chancery, council, or parliament, contrary to the disposition of the Canon Law, ecclesiastical persons, chapters, convents, or colleges of any churches whatsoever; And also any who, from any cause or on any pretence whatsoever, even if it be under pretext of any custom or privilege, or in any other manner whatsoever, shall make, ordain, or publish, or use when made or enacted, any statutes, ordinances, constitutions, pragmatics, or any other decrees, general or particular, whereby ecclesiastical liberty is violated, or in any way injured or depressed, or any otherwise restricted; or the rights of Us and of the said Apostolic See, and of any churches whatsoever, are in any way whatsoever, directly or indirectly, tacitly or expressly, prejudiced.”

On this Mr. M'Ghee remarks: “ Here we see the Canon Law of the Papacy is directly set up to govern the country where this Bull is in force,* so that in fact, while British statesmen are compounding with and conceding to Popery, the question for them to ask, if they come to do their duty to their sovereign and country, is this, Whether shall the laws of the Pope or of the British Sovereign rule this empire? This is the question: they may try to blink it if they please, but they must look it in the face, and must answer it. If they have not the spirit and principle to do it in the senate, the arm of rebellion and revolution will perhaps make them do it a day too late in the field.”

The sixteenth clause is still a continuation, as are the two following clauses, of the same long sentence of excommunication and anathema, and runs thus :—

“ As also those who, by imprisoning or molesting their agents, proctors, domestics, relations, or connections, or in any other way, directly or indirectly, impede archbishops, bishops, and other superior and inferior prelates, and all other ordinary ecclesiastical judges in this behalf whomsoever, from executing their ecclesiastical jurisdiction against any persons whomsoever, according to that which the canons and sacred ecclesiastical councils, and especially that of Trent, do appoint; and also those who, after the sentences and decrees of the ordinaries themselves, or even of any persons whatsoever delegated by them, or in any other way eluding the judgment of the ecclesiastical court, have recourse to chanceries and other secular courts, and procure prohibitions and even penal mandates to be thence decreed against the aforesaid ordinaries or delegates, and executed against them; those also who make and execute these decrees, or give aid, counsel, protection, and favour in the same.”

It is evident that this is intended to establish the universal and para-

* It used to be held by many Romanists, not Ultramontane, that Papal Bulls were in force only where they were “ published,” concerning which there were many nice questions and distinctions to be considered. But since 1870, it cannot be pretended that any such limitation exists; every Bull is “ in force” equally everywhere. Mr. M'Ghee wrote in 1839.

mount authority of the Canon Law, which the Papal Hierarchy has been set up in the British islands to administer. Our Queen and all the Protestants of her dominions are excommunicated and anathematised in this Bull as heretics, and in this clause all who impede the enforcement of the Canon Law against them are especially cursed. And what does the Canon Law decree for them? Confiscation, banishment, imprisonment, torture, and death.

The seventeenth clause proceeds thus,—the same long sentence still continued, of which “We excommunicate and anathematise” is the beginning:—

“And all who usurp the jurisdictions, fruits, rents, and revenues pertaining to Us and the Apostolic See, or to any ecclesiastical persons whatsoever, on account of churches, monasteries, and other ecclesiastical benefices; and all who, upon any occasion or cause, without the express licence of the Roman Pontiff, or of others having lawful faculty for that purpose, upon occasion or cause, sequester the same.”

The eighteenth clause is as follows (the sentence still continued):—

“And all who impose assessments, tithes, tolls, subsidies, and other burdens upon clergymen, prelates, and other ecclesiastical persons, and upon their property, and the property of churches, monasteries, and other ecclesiastical benefices, or upon their fruits, rents, and revenues of this kind, without a similar special and express licence from the Roman Pontiff; or who, in divers cunningly contrived ways (*exquisitis modis*), exact them when so imposed, or who even receive them from those who of their accord give and concede them; as also those who, themselves or by others, directly or indirectly, are not afraid to do, prosecute, or procure the things aforesaid, or to afford aid, counsel, or favour in the same,—of whatsoever pre-eminence, dignity, order, condition, or quality they be, even though they should hold the exalted rank of emperors or kings, or should be princes, dukes, earls, or barons, or potentates of any other name, and although they should be presidents, councillors, or senators in kingdoms, provinces, cities, or territories of any kind, or even invested with any pontifical [episcopal] dignity; renewing the decrees set forth concerning these things by the sacred canons, in the last Lateran Council and in other General Councils, with the censures and penalties contained in them.”

In these clauses we have the Pope cursing with all his might all who have taken or who hold possession of any of the estates and revenues which the Romish Church once possessed; for the right to these is by the Canon Law, and especially by a Bull (“*Urbem Antiharem*”) of Pope Benedict XIV. (1752),—which also is given at full length in the Appendix to Denz’s *Theology*,—declared to be perpetual and inviolable. Here also we find him demanding that Romish ecclesiastics of all kinds and degrees, and all their possessions, shall be exempted from taxation of every kind,—a demand which, even in the Middle Ages, provoked much resistance,—and cursing all, from emperors and kings downwards, who have anything to do with the imposing of taxes upon them. The Pope would have them to be his subjects alone, and to pay no taxes but to him; and their estates, however great, to contribute nothing to the revenue of the country in which they are situated, however heavily the burdens of all others may thus be increased. And all this, let it be remarked, is made

by the Church of Rome a part of its religion, being enforced by excommunication and anathema.

In the next clause, the nineteenth, another and still more monstrous claim of the Romish Church is in like manner asserted and sustained by the same terrible means,—the claim to the exemption of the Romish clergy from the jurisdiction of secular courts in respect of crimes laid to their charge. This clause forms a sentence by itself:—

“Likewise we excommunicate and anathematise all and whomsoever, magistrates and judges, notaries, scribes, executors, sub-executors, in any way interposing themselves in capital or criminal causes against ecclesiastical persons, by instituting processes against them, outlawing them, arresting them, or pronouncing or executing any sentence against them, without the special, specific, and express licence of this Holy Apostolic See; and those who extend a licence of that kind to persons or causes not expressed, or in any other way wrongfully abuse it; even though such offenders should be councillors, senators, presidents, chancellors, or vice-chancellors, or by whatsoever other name they may be called.”

The twentieth clause shows the Pope's tender care of his own temporal possessions and pretended temporal rights, which are all invested with sacredness like the revenues of the Church and the persons of its priests; every one who may dare to invade or meddle with them being excommunicated and anathematized. There is a long and curious enumeration, which, however, we must pass over, of the dominions under the immediate sovereignty of the Pope, and those over which he claims a feudal supremacy.

The twenty-first and twenty-second clauses contain no additional cursing; the twenty-first merely ordaining that the Bull shall continue in force till it shall be superseded by some future Bull of the Roman Pontiff; the twenty-second ordaining that the cases of all who shall dare to do any of the things against which its curses are directed shall be reserved to the Pope, and that none of them shall receive absolution from any other than the Pope himself on any pretext whatever, except at the point of death, and not even then without care taken to secure the enforcement of the mandates of the Church, not even if the offender should be an emperor or king. That the Bull is as far as ever from being a dead letter appears from what happened when the late King of Italy lay on his deathbed, who was in an eminent degree under the curse of its twentieth clause.

The twenty-third clause is as follows:—

“If it should happen that any, contrary to the tenor of these presents, should in fact presume to bestow the benefit of absolution upon such as are under excommunication and anathema, or upon any one of them, we include them in the sentence of excommunication, and will proceed against them afterwards more severely, both with spiritual and temporal punishments, as we shall deem expedient.”

“Now, this,” says Mr. M'Ghee, “evidently can only apply to Popish priests and bishops; and what do we see from this? That they are all so bound to the execution of this Bull, and to enforce the excommunication which it pronounces on the people, that, if they dare to absolve a man that has violated it, they are themselves excommunicated by this Bull, and to be proceeded against by the Pope both in temporals and spirituals,—deprived, as by the Bull *Pastoralis Regiminis*, both of their orders and offices, and unable to obtain pardon but from the Pope him-

self." And he draws attention to the power which this necessarily gives to the Pope in Ireland, and asks, "What power in the British Legislature, or what sanctions of British law, can be brought into operation to meet such a system as this?"

The twenty-fourth clause may help us to understand, among other things, the present attitude of the Papacy towards the kingdom of Italy. It begins as follows:—

"Declaring and protesting that no absolution, even if solemnly granted by Us, shall apply to or in any way avail the aforesaid excommunicated persons, unless they shall desist from the aforesaid things, with true purpose of not doing any such things in future; nor shall have any effect as to those who, as aforesaid, shall have made statutes contrary to ecclesiastical liberty, unless first they shall have publicly revoked the statutes, ordinances, constitutions, pragmatics, and decrees of this nature, and shall have caused them to be deleted and blotted out from the archives or records, places or books, in which they were written, and have certified us of such revocation;"

And it concludes by declaring in many words that no such absolution, nor yet the patience and tolerance of the Pope and his successors in the Holy See, shall prejudice the rights of the Apostolic See and the Holy Roman Church.

The twenty-fifth clause has for its object still more perfectly to secure the enforcement of this Bull:—

"Notwithstanding any privileges, indulgences, grants, and Letters Apostolical, under which any of the above-named persons may seek to shelter and protect themselves, granted to them or to any one of them, or to any other persons of whatsoever order, station, or condition, dignity, or exalted rank they be,—although, as aforesaid, they should be bishops, or emperors, or kings, or of any other eminent ecclesiastical or secular dignity,—or granted by the aforesaid See to their kingdoms, provinces, cities, or places, for any cause whatsoever, even by way of contract or remuneration, or under any other form and tenor, and with whatsoever clauses, even though derogatory of those which derogate from them, or even bearing that they shall not be liable to be excommunicated, anathematised, or interdicted by any Apostolic Letters not making full and express mention and exact repetition, word for word, of this sort of grant, and of the orders, the places, the proper names and the surnames and dignities of the said persons; as also, notwithstanding all customs, even although immemorial, and prescriptions of however great length," &c. &c. "All which, as far as relates to this matter, and the whole tenor of them all,—as if they, word for word, nothing at all omitted, were inserted in these presents, We, considering them as expressed, utterly abolish and entirely revoke," &c. &c.

On this Mr. M'Ghee remarks: "Here it is clear that no possible privilege or contract, oath, bargain, covenant, custom, prescription, or observance, can properly protect a Protestant sovereign, or the subjects of a Protestant sovereign, from the effects of this Bull, when the Popish Bishops can by any means get it into operation; and wherever they have a Popish population, there they can work it thoroughly by their priests. The laws of England, and the strong exclusive Protestant constitution, have secured the abbey lands and Church lands there, so long as that power can be maintained; but when that is enfeebled by the progress of Papal corrup-

tion among the people, the grant of the Pope sent over to Cardinal Pole is here proved to be not worth a straw. Whatever Papal power can accomplish, Papal perfidy is ready at the Pope's nod to do, and their laws we see bear them out in it all." Indeed, in this twenty-fifth clause of this famous Bull, we see the Pope glorying in his own shame, unblushingly proclaiming his own perfidy, annulling grants and revoking concessions made by himself or his predecessors, in a manner that would be reckoned infamous in any secular prince or government.

The four following clauses provide for the publication of the Bull wherever the Pope's authority extends; and one of them, the twenty-eighth, commands "all patriarchs, archbishops, bishops," &c., and "all having cure of souls," and all priests "deputed by any authority to hear confessions of sins," to have a copy of it in their possession, and "*diligently to study it.*" In the confessional, therefore, it is meant to be applied,—a terrible instrument of tyranny and torture. Every priest in Ireland must have a copy of it in his possession; he is bound to teach in accordance with it, and to regulate by it his dealings with the "penitents" who come to him to confess their sins and seek absolution. How can there be peace in Ireland whilst this is the case?

The thirtieth and last clause of the Bull denounces "*the indignation of Almighty God and of the Apostles Peter and Paul*" against all who "infringe or audaciously oppose" this Bull.

We must not extend this article to a greater length. We hope, however, ere long to have opportunity of laying before our readers some information relative to this Bull, which it seems desirable that they should possess. Briefly, we may tell them now, that this Bull was in the most solemn manner and in the strongest terms disclaimed and repudiated by the Romish prelates of Ireland, when, between fifty and sixty years ago, they were clamouring and agitating for "Catholic Emancipation," which, if they had owned this Bull as part of their creed or of their law, they certainly would not have obtained.

VII.—THE ITALIAN "PILGRIMAGE" TO ROME.

THE "devout" Romanists—that is, the extreme Ultramontanes—of Italy have just been engaged in a remarkable religious work and political demonstration. They have been making a "Pilgrimage" to Rome; but as the number of the pilgrims is estimated at only about 3000, probably the result has been rather disappointing to those by whom the pilgrimage was planned and got up. It seems but a small number to represent the zeal and devotion of "Catholic Italy," even although they were accompanied in presenting themselves before the Pope by some 8000 of the "devout" inhabitants of Rome itself. On Saturday, October 15, they repaired in separate groups to the Basilica of San Lorenzo, where the remains of Pius IX. are now interred, placed floral wreaths upon his tomb, and "touched it with numerous objects of devotion,"—of course that it might impart to them sacredness and some kind of virtue. On Sunday, October 16, the pilgrims, in a body, repaired to St. Peter's, and the Pope came thither from the Vatican in great state, with a great attendance of ecclesiastics and nobles. The Italian Government, or the civic authorities, or both, had taken care to make such arrangements and to take

such precautions that all went off quietly; there was no counter-demonstration of the anti-clerical party, and no disturbance. It may be doubted if the perfect quietness with which the whole affair went off was as satisfactory to some of the *Irreconcilables* of the Vatican as the row at the removal of Pius IX.'s body to its final resting-place. The Patriarch of Venice read an address to the Pope, the main purport of which was that Italy was, and was resolved to remain, Catholic. The Pope made a reply, in which he said some noteworthy things. He began thus:—"We are happy to see our children of Italy around us, and to receive their consoling assurances amid our present tribulations. While every effort is being made to stifle the faith of the Italian people, you come hither to attest the fact that Italy is profoundly Catholic. Whereas it is said that the Pope is the enemy of Italy, you proclaim that he is the purest glory of your country. You understand and point out that the most formidable peril for Italy lies in the attempts of sectarians to eliminate Catholicism. These attempts show themselves clearly in Rome, which is the centre of Catholicism." He spoke of the formation of anti-clerical clubs, and said that the promises which had been made in favour of religion and of the Pope had not been kept. "We proclaim these dangers," he said, "to the whole Catholic world. Watch and pray, form associations, show that the liberty and independence of the Pope is *necessary to the welfare of the whole universe*." It will be seen even from these brief quotations that Leo XIII. abates nothing from the pretensions of his predecessors; it will be seen that he has no sympathy with the liberality so beautifully expressed by Archbishop Eyre of Glasgow, and does not at all look with complacency upon his Protestant neighbours; it will be seen also with what intense hostility he regards the present state of things in Italy. The whole affair evidently was a demonstration intended to strengthen the clerical party, and to depress their opponents, in which respect it seems to have proved a signal failure. But can it be expected that the Italian Government or the Italian people will be contented that the Pope should remain within the kingdom of Italy and foment schemes for the subversion of its liberties?

VIII.—CONTEMPT OF THE HOLY SPIRIT.

CONTEMPT of the Holy Spirit of God, in His peculiar gracious operations on the souls of men—this, this is the great, the general crime of the British Islands.

A heavy accusation exhibited against a great people! If it is groundless, I shall merit severe censure, as a false accuser of my country. Happy should I be, were it possible to prove the contrary of what I have stated, and to show that there does prevail, among the various classes of men, that humble esteem, veneration, and submission, which the person and operations of this blessed Agent demand. But I fear my proofs of guilt shall be irresistible, and by no means hard to be collected.

In order to form just ideas of our conduct towards the Spirit of grace, it is necessary that we look back, for a little, into past ages. These countries, for a long period, were overwhelmed with the darkness, and polluted with the abominations, of the Popish superstition.

Under that depraved system, the glories of the Spirit of Jesus Christ were dreadfully obscured. Instead of the beauty, power, and splendour of His vital operations, the Christian Church held forth to the view of the world a multitude of deluded idolaters, whose veneration and hopes rested sacrilegiously on worldly pomp, human authority, uncommanded rites, fruitless austerities, and the imaginary powers of the idol Free-will.

At length, at the call of Heaven, first in this island, afterwards in other countries, the eyelids of the morning were opened. Then the Spirit of Jehovah, who had all along in heaven rested unclipped on the High Priest and Mediator of the Church, burst forth in these darkened regions.

In the Reformers themselves, and in multitudes who embraced their doctrine, the nature and excellency were displayed of that unaffected spiritual religion which is produced by Divine influence; and illustrious specimens were exhibited; what the Almighty Spirit of Grace can do, in renewing the souls of men. Great opposition, as might be expected, was made to this resurrection of true Christianity, and the fires of persecution were kindled. But amidst those flames, the perfumes of heavenly grace diffused their fragrantcy, and rose accepted to the skies, as in the apostolic and purest following ages. And thus the world at large, and in a very special manner the inhabitants of these islands, were summoned to behold the majesty of the Holy Ghost, and to submit to His gracious operations.

Here I take up the complaint and accusation of my text, "But they rebelled, and vexed His Holy Spirit." Ah! why were the progress of reformation and the conquests of the pure gospel interrupted by the grovelling schemes of this world's policy? Why were dead forms and unwarranted ceremonies held fast, and exalted into the place of the power of Godliness? Why was the sword of public justice drawn against the saints of the Most High? And why, when, after multiplied deliverances and provocations, the returning Spirit of the Lord in the present century lifted up His standard, and rose in awful majesty, to destroy the works of the devil, and to rescue myriads from Satan's tyranny—why was his offered return not universally welcomed? why was his sovereign procedure daringly reproached, and the memory of his wonders at length almost extinguished?

"When I remember these things, I pour out my soul in me" (Psalm xlii.) With deep regret, I attempt to form the idea of the glorious height of purity, to which, in these countries, religion might have been by this time advanced, had the early calls of infinite grace been humbly and uniformly obeyed. And I hear with awe the secret voice of the Holy One thus complaining over an ungrateful people: "Your iniquities have turned away these things; and your sins have withholden good things from you. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken? O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Jer. v. 25, xviii. 14; Isa. xlvi. 18).

The schemes of Divine Providence are the schemes of Him who is eternal. Before God, a thousand years are as one day. Therefore

the dispensations of God, towards different and distant ages, are mysteriously connected together. And sometimes on one particular race of men a tempest of judgments hath fallen, which had been gathering for ages. (See Gen. xv. 16; Matt. xxiii. 35, 36.) Is this procedure unrighteous? No, for in such cases the children who feel the stroke have served themselves heirs to the crimes of their fathers, by inheriting their spirit, and by bringing to maturity the wickedness which their ancestors had begun to exemplify.

Into a dark reckoning of this kind, I fear, the present race of men must enter. For we have imitated, we have gone beyond, the impiety of our fathers—"We have rebelled, and vexed His Holy Spirit."

"The shew of their countenance doth witness against them" (Isa. iii. 9, 25), said the holy prophet, when about to pronounce the awful sentence in the ears of Jerusalem, "Thy men shall fall by the sword, and thy mighty in the war." The prevailing spirit and dispositions of a people form the general look, dress, and demeanour; and when the exterior appearance, which is fashionable and approved, is such as plainly indicates levity, haughtiness, and estrangement from the spiritual world, the evidence commences of the crime concerning which we now inquire. Look at the multitude among us, you who are capable of judging in this matter. You need go no farther to discover the existence and wide dominion of that spirit which is in direct opposition to all heavenly influences. Nor shall these lesser marks of rebellion elude the notice of those Divine eyes, which are as a flame of fire, or escape the blasting rebuke of Him who hath said, "The eyes of the lofty shall be humbled" (Isa. v. 15). "Whom hast thou reproached and blasphemed, and against whom hast thou lifted up thine eyes on high? even against the Holy One of Israel" (Isa. xxxvii. 23). "Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go; therefore the Lord will smite" (Isa. iii. 16).

The breath of public opinion, the current of general sentiment and speech on the subject of Divine influences, or the profound oblivion and silence in which that subject is buried, will soon convince an intelligent observer, that we are a people laden with this iniquity. But I must not linger at the threshold; I hasten to mark out decisive proofs of this wide-wasting treason against the majesty of the Holy Spirit of the living God.—*Dr. Love, 1794.*

IX.—JESUITISM AGAIN.

NOW that the Jesuits, formerly numerous enough in this country, have of late received such accessions to their strength through their recent expulsion from France, it need surprise no one that their pestilential influence should begin to be more palpably felt. Their principles are subversive of all morality, fatal to the Christian religion, and ruinous to society. Their work of destruction is carried on in secret; but now and then the veil is lifted, and a ray of light casts an unwelcome glare upon them. Some time ago the Popish Bishop of Bombay took occasion, in a pastoral letter, to animadvert on Freemasonry; and in the controversy which followed an attack was made on the Jesuits, apparently in the way of reprisal. Among others, a lady (Amelia Kinnaird), at one time resident

in Exeter, but then in India, wrote to the *Times of India*, giving somewhat of her experience of the Jesuits. From her statement it appears that she had been received into the Romish Church by Dr. Grant, the late Popish bishop of Southwark, and that in the early days of her conversion she was under the control of the Jesuits, especially one man, whom she designates Father Eccles, of the Priory, Exeter. "I used," says she, "to confess to him; and as I have since returned to the Church of England, I do not hesitate to inform your numerous readers that I was repeatedly taught the doctrine (at any rate it was implied in the direction I received) that the end justified the means. When my mother was dying, Father Eccles, a Jesuit priest, advised me to call myself a Protestant, in order that I might not be thrown out of her will. He expected a share to build a church. I could quote other instances, but this, I think, will suffice."

An article on the subject appeared in the *Western Daily Mercury* (a Plymouth paper) on the 7th September last. This called forth a letter in defence of the Jesuits from an anonymous correspondent, signing himself "An ex-Ritualist," presumably a pervert to Romanism. He was answered by Mr. William Vicary, of Plymouth, and in a manner which ought to have made him ashamed of the cause he had essayed to defend. But no; the controversy went on in the columns of the *Daily Mercury*, and we trust the revelations made by Mr. Vicary will help to open the eyes of Protestants to the real character of the dangerous and destructive teaching of these men. How long will the Government of our country allow the morals of British subjects to be thus tampered with? Mr. Vicary has brought a large amount of evidence to bear on his case, which our space will not allow us to reproduce. Let the following extract suffice:—

"The principle upon which this system of equivocation is based is the above mentioned, 'that we are not bound to answer to the mind of him who interrogates,' which is as much as to say that we may deliberately employ words which will convey a meaning to the minds of our hearers not in accordance with truth. The inference from all this is that no reliance can be placed on the statements of those who adopt such awful principles.

"In accordance with such principles, Romish priests have worn the garb of Protestant ministers; and we have no reason to doubt that they do so now, and that even in the Established Church.

"The doing evil is thus allowed by the Church of Rome that good may come, which is so condemned in Romans iii. 8.

"Lord Macaulay has well described Jesuitism in his 'History of England,' vol. i. p. 356. In speaking of their 'books of casuistry' he says:— 'The bankrupt was taught how he might without sin secrete his goods from his creditors. The servant was taught how he might without sin run off with his master's plate. . . . The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges (might we not now mention Ireland?) To deceit was given a licence sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them that they might with a safe

conscience do.' 'Instead of toiling to elevate human nature to the noble standard fixed by Divine precept and example, he (the Jesuit) had lowered the standard till it was beneath the average level of human nature' (ibid., p. 355). 'An ex-Ritualist' should not forget that there is no difference now between Jesuitism and Romanism !!'

X.—ITEMS.

PERVERSION TO ROME.—A correspondent states that Mr. Amine Nassir, Director of the Protestant Missions in Cairo, who came to England in June for the purpose of collecting funds for the extension of the Protestant Missions in Egypt, has been received into the Roman Catholic Church by Prior Vaughan, at St. Benedict's College and Monastery, Fort-Augustus.—*Daily Review*.

THE OATHS OF ROMANISTS.—A Papal Bull issued by Pope Leo XII. on the 13th of March 1825, and directed against Freemasons and Carbonari societies, contains the following sentence:—"The Fathers of the Council of Lateran have very wisely said 'that we ought not to consider as an oath, but rather as a perjury, every promise that has been made to the detriment of the Church and against the rules of its traditions.'"

FINE ARTS.—In a report given in the *Scotsman* of a recent exhibition of Fine Art in Inverness, it is stated—"The Benedictine Monks at Fort-Augustus show a rich and varied collection of vestments connected with their Order." What connection Popish vestments have with the Fine Arts it would be hard to conceive; but the fact of trying to establish such a connection is a specimen of Popish art in bringing the minds of Protestants into familiarity, first, with Romish garbs, and hence with Romish doctrines. It would be well if admiring spectators of such objects would remember the text, "Surely in vain is the net spread in the sight of any bird."

VERY lately one of our Kingston ministers, in a sermon, quoted Rev. xvii. 56, in which the symbolical woman is called the "mother of harlots." Protestants have generally held that this woman is the symbol of the Papacy; and they have, in support of their view, the fact that the same title was given to the church in Israel when it turned from God to idols. Adultery is thus the common Bible phrase for religious apostasy; and all that Protestants mean when they identify the "mother of harlots" with the Papacy is that the Papacy is the arch apostate from the truth of Christianity. They may be right or they may be wrong in this, but all the world knows that this is the meaning of the title when by Protestant lips it is applied to the Papacy. We cannot now say "all the world," for a champion of the Papacy has been found ignorant of this fact, construing the application of this term to the Papal system into an "attack on Catholic women," and a newspaper has been found to vent this foulness. This is astonishing in Jamaica, for ordinarily there is no lack of intelligence among its people. We hope that this want of it is exceptional. We presume that the editor was nodding, or he would have instructed the beclouded intellect of the writer.—*Jamaica Witness*.

THE BULWARK;

OR,

REFORMATION JOURNAL.

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I.—LAST MONTH'S INTELLIGENCE.—IRELAND.

A MONTH ago, whilst our article on Ireland was being written, and whilst it was passing through the press, important events took place in rapid succession, the scene changing whilst we attempted to depict it. Our task this month is more easy, and it is more pleasant, as now we see some good results of the measures then adopted by the Government, and are able to speak of at least a partial restoration of the authority of the law, and of a deliverance of the peaceful inhabitants of some lately much disturbed parts of the country, in some measure, from the terrorism and oppression of a lawless tyranny. The state of things in Ireland is still, however, far from being pleasant to contemplate; and we fear that those who regard it most hopefully, especially through their confidence of the good effects to be produced by the Land Act, generally fail to take into account one of the most important elements of the case, the influence of the Romish priesthood.

The official return of agrarian and other outrages in Ireland in the month of October informs us of no fewer than 490 in all; of which 32 were in Ulster, 102 in Leinster, 133 in Connaught, and 223 in Munster. The small proportion in Ulster, as compared with the other provinces, is a significant fact which it would not be easy for any one plausibly to explain except by reference to the Protestantism of Ulster. Of the outrages reported 259 were cases of threatening letters, 17 of robbery of arms, 14 of firing into dwelling-houses, 52 of incendiary fires, 7 of firing at the person (attempted murder), and 2 of murder. On the evening of Saturday, October 22, whilst a farmer named Michael Maloney was sitting in his own parlour at Ratheloo, near Ennis, County Clare, two shots were fired at him through the window; one bullet lodged in his breast, the other in his neck, and he fell forward on his face dead. One of the bullets grazed his wife's face. Notices had been posted on his gate a short time before, warning him that he would be punished for some things he had said about "Captain Moonlight," in other words, about the armed bands that perpetrate outrages by night. Two days later, on the evening of Monday, October 24, a farmer named M'Mahon was murdered at a place within four miles of Ennis. In consequence of these two murders, farmers of that neighbourhood refused to pay their rents, professing themselves to be afraid to do so.—Little more than a week had passed after the last of them, when a farmer named Peter Doherty, described as "a respectable young man," was murdered, on November 2, at a place near Craughwell,

in County Galway. The murder was most deliberately committed, and the whole circumstances of the case are worthy of notice, as showing what a state of things the rule of the Land League produced in those districts where it was most absolute,—the very districts—all of them—in which the darkness of Romanism is most unbroken, and the influence of the priests greatest among the people:—“About ten o'clock, when he was retiring to bed, a noise in the yard adjoining his house attracted Doherty's attention. On looking out of the door he observed a horse that he had previously locked up in the stable wandering about. He went out, and having secured the animal, was returning to the house when a shot was fired at him. The bullet passed close by him, but in an instant afterwards a second shot was fired, and the bullet entering his temple and passing through the brain caused instantaneous death. The murderers then visited the house of his cousin, John Doherty, and fired several shots through a window, one of the bullets grazing the face of Doherty's wife. About eighteen months ago, a man named Cunliffe surrendered a farm of Mr. Walter M. Burke, of Curraghleagh, because he considered the rent too high. Peter Doherty took the farm in the belief that Cunliffe gave it up because he was not able to pay the rent, and the matter was referred to the local branch of the Land League. Their decision was in favour of Cunliffe, but Doherty refused to be bound by it, and ever since he and his cousin have been Boycotted in the district, and notices were posted cautioning the people against holding intercourse with them.” On November 17 or 18 a bailiff was murdered at Logboy, near Ballyhannis, in County Mayo. On November 19 or 20 another “agrarian” murder was committed in the county of Westmeath, not far from Athlone. On November 18, also, the agent for a property in King's County was fired at in the outskirts of the town of Tullamore, and wounded. On November 20 the body of a process-server, of whose murder there can be little doubt, was found in the river Lee, near Cork. Although in some parts of the country, the power of the Land League seems to be completely broken, this is not everywhere the case. It seems, indeed, from the crimes reported within the last few days, about and since the middle of November, that after a brief partial cessation, the work of murder and outrage has again been resumed with fresh energy. The reign of terror has not yet ceased in large districts of the south and west of Ireland, and there is reason to think that many local branches of the Land League continue to hold meetings secretly, although they are no longer permitted to hold them openly. Incendiary fires still occur, and outrages of the kind of which the following is an example:—“Early yesterday morning [November 12], a party of armed and disguised men dragged a farmer named Thomas Gavin out of bed at a farm near Castleisland, and asked him if he had paid his rent. On his replying in the affirmative, they fired five shots at him, wounding him severely in the leg.” It seems they did not intend to kill him, but only to inflict severe bodily injury. Boycotting is also still persevered in, although not to so great an extent as it was a few weeks ago; men who had been Boycotted having in some instances ventured to revisit towns on market days, and found their neighbours well pleased to see them and willing to do business with them as in former times. That it is not more prevalent than ever it was, may, however, be accepted as a gratifying proof that the agitators, who were the leaders of the Land League, have lost some

measure of the influence which they once possessed ; for Mr. Gladstone, in his speech at the Guildhall, London, on Lord Mayor's Day (November 9), produced a green placard, which he described as "a notice proceeding from high authority"—high Land League authority, we suppose,—and which was in these terms:—"Any person paying his rent before Parnell and the prisoners are liberated, without the sanction of the Land League, will be Boycotted."

A new Land League manifesto was circulated in Ireland in the beginning of November. As it is signed by "Patrick Egan, Treasurer," it was probably sent over from Paris, to which place of safety Mr. Egan found it convenient to betake himself when the police *wanted* him in Dublin. Its burden is a repetition of the exhortation to pay no rent, with which is joined a recommendation to Boycott all who do so. It says:—"The 'NO-RENT' banner has been raised, and it remains with the people now to prove themselves dastards or men. Pay no rent! Avoid the Land Court! Such is the programme now before the country. Adopt it, and it will lead you to free land and happy homes. Reject it, and slavery and degradation will be your portion. Pay no rent! The person who does should be visited with the severest sentence of social ostracism. Avoid the Land Court! Cast out the person who enters it as a renegade to his country and to the cause of his fellow-men. 'Hold the harvest' is the watchword. . . . A short sharp struggle now, and the vilest oppression that ever afflicted humanity will be wiped away. No rent! Your brethren in America have risen to the crisis, and are ready to supply you with unlimited funds, provided you maintain your attitude of passive resistance, and pay no rent."

We cannot pretend to know with certainty whether the organisation which still endeavours to carry on the mischievous work of the Land League has its head-quarters at present in Dublin or in Paris, nor what connection it has with the attempt that is being made to resuscitate the Home Rule League, although it seems probable that the connection is pretty intimate. At a special meeting of the Home Rule League, held in Dublin on November 8, a manifesto was adopted in the form of an address to the People of Ireland, quite worthy to have proceeded from the Land League itself; in which it is declared that the state of things which now prevails in Ireland "would be an eternal disgrace to the worst and most uncivilised Government on the face of the globe;" the "Coercion Act" of the present year and former "Coercion Acts" are condemned as engines of tyranny, without a word expressing disapproval of the lawlessness which made them necessary; and the people of Ireland are told that by joining "this legal and constitutional association," "so as to make it an effectual force in the national struggle," they can make it "plain to all men" that "until the infamous usurpation of 1800 is undone," "national content in Ireland is simply an impossibility." Ireland, in fact, is to have no peace, if the men who arrogate to themselves an exclusive right to the name of Irish patriots can prevent it. And for the existence of this peculiar type of Irish patriotism, Ireland and Great Britain are indebted to the Romish clergy of Ireland and their intense hatred of the British Constitution.

We have hitherto refrained from saying anything of the Ladies' Land League and the speeches of the female agitator, Miss Anna Parnell. The subject is a disagreeable one, and we would still pass it over as not of

sufficient importance to demand notice, if it had not become apparent that on the suppression of the Land League, it was at first intended that this female association should as far as possible take its place; and accordingly it issued a manifesto, after the manner of Irish Leagues, "to the People of Ireland,"—telling them, among other things, that "the Government having seized on the leaders of the people, extermination on a gigantic scale will probably be attempted;" and encouraging farmers to refuse payment of rent, without plainly repeating the suppressed League's exhortation or injunction to refuse it, by saying:—"We promise, that while a farthing remains in our exchequer, no evicted tenant, who adheres to the programme of the League, need fear the consequences of eviction, or want for support and shelter." The Ladies' Land League was for a few days virtually the suppressed League, holding weekly meetings in Dublin and meetings of its branches in other places, but an end was soon put to this. The police dispersed its meetings, or prevented them from being held, and happily without meeting with any resistance except what might be offered by feminine eloquence.

The dependence of the Land League on the Irish in America has long been known, although it did not suit the purpose of its leaders completely to reveal the closeness of their connection with their coadjutors on the other side of the Atlantic, who gave free utterance to sentiments of which prudence forbade the utterance in Ireland. The greater part of the American subscriptions to the funds of the Land League, probably the greater part of all that it has ever received, has been transmitted from the office of the *Irish World*, a journal published in New York; and the *Irish World* has thrown upon an interesting passage of contemporary history a light such as is not often thrown upon such subjects till after the lapse of many years, by publishing the cable messages which passed between its office and the Land League offices in Dublin, with regard to the publication of the "No Rent" manifesto. The *Irish World*, it appears, had long and urgently recommended the adoption of this weapon of war against "landlordism" and Britain, and wondered that the patriots in Ireland were slow to follow advice so evidently sure to carry them on to victory. "Again and again have we appealed to them to draw the 'No Rent' sword." The *Irish World*, it further appears, promised for the Irish in America that, if this were done, they would give ten dollars for one that they had heretofore given. Thus encouraged, and finding, after the imprisonment of Mr. Parnell and others of their number, that this was—as Mr. Egan, the treasurer of the Land League, stated in a telegram to New York—the only weapon which now remained in their hands, the leaders of the League drew the "'No Rent' sword;" they issued their manifesto, the results of which have probably a little disappointed them, and must rather have astonished their friend the New York editor, who assured them that it would be "the first solid shot against landlord blasphemy and English tyranny," and has proclaimed it to his readers as "the initiation of a mighty revolution that is destined not to end till the disinherited, not only of Ireland, but of all lands, are restored to the inheritance of which they have been robbed." Similar sentiments were expressed on the evening of November 14, in a meeting in the Rotunda, Dublin—which is described as having been "to all intents and purposes a Land League meeting"—by an American lecturer, accredited by the Editor of the *Irish World*, who said, that if the people of Ireland carried on the

land movement to the end, as he believed they would, "they would have led the van in a revolution that was destined to sweep landlords from the civilised world." The so-called patriots of Ireland have sustained suspiciously intimate relations with plunder-seeking Communists of the lowest type, as well as with Fenians thirsting for blood, hatching schemes of assassination, and subscribing for the purchase of infernal machines and dynamite.

There is reason to believe that Fenian plots are continually being carried on, although by the vigilance of the Government the perpetration of intended crimes has been prevented. Amongst combinations of villains, some are generally ready to become informers. The employment of dynamite is still openly advocated among the Irish "patriots" in America. An address to the Irish people has been issued by the "Irish Nationalists' New Revolutionary Organisation," in which the objects of that association are thus stated:—"We propose to assist men in operating in Ireland, England, and all countries where English commercial and other interests are involved. We will bring into active use mechanical and chemical engines of warfare, and such other engines of destruction as may present themselves from time to time."

And amidst all these things, what of the Irish priests? Have they been innocently ignorant all along of the relations of the Land League with the plotters and the perpetrators of crime? Are they now all, or most of them, plainly on the side of law and order? At first it seemed as if they were generally to support the "No Rent" policy. On the issuing of the Land League's manifesto in favour of that policy, many of them who had not joined the League before made haste to get themselves enrolled amongst its members. At some of the last Land League meetings that were held, before the proclamation suppressing it was issued, priests took a prominent part, and made speeches against paying any rent until Mr. Parnell and his fellow-prisoners should be released. Some priests, on the other hand, opposed the "No Rent" policy from the first; arguing against it, however, as we pointed out last month, only on prudential grounds. The letter of Archbishop Croke, to which we referred last month, seems to have produced the effect of moderating the hasty enthusiasm of many; and a Pastoral more recently issued by Archbishop M'Cabe, of Dublin, condemns the "No Rent" policy in very strong terms, as a policy of injustice, denouncing it as Communism, and the men who have recommended it as "unsafe guides," "who have marked out a road that must lead to anger with God, and disgrace before the Christian world." "If to-day," says Dr. M'Cabe, "the landlord's claim to his just rent be questioned, who will guarantee the tenant's right to his outlay of money and toil to-morrow? Injustice will repay injustice, and in the day of retribution the wrong-doer will be laughed at when he seeks for sympathy in his troubles." This has been followed by denunciations of the "No Rent" policy from the altar by Romish priests in several places; but other priests have continued to uphold it. Some of them openly defend the Land League manifesto; some attempted to hold Land League meetings on Sundays in their chapels, after they had been prohibited, and for this offence "Father" M'Hale, of Lahardane, near Swinford, has been arrested. Some of the bishops assert the same sound principles as to the rights of property, which are asserted in Archbishop M'Cabe's pastoral; others express views very different. In the new Land League manifesto, already

mentioned, Dr. Nulty, the Romish Bishop of Meath, is quoted as saying—"The land, therefore, of any country is the common property of the people of that country, because its real owner, the Creator who made it, has transferred it as a voluntary gift to them."

What are we to think of all this? Are the Romish priests of Ireland widely divided in sentiment? or are we to suppose that they are playing the old game of "running with the hare and hunting with the hounds"? There may be truth in both views of the matter, but, if appearances are not very deceptive, mostly in the last. This, moreover, would be in accordance with the policy of the Church of Rome in other times and in other countries, to keep on such terms with opposite parties as to be ready to take advantage of the ultimate success of either of them. And if we may depend on the accuracy of the following piece of intelligence, published in the *Morning Post* soon after the issue of the "No-Rent" manifesto, this is the kind of policy which the Roman Curia itself is at present inclined to pursue with regard to Ireland. "Great pressure is being made by English and Irish Catholics to obtain from the Pope a strong and clear condemnation of the principles put forth in the Land League manifesto, and energetically to forbid the priests from taking any further part in the Land League movement. We have reason to believe that Cardinal Jacobini has already informed a Catholic gentleman that the Pope is sorely afflicted at the conduct of part of the Catholic clergy in Ireland, and trusts that the bishops will act in accordance with the circulars transmitted in January last by the Propaganda College, and in accordance with the letters written on the question. Cardinal Jacobini again repeats that the Pontiff can interfere but to a certain degree in questions which more especially ought to engage the attention of the local ecclesiastical authorities."

The eagerness which has been shown by great numbers of Irish tenant-farmers, not only in Protestant Ulster, but also in the most Romish parts of Ireland, to avail themselves of the Land Act, cannot but be regarded as a pleasing fact, even by those who think most unfavourably of that Act itself. Certainly, if Irish farmers generally, or those of them who are Romanists, had refused to enter the court constituted by that Act, it would have manifested the prevalence among them of feelings ripe for breaking out in rebellion. We wish we could look as hopefully as some do on the sign of the times presented by the multitude of the cases which have been brought before the Land Commissioners. If, with fair rents fixed,—very moderate rents,—and all the boons which the Land Act confers, the Romish peasantry of Ireland are now contented to live quiet lives, and with new hopefulness betake themselves to honest industry, striving to make the most of their holdings, it will be well for them and for their country. But if they are led to turn their improved circumstances to account, as soon as it is possible to do so, for political ends, not much either of agricultural improvement or any other kind of improvement is to be expected. We have seen that agitators are already at work, and we dread the influence of the priests, for we know how it has been exerted in times past, and even in their condemnations of the "No-Rent" manifesto and policy, we find sentiments expressed which, as they have led to the former, may lead to future agitations. We may well have much doubt as to the prospects of the future, when we find Archbishop Croke, so recently as the 3d of November, in a speech at Ballingarry,

comparing the present state of things in Ireland, under the operation of the "Coercion Act," to the Reign of Terror in France; declaring that all liberty is at an end; and saying of the Land League that "that great organisation, though proscribed, and supposed to be annihilated, would yet rise from its ashes."

One of the most distinguished and influential of the Romish prelates of Ireland has passed away,—John M'Hale, Romish Archbishop of Tuam, long familiarly known in Ireland as John of Tuam. He was a man rather of the last generation, or even of the generation before it, than of the present. Sixty-seven years have passed since he was ordained a priest, and fifty-six since he became a bishop. He studied at Maynooth, and was for some time a Professor of Dogmatic Theology there. He was an active coadjutor of O'Connell, both before and after the passing of the "Catholic Emancipation" Act. His published works are numerous; he was ever ready for controversy; and Romanism had no more zealous defender; yet he was of the Gallican and not of the Ultramontane school, and notwithstanding his old age, he appeared in the Vatican Council as an opponent of the Pope's Infallibility, but when the decree of the Council was passed, he accepted it. There was probably in Ireland no one who more bitterly hated "the Saxon." He was active and took a prominent part in public affairs to the close of his long life. With him almost the last trace of Gallicanism, and it was a faint trace, has disappeared from the Romish Church in Ireland.

II.—LAST MONTH'S INTELLIGENCE.—ROMANISM IN GREAT BRITAIN.

THE borough of Berwick-upon-Tweed has elected Mr. Jerningham, a member of the Church of Rome, to be one of its representatives in the House of Commons. We think it much to be regretted that the Liberals of Berwick should have found themselves with no alternative before them, but that of either giving their votes in favour of a Romanist or contributing to the return of a candidate of political principles opposite to their own. However estimable Mr. Jerningham may be as a man, and however well-tried his attachment to the political party to which he belongs, it might have been expected that the local leaders of that party, before selecting him as the candidate to be brought forward, would have given more consideration than they seem to have done to the probability, we may rather say the certainty, of questions coming before Parliament as to which no Romanist can be a fit representative of a Protestant constituency,—questions, for example, concerning education, concerning further concessions to the Church of Rome, concerning diplomatic relations with the Vatican, concerning Ritualism in the Church of England.

It is now fully thirteen years since any English constituency, before Mr. Jerningham's election, has had a Romanist for its representative; although, according to an interesting list published in the *Times*, sixteen Romanists have at different dates been among the representatives of England in the House of Commons, since the passing of the "Catholic Emancipation" Act in 1829. All of them were members for boroughs, except one,—Sir John Simeon, who sat for the Isle of Wight from 1847 to 1861.

The question of the establishment of diplomatic relations between the British Government and the Vatican, has oftener than we can exactly remember been brought before the minds of the people of this country, by some rumour set afloat, or by some fact which might be supposed to indicate an inclination in some high quarter towards such an expedient for conciliating the Romish priests of Ireland. No longer ago than in last May, a rumour of this kind was very prevalent for a while; and now again, Mr. Errington, a Romish Member of Parliament, being on a visit to Rome, a report has got into circulation that he has gone thither as the agent of the British Government, to open negotiations with the Vatican, as to the establishment of some means of direct official communication with the "Holy See." Mr. Gladstone, however, in reply to a letter addressed to him by Dr. Badenoch, has stated that "Her Majesty's Government has sent no mission to the Vatican." We are glad to be assured of this; but we wish we could be equally sure that Mr. Errington has received no encouragement from any one connected with the British Government to enter into unofficial and informal communications with Cardinal Jacobini on the subject. And this, rather than a formal mission to the Vatican, was what was alleged concerning Mr. Errington's visit to Rome. The correspondent of the *Times* at Rome said of it that "its importance consists in what it may lead to, rather than in what it is." It is too certain that there are many in this country—Protestants sadly ignorant of the nature of Romanism and of the aims of the Papal court—who are weak enough and foolish enough to imagine that it would be well for us to be on friendly terms with that court, seeing that it has unquestionably much influence over millions of our fellow-subjects, especially over those who cause us so much trouble in Ireland. But no such view can for a moment be entertained by any one who really knows what Romanism is and what its history has been; who considers the claim put forth on behalf of the Pope to supreme and universal dominion; who considers how and for what purposes Romish influence in Ireland has been hitherto exerted, or what indignation the Pope has quite recently expressed against the toleration of Protestant worship and Protestant teaching in the city of Rome.

The last information we have on this subject is that "a telegram from Rome says that Mr. Errington will shortly return to England to consult with Earl Granville, and before his going again to Rome, the Pope will consult with the Catholic Episcopate of the United Kingdom on the question of re-establishing diplomatic relations between England and the Vatican." What to believe on this subject we know not.

The following paragraph from the *Daily Chronicle* exhibits Romanism as it exists at the present day in England, and proves it still to retain, in this enlightened age and country, the most pitiful superstitions of the Dark Ages:—

"On Thursday [November 3], a ceremony of rare occurrence in this country in modern days was witnessed by a large congregation, including many members of the Roman Catholic aristocracy, in the Jesuit Church of the Immaculate Conception, Farm Street, Berkeley Square, London—the solemn Episcopal blessing of a statue of St. Winefride, to whose shrine and well in North Wales the Catholics of England are accustomed to make frequent pilgrimages. Yesterday being within the octave of the feast of

the Saint, was selected as an appropriate occasion for unveiling the statue, the 'function' in relation to which was carried out with all the prescribed rites. The devotions began by the singing of the hymn, '*Veni Creator Spiritus*,' after which the Rev. Father Christie, S.J., preached the panegyric, which was followed by a procession to the sanctuary of the Saint in one of the chapels, where the Right Rev. Dr. Weathers, Bishop of Amycla, blessed the statue, the ceremony closing with the benediction of the Blessed Sacrament. The statue will remain at Farm Street Church until it can be placed in a niche of the well at Holywell, Flintshire, where, according to Roman Catholic belief, many miracles have been, and continue to be, performed on the lame, blind, and bodily afflicted, through the intercession of the Welsh Saint, canonised in the Roman Calendar as a virgin and martyr."

Many of our readers probably do not know much about St. Winifrede and St. Winifrede's well. If we could find space for it, we would tell them a little about this Welsh saint and her well, and the miracles wrought there. We refer them to M'Gavin's Protestant, Nos. xliii.-xlv., for abundant information on this subject:

Another specimen of Romanism as it exists in England, of a very different kind from this, may perhaps be found interesting by some of our readers. It consists of a few sentences of a long letter, addressed to the editor of the *Catholic Times*, on the subject of the conversion of the Canon di Campello. The letter is headed "Apostasy in High Places," and the writer modestly subscribes himself "Chrysostom." It begins thus:—"SIR,—It has ever been the misfortune of that gracious and benign Mother of Nations—the holy, Catholic, and apostolic Church—to nourish in her ample bosom children, who, in after years, have perversely and malignantly forsaken and despised her." After a long paragraph in this strain, the writer proceeds as follows:—"The great Catholic heart is ever troubled and pained when it hears of the secession of a priest or ecclesiastical dignitary. And who can wonder that it should be! Can any spectacle be more saddening than that presented by the deliberate renunciation of an heir-loom which more than two hundred and fifty millions of beings prize and love far above everything else they possess! Is it possible to witness the awful rejection by puny man of those sacred powers and dignities with which God, in the person of His vicegerent, has invested him! But, when that ruthless breaker of vows which have bound and consecrated him to the service of Christ, casts from him, as he would a foul and pestilent garment, the spotless vesture of a holy ministry, then, bitter indeed is the pain which pierces the heart of every devout and loyal member of the Church Militant! And not pain only, shame too is felt, for the Catholic world is scandalised at the apostasy of one who has exercised the Christ-like power of the remission of sins! But, while Catholics are shocked and saddened by the conduct of those who wilfully alienate themselves from our holy and virgin Faith, they remember two things:—firstly, that our blessed Lord promised, eighteen centuries ago, to be with His Church 'all days, even to the consummation of the world;' and secondly, they remember the solemn and awful sentence of woe eternal and unceasing pronounced against those who have known the one only true faith, but have renounced its light to dwell and perish in the gloom and darkness of error; knowing, as they

do, by the tuition of revelation, that infinitely better will be the fate of those who have never known the true religion, in the last day, than will be that of those who, having once known it and partaken of its ineffable privileges, have nevertheless gone astray, forsaking, by the misuse of free-will, 'the ancient landmarks which our fathers have set.'—We did not intend to make any remarks; but, on looking over what we have quoted, we are induced to advert to the frankness with which the writer ascribes to every Romish priest "the power of the remission of sins;" and to the assumption which he makes, as Romish priests are generally accustomed to do, that whatever we find in the Holy Scriptures concerning the true Church and the true faith relates exclusively to the Church and faith of Rome.

III.—LAST MONTH'S INTELLIGENCE.—ITALY.

The Italian Pilgrimage to Rome.—"Our Own Correspondent" of the *Record* writes thus from Milan:—

"Your readers will be pleased with the very frank and unflinching yet dignified manner in which the representative of the increasing body of Protestants in Italy speaks of the late pilgrimage to the Vatican. *L'Italia Evangelica*, of October 15th, says:—'Next Sunday, at 11 A.M., various Catholics from different parts of Italy will prostrate themselves in a saloon of the Vatican, and offer to a man a prayer that they may kiss his sacred feet. The Catholic Episcopate of Italy has called together the faithful in order that a pilgrimage of the most imposing character may be organised for the purpose of comforting the afflicted Pontiff with an expression of its devotion to the Holy See. The Archbishop Ceconi, of Florence, has on the occasion issued a Pastoral which has produced much irritation. We Evangelical Italians cannot allow an act like this to pass without notice. It interests us doubly as Italians and Christians. 1. We see in this pilgrimage, and in the Pastoral, an act of hostility against the country, made in the guise of religion. That it deals with politics, Monsignor Ceconi demonstrates in his Pastoral, when he declares this pilgrimage to be a protest against the Roman manifestation of July 13th, and against the Italian manifestation of the Committee for the abolition of the Papal Guarantees. But he masks very cleverly the true nature and the ultimate object of this protest. He feigns that it is in defence of the Monarchy, and would make Catholics believe that in order to defend the Monarchy they should proceed to Rome to kiss the slipper of the Pope. No; the priests have not the least intention in their hearts of defending the glorious dynasty which has taken Rome and given liberty of conscience to Italy. Neither has this dynasty any need to be sustained by them, so long as it has for its support the gratitude of a people by it redeemed from slavery. Monsignor Ceconi wants to foster the idea that the same danger threatens alike the Monarchy and the Papacy. No! Against the Papacy are arrayed all reflecting citizens; while against the Monarchy are opposed but a very few defenders of a political theory strange at present to Italy. But again, on what terms will the Monsignor defend the Monarchy? These are the terms,—if it entrust itself fully and frankly to the Papacy. Every one understands that nothing will content him but the King's tearing up the statute and governing according to the principles of the Syllabus; that he will be

satisfied with nothing short of his renouncing Rome and dismembering Italy. The aim, then, of the Catholic demonstration is to protest against the actual order of things, that is, against Italy with Rome as its capital, and to swell the laments of Pope Leo that the usurpation ever took place which was brought about when the Italian troops entered Rome on the 20th of September 1870. But again, we see in this pilgrimage and in this Pastoral a proof that Pagan superstitions are still a part and parcel of the Church of Rome. We have nothing to say against those who, moved by true piety, visit places famous for their memories of great men of God. We ourselves wish much to visit not only Jerusalem, but also the tomb of Arnaldo, the Valdese, the great leader of our ancestors in their return to their own country, which exists in the humble church of the poor little German town of Schönbrunn; but the Catholic pilgrimages are practically idolatrous and superstitious in a high degree. A Catholic pilgrimage is always an idolatrous act, because an essential part of it is the worship of saints and relics. The Pope on this occasion invites the faithful to Rome, that they may pray at the shrine of St. Peter, and adore his relics. The Catholic pilgrimage is always a heresy, because it is in response to promises from the Pope that all pilgrims shall receive indulgences and the pardon of their sins. In other ages a pilgrimage to Rome has always been employed by Catholics as a sure means of obtaining indulgences. A Catholic pilgrimage is always for the Pope, who provokes it, a comedy. He seduces the faithful with promises of indulgences, but his true design is that of receiving from the pilgrimage glory and money. And this is specially true of the present pilgrimage. Leo XIII. hopes by means of it to make a political manifestation, and to replenish the too-diminished purse of Peter's Pence (*Obolo di San Pietro*). And this is transparent in the zeal of Monsignore Cecconi, in his pastoral to the Florentines. 'Go, but not with empty hands.' This is certain, that it is the desperate step of a sect that perceives itself lost, for sustaining a system that is inexorably doomed. Oh! that it may open the eyes of Italians, and induce them to pass from Paganism to Christianity, from imposture to truth, from the Pope to Christ.' So far, the able, truthful, intelligent *Italia Evangelica*.

"Of the Catholic pilgrimage Italian Liberal journals speak with mingled irony and compassion. I give you one specimen. *Il Secolo*, October 20th, says:—'To-morrow the last of the pilgrims start upon their road homewards, whither a good number have already gone. This pilgrimage, as it has been a fiasco for the clericals, has been, from a side view of it, simply a curiosity. There has been no particular notice taken of the new pilgrims. The Spaniards who come every year attract attention by their sensuality (*sporcizia*). The *slavi* who always finished up with a banquet in a suburban public-house (*osteria*), crying out *Viva l'Italia*, were interesting from the strangeness and picturesqueness of their costumes. But these who are now returning home have done nothing but excite the compassion of the inhabitants for acting like silly sheep, and only awaken the ridicule of the present age. And now they go home to preach in their own parishes to our countrymen, of the misery and imprisonment of the Pope; and that after having bent their knees before him in the midst of the magnificence of St. Peter's, after having admired his ostentatious Court, the riches and sumptuousness with which he gladdens himself in his splendid Vatican.'"

Persecution in Naples.—Popish opposition to evangelical teaching is running very high in Naples. Fifty committees have been appointed to watch the people who attend Protestant meetings and to persecute them. A society with large capital has also been formed to buy out buildings over the head of Protestants, and turn them out. It is almost impossible to get a place for Gospel meetings. When it is remembered that there are 30,000 priests and monks in the city, this state of things is accounted for!—*Christian Herald*.

IV.—LAST MONTH'S INTELLIGENCE.—FRANCE.

Evangelical Congress at Marseilles.—An Evangelical Congress, composed of representatives of the Evangelical churches of all parts of France, was held at Marseilles in the end of October, concerning which the French correspondent of the *Record* has sent to that paper a long and interesting letter, and from it we make the following extracts:—

“M. Réveillaud, in the paper which he so ably conducts, *Le Signal*, insists upon calling the unofficial General Synod, which has just been held at Marseilles by the Church of France, a *national* Synod. The fact is, it took the proportion of a national event, and the results of the Congress will, God helping, surpass all that was expected by the most hopeful members of the Church. In the first place, much notice was taken of it by the general public. You know Marseilles is a very considerable city, the queen of the Mediterranean. . . . Marseilles very early became acquainted with the truths of the Gospel, thanks to the evangelising zeal of the noble Vaudois. The city witnessed awful slaughters of Huguenots. . . . To-day there is in Marseilles a flourishing Evangelical Church, reckoning about 12,000 members, an English and a German congregation. The Protestants of the place show great activity; they support evangelists for the suburbs and the neighbouring towns and villages; they have organised a fund for increasing the salaries of ministers in France, and lately M. Saillieux has inaugurated McAll meetings with great success.

“The Congress was consequently in a very favourable locality. . . . Let us enter the Temple of Rue Grignan. Eighty members are present, presided over by one of our most warmhearted and able ministers, M. Babut, of Nîmes, a nephew of Adolphe Monod. The first subject that very appropriately engages the attention of the Synod is the large number of churches destitute of pastors. What remedy can be applied in this painful situation? A very solemn and thorough debate takes place, and it is unanimously voted that lay-helpers and catechists be prepared and sent to vacant churches, with the charge of instructing the children and ministering the Word of God to the people. The clergymen alone will administer the holy sacraments. This is the proper place for stating that calls to the ministry are greatly increasing now. Our theological seminaries are quite full, and a very encouraging feature in that augmentation of students in our colleges is, that the rich classes are, in a great measure, abandoning the prejudices they entertained against their children choosing the pastorate as a profession. A very remarkable fact is, that in the Roman Catholic Church in France the number of priests decreases in a very alarming manner.”

It is then stated that the Congress adopted the following resolution concerning Primary Education, with reference to recent legislation and the

present state of the law on that subject in France:—"Accepting for the public national schools the principle of separation between Church and State, insomuch as it proclaims liberty of conscience, but considering that it will create new and great duties for the Church, the Congress solemnly reminds parents of their sacred duties as Christian teachers of their children; exhorts them to give zealous assistance to the pastors and superintendents in promoting the prosperity and development of Sunday-schools; invites the Churches to establish, at their own expense, free primary Protestant schools wherever that may be necessary; and decides to encourage by every means the extension of our catechistic literature; also to prepare in our normal Protestant schools a larger number of Christian teachers who will take the direction of the Protestant schools, and will introduce in the lay schools which may be entrusted to them a Christian influence."

We shall quote only one other brief paragraph:—"Much attention was paid by the Synod to the following questions:—The observance of the Sabbath, an expression of goodwill being voted for the Congress to be held in Paris on the 17th inst.; the extension of the *Synodal Fund* to increase ministers' salaries; the establishment of new chairs in our theological colleges; the publication of new hymn books; helping young men to follow a theological course, &c. The Synod was opened with prayer, was carried through in a prayerful spirit, and was closed with prayer on the afternoon of the 27th of October."

V.—A ROMANIST M.P. ELECTED FOR BERWICK.

THE following is from a letter in reply to a person signing himself "Catholicus," both published in the *Berwick Journal*:—

"Catholicus, in his letter, with the view of commending the Roman Catholic candidate to this Protestant constituency, makes statements which are at total variance with the facts of history. He says 'the Pope is supreme in matters purely religious. The Sovereign, or whatever constituted authority it may be, is supreme in matters purely civil.' 'The Pope never does interfere with the temporal concerns of nations or individuals, and were such interference possible it would be rejected by Protestants and Catholics alike.' The account which Pope Gregory VII. gives of the extent of Papal jurisdiction is very different from that of Catholicus. His idea was that the reign of the Pope is another name for the reign of God. He resolved never to rest till that idea was realised in the subjection of all authority and power, spiritual and temporal, to the chair of St. Peter. He expressed his idea in 27 maxims. The 11th says the Pope's name is the chief name in the world. The 12th teaches that it is lawful for him to depose emperors. The 18th affirms that his decision is to be withstood by none, but he alone may annul the decisions of all men. The 19th declares that he can be judged by no one. In carrying out his idea he deposed Henry IV., Emperor of Germany, and released his subjects from their allegiance. Pope Innocent III. affirmed that the pontifical authority as much exceeds the royal power as the sun doth the moon. He said the Church is my spouse; she hath given me the mitre in token of things spiritual, the crown in token of things temporal—the mitre for the priesthood, the crown for the kingdom, 'making me the lieutenant of Him who hath written upon His

vesture and thigh King of kings and Lord of lords.' This was the pontiff who in the thirteenth century laid England under interdict—the churches were all closed and the dead buried in ditches or the open fields—who deposed King John, and declared his subjects released from their allegiance, and who commissioned Philip Augustus, King of France, to carry out the sentence, and take the kingdom of England for his pains. King John's courage forsook him. He submitted unreservedly to the Pope—resigned England and Ireland to the Pope and his successors, and agreed to accept the sovereign power as a vassal of the Pope, and to pay him, as vassal, annually the sum of a thousand marks. The transaction was finished by the King doing homage to Pandolf, the Pope's legate. He placed his crown at the feet of the legate, who, spurning it with his foot, kicked it as a worthless bauble, then, picking it out of the dust, placed it on the head of the craven monarch. This transaction took place on the 15th of May 1213. There is no moment of profounder humiliation than this in the annals of England. The indignation of the barons was aroused, they resolved to wipe off the ineffable disgrace which the baseness of the monarch had inflicted on the country. They drew up the famous 'Magna Charta,' and constrained the King to sign it at Runnymede. Innocent immediately launched an anathema against the barons, and prohibited the King from carrying out the stipulations of the charter. Bellarmine distinctly teaches that the 'Supremacy' gives the Pontiff power to dispose of the goods of all Christians. The bull (*Super Soliditate*) declares that the Pope has an indirect temporal power over all kingdoms, and that he can deprive kings of their empires and subjects of their allegiance. The Syllabus of Pius IX., declared to be infallible, goes further. It affirms that the Pope has both a direct and indirect temporal power, and that both swords are his. This is not only an absolute spiritual power, it is an absolute temporal power also. The Papacy is a spiritual and temporal despotism in one. The whole history of the Papacy is a continuous tale of interference with the rights, privileges, and liberties of men and of society. The Church of Rome teaches that there is no matter *purely political or purely civil*. That Church teaches that *duty* enters into all a man does, into every relation and action, and especially into what law, what sovereign he shall obey, who he shall vote for, and everything into which duty enters comes under the direction of the priest, because the Pope is the infallible judge and guide in all duty. Catholicus quotes from Cardinal Newman to the effect that the Pope cannot absolve him from the obligations of an oath. Cardinal Newman has done many things under pressure he once thought he could not do; and so have many others. The Emperor Sigismund gave John Huss a safe conduct to the Council of Constance, pledged his word of honour to Huss that he would go and return in safety. The Council put pressure on the Emperor, taught him that faith need not be kept with heretics—the Council condemned Huss as a heretic. The Emperor delivered him to the chief magistrate of Constance, who delivered him to the executioners. The third Lateran Council under Alexander III. says that 'those oaths which operate against ecclesiastical utility and the institution of the holy fathers are not to be called oaths, but rather perjuries.' Hallam remarks, with no less truth than severity, 'This maxim gave the most unlimited privilege to the Popes of breaking all faith of treaties which thwarted their interest or passion—a privilege which they continually exercised.'

"The Canon Law (Bull, in Coena Domini) excommunicates all Protestants as accursed heretics. A parliament of Roman Catholics would put that Bull in execution—would by the Pontiff and conscience be bound to do so. Every man in Berwick who votes for a Roman Catholic M.P. helps to bring on that state of matters—that is, helps to plant the worst despotism that exists on the face of the earth. He does what he can to overturn the liberties of Britain, and reduce him and his Queen to a state of vile vassalage."

VI.—SCOTTISH REFORMATION SOCIETY: MISSION TO THE HIGHLANDS.

THE following is from a letter to the secretary by Mr. D. Macphail, who, as intimated in last issue of the *Bulwark*, is employed on this special and important mission. Will the friends of the Society assist the committee in defraying the expenses, and if possible, prolonging this service to the Protestant cause?

"CARLOWAY via STORNOWAY,
"2d Nov. 1881.

"REV. DEAR SIR,—A fortnight has just elapsed since I landed at Stornoway from Lochmaddy—North Uist, and having met the Free Presbytery of Lewis a few days after my arrival, they insisted upon my making a circuit of the whole island, including Uig, which is very difficult of access, having to cross some stormy and dangerous arms of the sea, open to the Atlantic, and from which I have returned to-night. I have opportunities of addressing very large congregations in this populous island, especially on Sabbaths—and good meetings on week days. The programme laid down for me by the Presbytery will occupy another fortnight at least, and as I am here, I wish to work it out; I have the satisfaction to know that my humble labours are much appreciated by the people, many of whom express surprise that their own ministers never allude to Popery at all; so that the people scarcely know what the system is, and nothing at all of its present aspect towards our country. I intend crossing the Minch from Stornoway to Ullapool and work my way southward along the borders of Wester Ross towards Skye. I fear I can't go over all the ground I contemplated within the three months, but unless otherwise advised I shall take a week or two of December in order to accomplish it; the apathy and indifference of ministers generally, and the need and appreciation of my labours on the part of the people, would tempt me very much to prolong my stay, whether paid for my time or not, provided family circumstances may not make my return a necessity."

VII.—PLAN OF THE PRIESTS FOR THE MANAGEMENT OF IRELAND.*

THE newspapers amuse themselves by talking about the Ultramontane doctrines of the Court of Rome; the question now at issue is not between the Court of Rome and other courts; the question is, Whether priests are to become the kings and rulers of all Christendom,

* "Plan of the Priests for the Management of Ireland." Copied from a pamphlet. London: Published by Thomas Bosworth, 215 Regent Street. 1852. Copied from the original Pamphlet which was extracted from that of the Abbate Leone. Published and circulated by the late Member for West Surrey, Mr. Drummond.

making slaves of emperors or of presidents, as the case may be, or overthrowing all governments who will not submit to the priests? The Jesuits have got the Pope into their power, and Father Roothan, a Belgian, the head of the Jesuits, is the master of the Roman clergy.

"It is necessary for all the laymen in Ireland to know what are the materials at work in the midst of them, and the reason why Dr. Cullen was sent over there to manage the mere Irishers such as M'Hale. They will perceive that all cries for civil and religious liberty are avowed by the priests to be a hypocritical cry, the only intention of which is more securely to establish civil and religious slavery under them. The question, therefore, is not a religious question at all; not one between Roman Catholics and Protestants, but between the despotism of priests and civil and religious liberty.

"The following are the suggestions of Father Fortis, then General of the Jesuits, for the management of Ireland, Belgium, and Prussia, which he made in Turin in 1824, when the heads of the Order were assembled there. The discourse was overheard by a novice, the Abbate Leone, and has been published by him, from whose works these extracts are taken.*

"Father Fortis said:—

"Our business is to contrive—1. That the Catholics be imbued with hatred for the heretics, whoever they may be; and that this hatred should constantly increase, and bind them closely to each other.

"2. That it be, nevertheless, dissembled, so as not to transpire until the day when it shall be appointed to break forth.

"3. That this secret hate be combined with great activity in endeavouring to *detach the faithful from every government inimical to us*, and to employ them, when they shall form a detached body, to strike deadly blows at heresy.'

"Let us bring all our skill to bear upon the development of this part of our plan. For myself, it is my intention to devote myself especially to it.

"It is fortunate for us that the catechism of each diocese contains the precious element upon which our dogma is founded,—that God is to be obeyed rather than men. These simple words contain all that we require for the Papacy. If we teach (and who shall prevent us from doing so?) that the Pope is the Vicar of God, it follows that the Pope speaks absolutely in the place of God. It is the Pope, then, who is to be obeyed rather than men.

"This is the bond of which every confessor must make use in order to bind the faithful indissolubly to the chariot of Rome. Even in the Catholic states does not the pulpit bear this inscription of servitude, 'Usque huc venies, neque ultra'?' But, happily, this is not the case with the Confessional. That place is not profaned by any such insulting restrictions. There God reigns supreme, and, from *the great dogma*, the clergy (as long as it shows itself the worthy and legitimate organ of the Pope) derives the privilege of being obeyed as God Himself.

"The Catechism thus explained, so as to support the chief developments of our doctrines, we must from time to time hint that the rights of the

* This work was originally published in French by M. Considerant, and subsequently translated into English. "The Jesuit Conspiracy: the Secret Plan of the Order Detected and Revealed by the Abbate Leone. Translated from the French. London: Chapman & Hall, 186 Strand. 1848.—'The Rock,' Aug. 30, 1872."

Holy See may be momentarily forgotten, God so permitting, in order to punish the blindness of the people ; but that these rites can never be annulled, since it is foretold that they shall one day revive in greater lustre than ever.

“ One thing we cannot be too earnest and indefatigable in proclaiming, namely, that the Catholic religion alone possesses the truth and the life ; that he who holds it is at peace with his conscience ; that its orthodoxy does not depend upon its chiefs or its priests ; that, were they monsters of wickedness, their shame and punishment must be upon their own heads ; that their crimes could only be looked upon as those clouds which sometimes obscure the brightness of the sun ; that the stability of the Church, its holiness and its virtue, do not depend upon the characters of a few men, but on that prerogative which it alone possesses of being the centre of unity ; that it presents the sign of salvation, on which we must fix our eyes, as did the Israelites upon the serpent in the desert, and not upon the failings of the clergy. If a divine liquor is poured from vessels of clay, instead of vessels of gold, is it on that account the less precious ?

“ Only let such arguments as these be seasoned with vivid eloquence, and take my word for it, that even those who pass for enlightened people will not fail to be carried away by them just like the rest.

“ Let us also persist in declaring, that if Catholicism gains the victory, and becomes free to act according to the Spirit of God, it will work out the happiness of mankind ; that, consequently, to labour in order to break the chains in which the world and the powers of the world have bound it, to devote ourselves, soul and body, to its emancipation, is to make so many sacrifices for the propagation of the holiest doctrines, and for the noblest progress of humanity ; can the triumph of the cause of God lead to any other end than the final triumph of the most general principles that have ever warmed and stirred the heart of man ?

“ I am of opinion that it is advisable to make frequent use of the Bible. Does not a prism reflect all existing colours ? And can our system fail to reflect one single idea of all those which pass through men’s imaginations ? No. To set aside the Bible would be to tarnish our beautiful prism. I will suggest a few instances of the mode in which it may be used.

“ Let us preach, that from the union of the children of God with the children of men sprang the monsters and giants who called down the deluge upon the earth. Let us remind our hearers incessantly of the captivity of Babylon, the bondage of Egypt, the conquest of the land of Canaan, of the ark, the splendours of Solomon’s temple, the authority of the high priest, his superb vestments, the tithes, &c., &c.

“ Even these few examples, you see, furnish us with texts innumerable wherewith to foster the spirit of antipathy and separation, and to hallow all the sensuous and gorgeous parade of the Church.

“ The Christian allegories may be turned to good account. We may say that *God designs for extermination, like the Canaanites, all the nations that obstinately refuse to enter into the unity of the Church; and that the Vicar of Jesus Christ is appointed to execute these judgments in due time.* Let the Catholics commit themselves with implicit trust into the hands of the Sovereign Pontiff, who is their only guide. God will hasten the day when, not to speak of the happiness which awaits them in another life, He will make them the sole arbiters of all things here below.

“ Let us, on all occasions, impress upon the people, that if they will

only be united and obedient they will become strong, and will receive the glorious mission of striking down the power of the impious, and scourging with a rod of iron the nations inimical to the Church, until they be brought at length to implore remission of their sins and pardon for their revolt, through the intercession of him whom they hear so often blasphemously designated as Antichrist."

The observations of Father Fortis were followed up by an Irish Jesuit—probably Father Kenny—in the following words:—

"There is no reason why we should take too desponding a view of our position with respect to the Protestant states. Let us, however, claim our just share in it. That many-headed monster named Civil and Political Equality, Liberty of the Press, Liberty of Conscience—who can doubt that its aim, its ultimate aim, at least, is the destruction of the Church? But never shall this proud divinity fulfil the views of its enthusiastic adorers! Never shall it be able to arrest our march! Firstly, We will strive to obtain the same rights as those enjoyed by the Protestants—an easy conquest! We have only to awaken the good sense of the Catholics on this point, and to repeat to them without intermission, 'What tyranny! Are you not as slaves? Attack their privileges—overthrow them! It is the will of God.'* Secondly, When the equilibrium shall have been obtained—since not to go forward is to go backward—let us push up the faithful higher and higher, over the shoulders, over the heads of these heretic dogs. Let us aim at preponderance, and in such a manner as to be ever gaining ground in the contest. Thirdly, By new efforts, by an irresistible energy, the faithful shall at length come forth conquerors, and place in their Mother's crown that brightest and richest gem, *Theocracy*.

"Strike, strike upon the rock: Independence of the Catholics in every heretical government! There is a burning thirst for this independence, and you will see what splendid fountains will spring forth from it.

"All Catholic serfs must take those of Ireland for their models; and the manner in which Ireland behaved towards her cruel stepmother, England, will teach them what conduct to pursue with the Protestant sects and states that encompass and overbear them. But I positively declare, that we have no chance of success except by means of associations, powerfully combined, which shall have their chiefs, their own peculiar language, an active and well-organised correspondence, and all sorts of stirring writings. For these purposes it is not enough to have at our disposal men of talent and men of action; we must have gold to keep them fast to their work. Ay, give me gold, plenty of gold; and then, with such able heads and such resources as the Church commands, I will undertake not only to master the whole world, but to reconstruct it entirely.

"Yes, it is just, it is necessary to keep in view that, although there may be men ready to give their wealth and their lives for the deliverance of the Church [this word, the Church, has such a magic influence over their minds!], yet nothing would be more dangerous than to explain too clearly *what the Church is, and what it would have*. Their feeble vision could not bear the full blaze of the mighty reality which is hidden under so many folds of the religious veil. The moment they discovered the

* This message is quoted by the Tractarians in an early number.

political element, their arms would sink powerless, their eager zeal would vanish; and these athletic combatants, so prompt to serve us, would suddenly turn their weapons against us. It is by no means rare to witness these sudden changes, when persons full of zeal, but, at the same time, simple and of limited views, have been in communication with one of our brotherhood, who may have overstepped the bounds of prudence. Let us all, then, carefully fathom the characters of those with whom we have to do, and let every attempt we make be based upon strict examination.

"The experience of some years has also taught me that *sounding words go much further with vulgar minds than the best supported arguments*. With well-informed and cultivated persons we may venture upon abstractions of a seductive character, but it will save us trouble to remember that the common people may be wrought upon by *talk*, which would appear contemptible to men of cultivated minds.

"And now learn what is the baptism of fire, which, at each confession, I used to pour on the heads of my penitents in Ireland:—

"'Poor people!' I said to them, 'how have they degraded you! They esteem you less than brutes. Look at these great landlords! They revel in wealth, they devour the land, they laugh at you, and in return for the wealth they draw from you, they load you with contempt. And yet, if you know how to count up your strength, you are stronger than they. Measure yourselves with them, man to man, and you will soon see what there is in them. It is nothing but your own stupidity that makes them so powerful.'

"Such was pretty nearly the substance of all my discourses to them. And when their confession was ended, I added, 'Go your ways, and do not be downhearted; you are white doves in comparison with these black and filthy crows. Take them out of their luxurious dwellings, strip them of their fine clothes, and you will find that their flesh is not even so good as your own. They do you gross wrong in two ways—they sully your faith and degrade your persons. If you talk of religious rights, the rights on which all others depend, yours come down to you direct from Jesus Christ; as eighteen centuries—and what centuries!—are there to testify for you. But *they!* who is their father? One Luther, or Calvin, or a brutal Henry VIII. They reckon at most three centuries; and these they have dishonoured by numberless crimes, and by the blackest of vices! The Catholics alone are worthy to be free; whilst the heretics, slaves every one of them to Satan, have no rights of any kind. Impious as they are, did they not stigmatise as false the religion of their fathers—a religion which counted more than fifteen centuries? In other words, they declare all their ancestors damned, and believe that they alone are saved.'

"Permit me, reverend fathers, to give you a summary of the maxims which I have laid down for my own guidance. I say to the Catholics who live in mixed countries:—

"'Nothing can be more monstrous than the injustice you endure; you are not heretics, you therefore suffer not only your persons but your faith to be enslaved, in being subject to the rule of heretic princes. Not only have they no right to compel you to this subjection, but God wills that you should employ all your efforts to shake off the yoke.

"'To despise the voice of Jesus Christ is to despise your Saviour; for

if Jesus Christ said to the apostles, "He who despises them" despises Me! how much greater is the crime to despise him for whom Christ especially prayed, and whom He himself commissioned to confirm the other apostles in the faith!

"Does it not follow from these declarations, that whilst the whole human race is involved in error, the Pope alone is divinely preserved from all error?"

"It is from pride alone that heresy persists in maintaining its place beyond the limits of the Church. It is not proofs it wants to convince it of errors; there are proofs more than sufficient to overwhelm it with shame and disgrace.

"Do you know why it is that Catholicism has not yet succeeded in rendering the whole world happy? It is because human passions wage perpetual wars against it; it is because Catholic kings themselves love their crown better than their faith. Be this as it may, it is the Pope, and the Pope only, who, by the will of God, possesses the secret of pacifying and uniting all men."

"As regards the Bible, I am quite prepared to maintain the happy idea of representing it only as a primitive and unfinished sketch; whence we may justly say that it would be folly to expect the Church to be now what it was originally; as well might we expect a man to retrograde to his cradle.

"Let us, also, do our utmost to weaken and destroy in the minds of the people certain dangerous impressions which are apt to be made upon them by the virtues and the integrity of the heretics. Let us say to them:—

"However honest they may appear to you, it is next to impossible that their intentions should be pure; and as to their sins, they remain with them, and accumulate fearfully on their heads, deprived as they are of those means of salvation which the Church alone provides, and by which alone we can be rendered pure in the sight of God; whereas the Catholics, if unhappily they go from fault to fault and even become black as coal, will most assuredly be saved. Surrounded in their dying hour by every aid and encouragement, they will revive as a flame, provided they do not persist to the end (which is scarcely possible) in rejecting confession, indulgences, and masses for the redemption of their souls. These are means of grace of which the Church, our good mother, is liberal towards those who, by their devotion and zeal, are worthy to be numbered amongst her children."

"You will easily perceive that if it is good to exalt, in the estimation of Catholics, these precious prerogatives, it is well also to draw from them all possible advantage to our cause. Thus let us tell them, that if they desire to be absolved by the Church when on their death-beds, they must love her and do much for her, in order that she may do the same for them. Tell them that the only way to please her is to hate when she hates, to be united with her, to combat for her, and to raise her from the state of humiliation in which the last three centuries have held her.

"Initiated Fathers! great are the hopes I build on the energies of our Ireland. I regard her as our champion. Let us only be careful to anoint her effectually with our oil, so that in wrestling with her tyrant she may always slip from his grasp. In how many folds may she not entangle the British she-wolf if she will but listen to our counsels!

Rising slowly from the tomb, and in the breath of resurrection which is already upon her, she will strangle in her strong grip the mysterious vampire which has sucked her blood for many a year. What may we not make of an idiot, savage, and famishing people? It will brave our Samsons, and with its irresistible jawbone, it will grind to dust myriads of the Philistines.

"During my residence in Ireland I began a pamphlet, which I am now finishing, in order to present it to our chosen vessel,* that it may serve him daily for a breviary. All difficulties are there smoothed, all advantages calculated—the spirit of the nation, its wants, its resources, its strength, what excites it, and what encourages it, are all laid down and fully resolved upon."

A German Jesuit then said:—

"We require to have certain centres from whence our devoted servants may diverge, both in England and in Germany. Bavaria and Ireland naturally present themselves as our two strongholds. Who can deprive us of them?"

After some remarks by other persons, which did not particularly bear upon Ireland, Father Fortis again observed—

"Whenever heresy shall dare to disturb the sacred tranquillity of the Church, whatever may be the nature of its assaults, be they slight or serious, the duty of the state shall be to punish them with the utmost rigour as political crimes.

"Reciprocally, whenever revolt shall dare to disturb the sacred tranquillity of the state, whatever may be the nature of its attacks, be they slight or serious, the duty of the Church shall be to stigmatise them in the face of the nations, and to treat them with the same rigour as heresy itself, which is to be crushed by terrible and solemn chastisements.

"Let our increasing exertions be directed to the conversion of souls, and let us so preach that deathbeds may be the faithful source of donations, richest jewels, and all sorts of legacies. Means of action are indispensable to us, and these means must be as vast as our projects.

"Let nothing resist us; whilst enveloped in mystery from head to foot, we ourselves remain impenetrable. Friends, we must conquer or die! The higher classes are always very inaccessible to the lower ones. *Let us nourish their mutual antipathy. Let us accustom the mob, which is, in fact, an implement of power, to look upon us as its warmest advocates; favouring its desires, let us feed the fire of its wrath, and open to its view a golden age; and let the Pope, Rome, Catholicism, or the Church, let each of these words become for the people the expression of all its rights, the point on which its eye is fixed, the object of its devotion, the moving spring of its thoughts and intentions. A day will come, but it will be too late, when it will be seen that expedients the most ridiculous have given birth to marvellous effects, and that those who believed themselves wise are fools.*

"Yes, brethren! we also are kings; our arsenal is perhaps as rich as theirs, and even, if I mistake not, more efficient. Our chaplets, our medals, our miracles, our saints, our holidays, in fine, all that immense battery which the Church possesses, will be worth as much, I imagine, as their powder, their soldiers, their cannon, and their moving forests of

* Supposed to be O'Connell.

bayonets. All depends upon the skill with which we combine this infinities of means ; discipline our troops, and by exciting their zeal and their courage, prepare them for the day which must bring to nothing or crown with triumph the long series of our labours."

The Irish Jesuit then spoke again as follows :—

"Should we ever be abandoned by kings, or should any fatal discovery utterly ruin our projects—should we in vain attempt to recover, if not confidence, at least some standing compatible with the execution of our plans—we must submit to the wearisome delay. But if nothing can reconcile us with the offended Catholic governments, and if even Rome, in the hope of securing her own safety in a mean and narrow sphere, consents to immolate us anew, we must, at the expense of every consideration, show kings and Rome that, even under circumstances so adverse, we can prove ourselves stronger than them all ; and this will be the more easy for us to effect the farther our labours shall have been advanced when the time of trial comes, if come it must. But I feel no doubt that this time Rome would rather make common cause with us than consent to remain a degraded and manacled slave, without a hope of ever escaping from the limits imposed upon her. In case of need, poison will deliver us from a shortsighted Pope, and the next conclave which should be assembled would accord entirely with our views."

Since this was spoken, the Jesuits are perfect masters of the Roman governments of Austria, Naples, and France, and the Pope has fallen to be a mere puppet in their hands.

He proceeded—

"Then, brethren, will the world behold a strange spectacle. Having failed in our endeavour to avenge ourselves on kings by slowly and artfully exhausting their strength, we will take vengeance on them in a manner sudden and terrible. In six months Rome would become the incendiary focus of those volcanic spirits who are themselves at present the object of our hatred ; and a Bull, in which the Sovereign Pontiff should announce to the people that, deceived in his hope of seeing good gradually prevail over evil, his patience is exhausted—such a Bull would give us forces more numerous than the hyperbolical army of Armageddon.

"I therefore propose to you another means of surety in addition to the former. Let us lay down this rule—that no one shall be initiated unless he have previously consented that a certain number of our members shall concert together to attribute to him (on probable grounds, of course) a correspondence either politically criminal or monstrously obscene ; and this correspondence the candidate shall transcribe and faithfully sign, in order that our company may, in case of treason, have the means of invalidating his testimony by the production of these precious manuscripts. Such documents would, you will easily understand, be of eminent service to us should other means of vengeance fail us."

The Irish Jesuit observed—

"I will tell you, brethren, by what means we can mould and train up the true Roman Catholic in the midst of the heretic sects. With devoted bishops, and with a clergy whose tactics have been perfected by a serious course of study, we may prepare for the people such instruction as cannot fail to accelerate the progress of our ideas. All will go well with us provided we can obtain that the Catholic from his very childhood shall abhor the breath even of a heretic, and shall firmly resist all insinuations,

all books, and all discourses of a religious cast coming from them; carefully preserving toward them, at the same time, a polite and gracious manner. In other words, he must make a show of much sociability toward the Protestants, but he must avoid all intellectual contact or communion with them. This is what we must inculcate as the only condition of success in every exercise of our ministry, whether by catechism, confession, or conversation. This is our only chance for reuniting what is broken, strengthening what is weak, and magnifying what is small.

“Every bishop must rigorously act upon this principle: be gentle, but inflexible. Let him know how to assume the demeanour of a lamb, if he would spread around him the perfume of sanctity which shall win all hearts. But let him also know how to act with the fierceness of a raging lion when he is called upon to protect the rights of the Church, or to reclaim those of which it has already been despoiled by the tyranny of governments. If the bishops and the clergy, however, know how to do their duty, these rights shall all resume their paramount supremacy.

“One of the dangers upon which our system may strike is the policy of Protestant governments. They have assumed the arts of affecting a desire to do us justice, and profess even much condescension toward those whom they disdainfully denominate Papists. It is their design to break down an isolation which it deeply imports us to maintain; were they to awake sympathy and efface the limits of separation, our plan would be ruined to its very base.

“My brethren, let us defeat such manœuvres, cost what it may. The confessional must be our field of action, wherein we must undeceive all who are in danger of being taken by so perfidious a bait. Let us convince the faithful that silence towards us is a crime; that it is fear, not goodwill, that actuates their tyrants; that he who has penetration enough to see through these wiles, so far from believing that there is affection and kindness in them, perceives nothing but a deep design to weaken our force and to loosen our bond of religion. These governments are well aware that an alliance with Catholics would sooner or later enable them to dispute the right of Catholic princes to govern populations which have nothing in common with them. We must therefore repeat to the faithful in the confessional, and this under the seal of the most scrupulous secrecy—‘Refrain sedulously from sacrificing all your future hopes to a vile temporary interest, or you will prepare for your children a worse slavery than your own. Heresy is on the watch to see you bow your heads under the yoke of her execrable doctrines. Remember that in former times it was the custom to cover with flowers the victim which was led to the altar. Woe to you if you fall into indifference!’ for then the mound which protects you will be broken up, and you, pure waters as ye are, will pass away into a pestilent and fetid lake. Reflect, that if you give way you are lost. Would you really suffer yourselves to become the dupes of men in power who seek only to deceive you? The exaggerated respect which you show for their seeming virtues, the silly esteem for their persons with which they seek to inspire you, will be your ruin. The caresses which they lavish upon you kill your faith. For what is the purpose of their intrigues?—to render you base and irreligious. For us who penetrate beneath their outside seeming, our strict duty in the confessional, where nothing but truth is spoken, in this tribunal which

is the inviolable asylum of the Church, and which heresy in her craftiness would gladly destroy—in this sacred spot, where *we occupy the place of God Himself*, our strict duty is to enlighten you on your true interests, on your rights, and on the character which you ought to assume in order to escape their snares."

The present Father-General, Roothan, then spoke—

"Whether our name be destined to perish, or finally to prevail over kings and nations, let it, at least, be synonymous with the loftiest reach of greatness and daring which the world has ever seen, or ever will see. Yes; when future generations read our story, and learn what we have been, let them be forced to assimilate us not with mankind, but with those cosmogenic agencies which God only puts in motion when it is His pleasure to change the laws of the universe."

N.B.—The *real originator of Puseyism** was in Italy in 1824–25, and was seen searching in the *archives of the College of Jesuits* by an intimate friend of my own. His (the originator's) main object was to set the *priest* above the *monarch*.

Several of the remarks contained herein may be found in the early numbers of the "Tracts for the Times" proving whence *they* were derived. Manning, Pusey, and others afterwards adopted his opinions. His medical attendant had frequent conversations with him on his favourite subject. It is well these facts should be known.

A SUBSCRIBER TO THE "BULWARK" FROM THE COMMENCEMENT.

VIII.—ITEMS.

MONSIGNOR CAMPELLO.—At a recent meeting of the acting committee of the Scottish Reformation Society, the reported conversion to the Protestant faith of Monsignor Campello, formerly a Romish canon in Rome, was under consideration; and it was agreed to record their sympathy with him in the trying position in which he is placed, on account of attempts on the part of Romanists to damage his reputation, and thus to destroy the significance of the step which he has seen it his duty to take. The secretary was instructed to communicate to M. Campello their Christian regards, and an expression of their earnest desire that he may be sustained by the hand of God under his trials, and encouraged to stand firm as a witness for Christ against the corruptions and tyranny of the Romish Church.

PERSECUTION OF WALDENSIAN CHILDREN.—The Sunday-school of the Waldensian Church in Naples under the care of Jean Pons, has been subjected to some persecution at the hands of the priests. Six girls were invited by them into the sacristy, and there questioned, first as to whether they attended the school, then as to what they learned there. They were assured by their interlocutor that they would "surely go to the devil," and he then commenced tearing up their Bibles. In deference to their sobs he desisted, and offered each a new dress and a pair of ear-rings if she would leave the school; but all his efforts were vain. The parents, however, finally took three of the children away and gave up their Bibles to be burned.

* H. J. Rose, Vicar of Horsham in 1824–25.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

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THE BULWARK;

OR,

REFORMATION JOURNAL.

JANUARY 1882

I.—LAST MONTH'S INTELLIGENCE.—IRELAND.

THE STATE OF THE COUNTRY;

at least in the provinces of Munster and Connaught, and in a large part of Leinster, has become worse and worse during the last four or five weeks. When we wrote last month, it was with some degree of hopefulness, because it seemed that the authority of the law was beginning to be re-established, agrarian outrages had become somewhat less frequent, and the eagerness shown by great numbers of the peasantry to avail themselves of the Land Act, could with some probability be regarded as indicating a disposition to live peacefully, and as affording some reason to think that they had been emancipated from a tyranny long exercised over them by means of intimidation and lawless violence. But the partial cessation of outrage has been only as a lull in a storm, and the sky that seemed to have begun to clear has darkened again, and become darker than ever.

The *Dublin Gazette* of December 6 contains an official return of the agrarian outrages committed in the month of November, showing a total of 520, viz. :—Murders, 2; cases of "firing at persons," 17; assault on police, 1; grievous assaults, 7; assaults endangering life, 6; assaults on bailiffs and process-servers, 21; incendiary fires and arson, 46; firing into dwellings, 28; injuries to property, 37; injuries to railway trains or highway, 2; resisting legal process, 1; attacks on houses, 8; intimidation, 32; administering unlawful oath, 4; robbery of arms, 7; wounding or maiming cattle, 15. Of these crimes, 44 were committed in Ulster; 129 in Leinster; 110 in Connaught; and 237 in Munster. The month of December seems likely to exceed November in its catalogue of crimes. A murder was committed on December 3, the victim being a Dublin solicitor's clerk engaged in serving writs; another on December 13, in County Roscommon, the man murdered being a respectable farmer who had paid his rent on the previous day, notwithstanding warnings not to do so; and we have before us newspaper reports of many other outrages,—attempted murders, incendiary fires, firing into dwelling-houses, brutal assaults, domiciliary visits by gangs of armed men during the night, malicious injury to cattle, &c. We do not think it necessary any longer to occupy our pages with particulars even of the more serious crimes; they are in their character, occasions, and attendant circumstances, much like those of former months; some of them have evidently been perpetrated to punish farmers who had disobeyed their self-con-

titled rulers by paying their rent, and some to intimidate those who were suspected of being inclined to do so. Application to the Land Court, or even the expressed purpose of it, is also in some districts visited with punishment as a grievous offence. Many of the outrages are of an extremely brutal character. A trial took place the other day of three farmers of County Mayo, indicted for breaking into a man's dwelling-house and cutting off his ears, he having commenced an action against a relative of theirs for non-payment of rent; the jury disagreed, but there is no doubt the man's ears were cut off. As another specimen, and it is the only other that we shall give, we quote the following, of date about November 26 :—"Another dastardly outrage has been committed near Listowel, in the County Kerry. A party of men, numbering twenty, broke into a small house occupied by a woman named Bridget Lehane and her three children. The inmates were in bed, and the intruders burst into the bedroom, and behaved in a brutal manner. One who appeared to be the leader, addressing the woman, said, 'You have to pay now for acting the informer,' and suiting the action to his words, he raised his rifle and presented it at her head, but at that moment one of her children, a little boy twelve years old, placed himself between the brutal assassin and his mother and cried out, 'I know you, and if you harm my mother you'll suffer for it.' The poor woman's children, screaming with terror, threw themselves upon her as if to shield her, but their cries did not influence the cowardly ruffians. Some one of the party at length discharged a gun, evidently intending to either kill or maim the woman, but it was her child, aged seven, that received the shot, which inflicted lacerated wounds in the upper part of both legs. The party then, under threat of shooting the mother dead, made her swear she would not divulge a word of that night's occurrence, after which they all decamped. Six men have been arrested on suspicion."

Such are the doings of the Popish peasantry, whom Popish priests have trained, and have under their special care and guidance, exercising over them an influence probably as powerful as ever was exercised over any body of men by any other body of men in the world. Of the feeling of intense

HOSTILITY TO PROTESTANTS,

which mingles with and influences all the other feelings that break forth in the agrarian crime of Ireland, the following paragraph of news from Cork, of date November 25, may be taken as affording an illustration :—"A Protestant Church Wrecked.—An outrage of a very disgraceful character has taken place in the village of Auchabologue, near Coachford, in the County of Cork. The Protestant church was last night wrecked; the roof was stripped of its slates, the windows were wrecked, and other damage was done. This place has been a hotbed of Land Leaguism, and a few weeks ago a Land League meeting was held in the place, although the proclamation prohibiting the League had been some time previously issued. The outrage is attributed to the arrest recently of a farmer, named O'Leary, who was a prominent member of the Land League, and was popular in the locality. Immediately after the arrest a notice was posted on the church gate, stating that no service would be permitted in the church until Mr. O'Leary was released from prison."

The Winter Assizes have just been held in Ireland, and the judges, in their addresses to the grand juries, spoke in very strong terms of the

GREAT INCREASE OF CRIME

as compared with even its large amount for the corresponding period of last year. Mr. Justice Harrison, in opening the Assizes for the counties of Meath, Kildare, Wicklow, Louth, and West Meath, described the increase of crime apparent from the police reports as startling. He stated that, minor offences not being included, there were from Wicklow 35 cases, as against 13 last year; from West Meath 81, as against 48 last year; from Meath 49, as against 42; from Louth 27, as against 12; and there was also an increase in Kildare. Mr. Justice Fitzgerald, in opening the Assizes for the province of Munster, at Cork, said there had been no diminution of crime in that province since the Summer Assizes, except in the city of Cork; that in the East Riding of the County of Cork 283 indictable offences had been reported as having occurred, the number last year having been 127; in the West Riding the number reported was 240, whilst last year, for a corresponding period of four months, it was 107; in the county of Kerry it was 233 this year, whilst last year it was 156; in the county of Limerick it was 191 this year, and 141 last year; in the county of Clare it was 175 this year and 75 last year. Mr. Baron Fitzgerald, in opening the Connaught Winter Assizes at Carrick-on-Shannon, also deplored the sad condition of the country, remarking that the 40 cases which were to go before the jury afforded no indication of the vast number reported by the police authorities. Mr. Justice Barry, in opening the Assizes for Leinster, began by saying that, having regard to the great extent of country comprised in the commission, the number of cases was remarkably small; which, he said, "under other circumstances would be a very satisfactory state of things; but on the present occasion it was not a source of congratulation, because the smallness of the number of cases presented to them arose, not from any diminution or cessation of crime or disorder, but from the inability of those intrusted with the preservation of the public peace and the administration of the law to bring the guilty parties to justice." He said, "it was impossible to deny that the condition of the country was worse now than it was at the end of last year."

When the hopes, that had been awakened by the diminution of the number of outrages for a few weeks in the latter part of October and beginning of November, were suddenly blighted by the fresh outburst of crime towards the end of the latter month, much ingenuity was shown, especially by those who had been most confident of the pacifying effects of the Land Act, and who were most reluctant to renounce that confidence, in framing a theory to account for it, and according to which it might be expected to be merely transient. The *Daily News* said:—"The Land League was so neatly linked together in its various parts, that although the head is now crushed, the lesser limbs display the vitality peculiar to the lower class of organisms. It is not, therefore, surprising that there should still be outrages in Ireland. The lessons of blackguardism and outrage learned while the Land League was declared to be the real government of Ireland are not readily unlearned; and wherever a few desperadoes gather together, as in the shebeens of Ennis and Castle Island, there may outrages still be looked for. For

months past a carnival of ruffianism has been held in many parts of Ireland, and reasonable time must be allowed for Rory of the Hitts and his pestilent masquers to find out that the law is too strong for them. The work of pacification, unfortunately, can hardly be effected instantly. The broken elements of society must have time to settle down and crystallise into a new and better form." The *Scotsman* carried the theory to greater perfection, and not only consoled the public with the hope that the fresh outburst of ruffianism would soon be over, but endeavoured to prove that it ought to be accepted as a sign of pacification and tranquillity soon to come! "The murders and outrages and incendiary proclamations which trouble Ireland are, in truth," said the *Scotsman*, "symptoms of a return to order and quiet. Those who are guilty of the crimes are, of course, cowardly ruffians; but the foremost of them are actuated by a spirit of desperation. It is becoming daily more evident that the legislation of the last session and the measures of the Government are winning the Irish people to a better frame of mind; and the agitators, and others who are guilty of worse than agitation, find their ground slipping from under their feet. On the one hand they wish to strike terror into the farmers and peasantry; on the other they desire to create the impression that British rule cannot be successful in Ireland. It is obvious that in proportion as the farmers of Ireland find that their interests have careful consideration under British rule, they will be less antagonistic to it, and less inclined to follow the advice of Land Leaguers and others of a like disposition. As this disinclination is exhibited, the efforts of the agitators will be increased, at least for a time; and this is the explanation of that activity of outrage which is seen just now." All this is very ingenious, but could hardly be accepted as even plausible, glad as the British public would have been to think it a true view of the case. The increase of crime during the last three weeks forbids the entertainment of such an idea. It may, in a sense, be true that, as has been said by the Dublin Correspondent of the *Times*, "a few desperadoes, acting in concert and keeping their own counsel, can terrorise whole districts." But this would be impossible if there were not amongst the inhabitants of these districts many who regard with satisfaction all the doings of the desperadoes. The evil is deep-seated and widespread, almost as widespread as the Popery of Ireland, from which it has sprung.

We shall pass over with the briefest possible allusion some things which we might have noticed more fully had our space permitted, as bearing on the state and prospects of Ireland.

THE LAND LEAGUE

is not extinct, and the operations of its branches are probably not the less mischievous that their meetings are held secretly. Much of its work is being carried on by the "Ladies' Land League," which receives contributions and administers funds in its stead. This work, however, is not entirely left to female hands; an association has been formed called the "Political Prisoners' Aid Society," at the meetings of which seditions speeches are delivered by men who used to take a prominent part in Land League meetings. Of the absolute

DISLOYALTY

of those who assume to themselves the name of the National party, and

pretend to be the only true patriots of Ireland, a strong proof has been afforded by their resistance to the proposal that the Queen should be asked to be Patroness of the Home Industries' Exhibition, or Exhibition of Irish Manufactures and Arts, to be held in Dublin in 1882. They have not scrupled to declare that this proposal, if persevered in, would be the destruction of the Exhibition, from which "the people of the West and South" would in that case absent themselves, if it should be held at all. Several branches of the Ladies' Land League in the counties of Carlow or Wicklow, we are informed, have resolved to boycott the Exhibition if any member of the royal or of the vice-regal family, or any agent of the Government, opens it or is officially connected with it. But, above all, disloyalty is manifested in appeals, or injunctions, to the farmers to *pay no rent, or to pay no rent until the "political prisoners" are released*. Green placards are secretly posted up, warning tenants against paying rent, and against going into the Land Court, and threatening those who pay rent with terrible consequences, in such terms as, for example, "The man who disobeys this command will meet the fate that every traitor to his country too well deserves—*death*." "Hold the rent, hold the harvest, hold the land," said another extensively circulated placard, "and the New Year, which is about to dawn upon us, shall welcome a nation from bondage released." And this the newspapers of the "National" or Land League party—such as the *United Irishman*, which was seized a few days ago by the police and its editor committed to prison—designate *passive resistance*, exulting in the prospect of landlords being ruined by non-payment of rent and starved out. The payment of rent is still, in fact, generally refused in many districts, even those tenants who would gladly pay not daring to do it. Nor is recourse to the Land Court, to have a fair rent fixed, at all so general as at first it seemed likely to be. At Thurles, County Tipperary, the Sub-commissioners held their first meeting on December 14, and not half a dozen cases were brought before them.

Of the misery that has been caused by the non-payment of rent, of ladies reduced to poverty who could no longer subsist without charitable assistance, of landlords in almost equal destitution, and Protestant ministers whose stipends these landlords no longer have the means to pay, we do not need to speak. By the members of the so-called National party in Ireland the fact of this misery is gloated over with fiendish delight, as their newspapers abundantly show. The feeling is such as Romanists of the genuine Ultramontane school are accustomed to display towards Protestants. How different was that shown, not very long ago, by the Protestants of England and Scotland towards the Romish peasantry of the West of Ireland when the failure of their crops had reduced them to starvation!

That the "National" or Anti-British party in Ireland continues to receive from

THE PRIESTS

generally all the support they are able to give it, there can be no doubt; but most of them, and especially the bishops, manage dexterously, so as not to commit themselves by plain speech or overt act to anything contrary to law or to the undeniable encouragement of sedition. Many of the inferior clergy, however, go a greater length in this direction than

their bishops have yet done. At Armagh, on Sunday evening, December 11, a Romish curate, Mr. M'Grevy, presided at a meeting held to raise money for the aid of the "political prisoners." Probably the fact has obtained notice in the newspapers only because it took place in a town of Ulster. The following specimen of what takes place in the country districts of Ireland is given by a correspondent of the *Record*:—"Let me give you a pregnant instance of the terrible danger of resisting the commands of the *de facto* government, and of setting at naught its orders. A tenant of our next neighbour, more honest than his fellows, resolved to go and pay his rent. What was the consequence? When he went to chapel on the Sunday, he was hooted and hissed out, and the priest told him to be gone, and to take his hateful presence out of the house of God. In addition to this practical sentence of excommunication, against all law and liberty, this poor man is now boycotted," &c.

THE ROMISH PRELATES AND EDUCATION.

There is every reason to think that the Romish prelates of Ireland entertain the hope of turning the present troubles of the country to account for the obtaining of further concessions from the British Government, and that their immediate aim is in this way to get education in Ireland more completely under their own control, and additional pecuniary grants for Romish schools. To this subject we intend, God willing, to devote a short article next month. It is not unlikely, we suspect, soon to engage the attention of Parliament. Would that we could be confident of a majority of our legislators entering upon its consideration with the conviction that Romanism has been the curse of Ireland, and that the more it is promoted the more will its maleficent influence appear! If they well understood what the Gospel of Christ has done for England and Scotland, there would be hope of their discovering a remedy for some of the evils that afflict Ireland; there would be no danger of their any longer thinking of finding it in the further promotion of Romanism.

II.—LAST MONTH'S INTELLIGENCE.—GREAT BRITAIN.

THE rumour concerning an intention or inclination on the part of the British Government to establish

DIPLOMATIC RELATIONS WITH THE VATICAN

has not ceased to be current, and to be very generally credited, notwithstanding Mr. Gladstone's declaration, elicited by Dr. Badenoch, that "Her Majesty's Government has sent no mission to the Vatican;" which, instead of producing in every mind a conviction that Mr. Errington's visit to Rome had no such character nor purpose as had been ascribed to it, led some who were incredulous before to think that probably there was too much truth in what had been alleged. It seemed to them that if Mr. Gladstone thought fit at all to reply to Dr. Badenoch's letter, he might well have gone a little further than he did, and have embraced the opportunity of denying that there was any sort of communication going on between the British Government and the Papal court, and of disclaiming all intention of ever appointing a British Resident at the Vatican. His words are generally regarded as leaving room for the supposition that such communications have been going on in the interviews which Mr.

Errington is known to have had with Cardinal Jacobini, although he has not, strictly speaking, been sent by the British Government. The subject has occupied public attention in Italy at least as much as in this country. The newspapers of Rome declare it to be certain that the Pope and Cardinal Jacobini are very desirous of the appointment of a British Resident at the Papal court,—which may easily be believed,—and that they entertain considerable hope of it. The clerical journals are strongly in favour of it; the Liberal journals generally represent it as a matter of indifference to Italy; which, however, it is not quite clear that it can be, for the appointment of a British Resident at the Vatican would imply a recognition of the Pope's power not favourable to the interests of a kingdom which he would blot out of existence if he could. According to the last news we have, the "Apostolic" court is represented as "in possession of documents which leave no doubt as to the intention of the English Government," and it is added that "among these documents there is one which says that all that is necessary is to prepare public opinion." In the *preparation of public opinion* in Britain there may be more difficulty than in overcoming the objections which are said, we know not on what authority, to be entertained by Cardinal Manning. Things have, indeed, come to a strange pass if it is of any importance to the British people or the British Government to know what Cardinal Manning, or any other cardinal, thinks of any question of State policy whatever.

We attach no importance to the assertion of the Roman journal *La Fracassa*, that Lord Granville has congratulated Mr. Errington on the success of his mission to the Vatican, and that England will send a diplomatic agent who has been previously approved by the Vatican; nor to the report, of a few days' older date, that there had been a hitch in the negotiations because the British Government would not agree to send any but a "Catholic" agent. Seeing that we have a "Catholic" viceroy in India, we cannot regard this last story as very likely to be true.

Dr. Vaughan, the Romish Bishop of Salford, at a meeting of the "Manchester Catholic Club," a few days ago, delivered an address on the subject of the relations between the "Holy See" and the Government of this country. He said that the reports recently circulated on this subject were deceptive and erroneous, and that Mr. Errington had, strictly speaking, no mission from the English Government, but held what he (Dr. Vaughan) believed to be a letter of confidence, so that he might be a medium of direct communication between the Government and the Holy See, without, however, any official position, and without any salary. We are inclined to think that this is about the truth of the matter. We are much afraid that our Government has been unhappily induced to think of the possibility of help from the Pope for the pacification of Ireland, a hope which history and the facts of the present moment alike show to be absurd.

The appointment of any diplomatic agent or representative of the British Government at Rome could not but imply a recognition either of the Pope's right to be regarded as a temporal sovereign or of his spiritual authority. To recognise him as a temporal sovereign would be contrary to fact, and an insult to Italy. To recognise in any way his spiritual authority would be to renounce and treat with contempt the Protestantism of Great Britain. An Act of Parliament would be needed,

however, before a British Resident at the Vatican could be appointed, and there will be time for the expression of public opinion before such an Act can be passed.

Romanising Missionaries.—A melancholy fact has recently come to light concerning the Universities Mission in Central Africa—a fact not before suspected by many who had gladly contributed to the support of that mission—that its missionaries are a band of Romanising Ritualists. One of them betrayed the sad truth by a letter which, with more zeal than prudence, he wrote to the *Times*, concerning a new station at Lindi, a town on the east coast of Africa, asking for the gift of a *chasuble* for that station. He said, “At all our altars on the mainland the chasuble is now in use.” What this imports may be sufficiently understood from a statement recently made by Dean Burgon: “With us in the Church of England the chasuble is symbolical of nothing else but the doctrine of Transubstantiation.” The following sentence of the letter begging for the chasuble contains further evidence of religious views essentially the same with those of the Church of Rome:—“I would specially ask my fellow-members of the C. B. S. [Confraternity of the Blessed Sacrament], if some one ward would not, for the glory of God and love of the Blessed Sacrament, do this for the poor African Church.”

III.—LAST MONTH'S INTELLIGENCE.—CANONISATION OF FOUR NEW SAINTS AT ROME.

A GREAT event, or what at all events all Romanists must regard as a great event, has taken place at Rome. The Pope has canonised four new saints. Their names are Johannes Baptistes de Rossi, Laurentius a Brundisio, Benedictus Josephus Labre, and Clara a Cruce. Probably none of our readers ever heard of any of them before. Neither did we; but we shall probably soon obtain a little information about them, which, if it proves to be interesting, shall be published in the *Bulwark*. The ceremony of the canonisation took place on Thursday, December 8. Great preparations had been made for it, and the scene was one of prodigious pomp and splendour. After the great act of the day was over, the Pope celebrated Mass, but it is said in some of the reports that he did so with difficulty, that his voice was very feeble, and that he required the support of the assistants while performing the service. It is to be supposed that he had been fasting all the morning, as the law of the Romish Church requires. However, after Mass, he delivered a homily on the part played in the world by the holy persons who had joined the “Communion of Saints,” and expatiated on the merits of those who had now been canonised. It rejoiced him, he said, in the midst of his tribulations, TO BE ABLE TO AUGMENT THE NUMBER OF THE ELECT, WHO INTERCEDE WITH THE ALMIGHTY FOR THE CHURCH AND FOR SOCIETY. Can the poor old man really believe that he has such a power? If so, what an illustration of the words of the Apostle Paul, “God shall send them strong delusion, that they should believe a lie” (2 Thess. ii. 11); and strong, indeed, must be the delusion of those who believe, as all Romanists are bound to believe, that the Act of Pope Leo XIII. on December 8th, 1881, has given new exaltation among the

boats of heaven, to the souls of three men and a woman, and made them proper objects of trust and worship to men and women living on the earth.

With what mummeries, with what abominable idolatries, with what scenic display, with what profane accompaniments of ridiculous absurdity, the ceremony of canonisation was accomplished, may be learned from the following particular and graphic description of it, by "Our own Correspondent" of the *Yorkshire Post*, which we commend to the attention of our readers.—It is long, but it would be spoiled by abridgment.

"Rome, December 8.—Not since the death of Pio Nono has such a crowd of carriages and pedestrians thronged the Piazza of St. Peter's as that which at seven o'clock this morning pressed forward to the Vatican Basilica to witness the canonisation of the four saints, Johannes Baptistes de Rossi, Laurentius a Brundusio, Benedictus Josephus Labre, and Clara a Cruce. Armed, through the courtesy of an Italian Monsignore, with the required credentials, I made my way through the Sala Regia to another less spacious hall, where six of the twelve standards commemorating the canonisation displayed the miracles wrought, five by St. Clara and one by St. Benedict Labre, as their title-deeds to beatitude. The miracles in question were all of them cures effected on suffering humanity, and the incidents, as depicted by contemporary artists, were very fair specimens of the modern Roman school. From this hall I made my way in a rapidly increasing crowd to the Grand Hall of the Benediction, which is situated immediately over the porch of St. Peter's, and measures sixty-five metres in length and thirteen in breadth. The ornamentation of this noble room was superb, reflecting the highest credit on the architect, Francesco Fontana, but its artistic arrangement of pilasters and festoons of flowers and rows of candles, of which there were more than 1800, must not detain us. Here again were six standards recording the miracles of the saints, all of them, like the former six, consisting of cures wrought on victims to painful and sometimes loathsome diseases. The merits of John Baptist de Rossi and Laurence of Brindisi, in the therapeutics of miracle, were quite equal to those of their two compeers, and the artists who depicted them were not less deserving than their rivals of the previous room. But criticism of these compositions is as far from my present purpose as criticism of the ecclesiastical Latinity in which they were described. Suffice it to say, that at nine o'clock of a bright, exhilarating morning, I found myself in as gorgeously illuminated and decorated a hall as was ever set apart by the Church for the canonisation of its worthies.

"In the Sala Ducale had been erected an altar draped in fine tapestry, on which was represented the Blessed Virgin. Here also was prepared the Faldistorio (low throne) for his Holiness, who arrived from his apartments at 9.30 A.M. While he was putting on the sacred vestments the procession was forming. First came the Major Penitentiaries, then the Members of the Sacred Congregation of Rites, the Protonotaries, the Auditors of the Rota, the Clerks of the Chamber, the *Votanti della Segnatura*, the Consistorial Advocates, the Chamberlains and Chaplains, the Generals and Procurators of the Religious Orders, the Prelatic Colleges, the Very Reverend Fathers-Abbot, the Bishops and the Cardinals. Then, preceded by a cross, came the Holy Father in his *sedia gestatoria*, under the magnificent baldacchino, sustained by the pontifical maces,

with the fans of peacock's feathers on each side. At the respective posts assigned them in the procession and in the function were Prince Colonna, assisting at the throne, and Prince Ruspoli, Master of the Sacred Dwelling. The Supreme Pontiff wore a cope of cloth of silver with arabesques of gold, and a rich mitre on his head. The singers of the chapel, directed by the Maestro Mustafa, before issuing from the Ducal Hall, gave the *Salve Regina*, and the procession proceeded as far as the Cappella Sistina. Every member of the august *cortège* carried a lighted taper in his hand. The Holy Father himself bore a great candle wrapped in white cloth and gold. Arrived at the Sistine Chapel, the bearers lowered the *sedia gestatoria*, and his Holiness, descending, entered the chapel to pray, accompanied by the cardinals, the bishops, and the Pontifical Court. After a few minutes the Pontiff rose, and substituting the tiara for the mitre, remounted the *sedia gestatoria*, and, attended by the entire *cortège*, made solemn entry into the hall of the canonisation, which, as I have said, was already crammed with people and gorgeously illuminated. The scene was imposing, and as the chanters gave the verses of the Psalm and the assembled multitude fell on its knees, the Sovereign Pontiff went forward between two rows of the Palatine Guards, also on their knees, and the Papal choir sang the *Tu es Petrus*. When all had entered the presbytery and the Holy Father had reached the altar, he gave up his candle to Monsignor Coppiere, who remained throughout the ceremony at the right hand of Prince Colonna, who assisted at the throne. The Pope descended from his *sedia*, and the Second Cardinal Deacon having taken the tiara from his head, his Holiness knelt in prayer before the altar, and then took his seat on the throne, which was placed at the end of the hall. The archbishops and bishops sat in rows on each side of him. Then was made the oath of obedience, the cardinals kissing the hand of the Supreme Pontiff, the archbishops and bishops kissing the knee, and the abbots and penitentiaries the foot. Each having taken the seat assigned him, and all bearing the lighted taper, Cardinal Bartolini, Procurator of the Canonisation, is conducted by one of the Masters of the Ceremonies before the Pontifical throne, having at his left the Commendatore De Dominicis Tosti, Dean of the Consistorial Advocates, who, having knelt, addressed to his Holiness, in name of the Cardinal Procurator, the first petition, *Instantanter*—the formula in use to ascertain his Holiness's wish to inscribe in the catalogue of saints the four blessed ones. Monsignor Mercurelli, Secretary of Briefs *ad principes*, who was also in front of the Pontifical throne, replied in Latin in the name of the Holy Father. After this the Cardinal Procurator and the Dean of the Consistorial Advocates returned to their places, and the Holy Father, descending from the throne, knelt before the altar, and all present also bent the knee. Thereupon the litanies of the saints were sung, all the bystanders responding. These concluded, the Pope resumed his seat on the throne, and received the Consistorial Advocate, who renewed, with the ceremonial already described, the petition *Instantanter et instantius*. To this second appeal response was again given in name of his Holiness, and the Supreme Pontiff, having the mitre on his head, knelt, and when he again rose, all the bystanders had ceased to kneel. Then his Holiness intoned with a clear voice the *Veni Creator Spiritus*, followed by the Sistine choir, to which the faithful responded. The hymn concluded,

the Holy Father recited the *Oremus* of the Holy Spirit, and then, having resumed his seat, and again covered his head with the mitre, he heard the third petition, *Instanter, Instantius, Instantissime*; after which he read in a ringing voice the Latin decree, to wit, that John Baptist de Rossi, Laurentius a Brundusio, Benedictus Josephus Labre, and Clara a Cruce be added to the roll of saints, and that the Church universal shall hold them in devotional memory; De Rossi on the 23d May of every year, Laurentius on the 7th July, Benedict Joseph on the 16th of April, and Clara on the 18th August.

“By this time it was 11 A.M., and the bell of St. Peter's and those of all the churches rang out a joyous peal till noon. The solemn decree having been pronounced, the prelates who had made the three petitions again advanced to the throne, and the Consistorial Advocate having knelt, in name of the Cardinal Procurator thanked the Pontiff, craving that he should decree that the relative apostolic letters be despatched with the usual formula. His Holiness replied, ‘Decernimus,’ upon which the Cardinal Procurator mounted the steps of the throne and did homage to his Holiness and returned to his seat. After this the Consistorial Advocate invited the apostolic protonotaries to give the act of canonisation in the wonted formula, and the first of these replied, ‘Conficiemus.’ Then the March of Silveri, rendered by silver trumpets, resounded through the hall, and the Holy Father rose and gave the *Te Deum*, which was taken up by the choir of the Sistine Chapel. The first of the Cardinal Deacons sang the verse of the New Saints, and immediately after his Holiness recited the *Oremus* proper to the same; which concluded, he imparted to the whole assemblage the Papal benediction, and so the ceremony of canonisation was brought to a close.

“When this stage was reached, the Holy Father rested for a brief space before beginning, about noon, the solemn mass. This he did, having put on the new vestments for the holy sacrifice, and having as chamberlain participants Monsignori Volpini and Zichy; and functioning with Cardinal di Pietro, dean of the Sacred College, as assistant bishop, and Cardinals Randi and Mertel as assistant deacons at the throne. Cardinal Mertel, however, succumbed to the great heat, and had to withdraw, when his place was taken by Cardinal de Falloux. The deacon-assistant at the altar was Cardinal Zigliari, and the sub-deacon apostolic was Monsignor Gizi, Auditor of the Ruota. The solemn mass celebrated by the Holy Father was that of the Conception, with the oration proper to the new saints, accompanied by the Sistine choir, directed by the Maestro Mustafa, which gave with admirable effect the beautiful mass of Ciciliani. After the gospel (sung like the epistle in Greek and Latin), the Pope, enthroned and wearing the gold mitre, read a fine Latin homily, after which Cardinal Zigliara sang the ‘Confiteor,’ with the invocation of the newly-canonised saints. Thereafter the Cardinal-Bishop Di Pietro pronounced the plenary indulgence. During the singing of the *Credo* twelve cardinals, members of the Sacred congregation of Rites, proceeded to the Pauline Chapel, where, upon four long tables, covered with the fairest of cloths, were set forth the oblations wont to be made to the Pope on occasions of canonisation. These consisted, for each saint, of five waxen tapers of different sizes, storied and embellished with images of the newly-canonised saints, with the pontifical arms and other emblems and decorations; a cage with a

turtle dove, another cage with two pigeons, and a third cage with other birds of various species; a little barrel, silver-mounted, for water, and another little barrel, gilt, for wine, both of them displaying the armorial bearings of Leo XIII.; and, lastly, two loaves, one of which bore the same arms in silver and the other in gold. These gifts were presented in succession to the Holy Father by the oblaters of each saint; whereupon his Holiness prosecuted the celebration of the sacred sacrifice. At the elevation of the host the silver trumpets sounded the *motif* of Silveri proper to the occasion, with splendid effect, and, the mass terminated, the Holy Father divested himself of the pallium and the maniple, laying them on the altar, and resuming the mitre, returned to the throne. Reseated, he replaced the mitre with the tiara and received the offering, *Pro Missa bene cantata*, presented to him by his Eminence Cardinal Bartolini, Procurator of the Canonisation, in the name of the four petitioners. The offering was contained in a white silk purse embroidered with gold. When this ceremony was completed, the Holy Father, in the same order in which he had left it, re-entered the ducal hall, when, having descended from the *sedia gestatoria*, he proceeded to the hall of the robes, and there divested himself of the pontifical insignia before retiring to his private apartments.

“Nothing could have been more perfect than the execution of the very complicated proceedings. I noticed 129 bishops of various rites, whose vestments, particularly those of the Oriental contingent, gave a peculiarly picturesque aspect to the solemn assemblage. More than thirty-three cardinals were present; while, under the direction of that renowned Maestro, the Chevalier Mustapha, the Sistine choir rendered with soul-subduing charm the *Tu es Petrus* of Vittoria, the *Tota pulchra* of Palestrina, and the *O salutaris hostia* of Mustapha himself, expressly composed by him for the august occasion. The whole ceremony was under the superintendence of Monsignor Cataldi, assisted by the other masters of the ceremonies of the Vatican palace, while the services rendered by the Palatine Guard were simply beyond praise. It was three o'clock of a magnificent afternoon ere the Piazza of St. Peter's was clear of the long, dense train of the home-returning assemblage, and nothing broke the silence of the spacious solitude but the perennial plash of the fountains 'shaking their loosened silver in the sun.'”

IV.—LAST MONTH'S INTELLIGENCE.—GERMANY.

IT has been known for a number of months that negotiations were being privately carried on between the German Government and the Papal Court,—Prince Bismarek, with a view to political objects on which he had set his heart, seeking to conciliate the Romish clerical party, his most inveterate enemies for ten years; which, as every one understood, he could hope to accomplish only by making great concessions, by a reversal, in whole or in part, of the policy which he had long consistently pursued,—a policy generally approved by the German people, the Ultramontanes alone excepted. Some time early in last summer, Dr. Von Schloezer, the German Envoy at Washington, who had been Secretary of the Prussian Legation at the Vatican before that Legation was withdrawn, happening to be in Germany, happened also to have occasion to visit Rome, just as it appears that Mr. Errington had at a

more recent date, and advantage was taken by Prince Bismarck of the opportunity to open confidential communications through him with ecclesiastical dignitaries with whom he had formerly been acquainted, of whom it may be taken for granted that Cardinal Jacobini was one; and not long afterwards Dr. Von Sehloezer was sent back to Rome, commissioned by the German Government to discuss with the ecclesiastical authorities there the questions at issue between Germany and the "Holy See," and what concessions might be necessary to be made by both parties in order to an amicable arrangement. What amicable arrangement has been come to, has not yet been fully revealed to the world; but there can be no doubt that Bismarck has made great concessions. That he had either already done so, or that it was confidently expected at Rome that he would do so, was made evident by the conduct of the Clerical party in the recent elections for the German Reichstag or Imperial Parliament; that party not actively opposing the Government candidates, but even supporting them in opposition to the Liberals where there was no Ultramontane candidate in the field; and it was placed beyond a doubt on the assembling of the Reichstag in November, when an alliance was openly avowed to exist between the Conservative or Government party and the Clerical party, Bismarck having obtained the support of the Clericals to enable him to carry his measures in spite of the Liberals. He himself openly avowed the fact of this alliance, but as if not well satisfied in his own mind that what he had done was right, he sought to throw upon the Liberals the blame of having made it inevitably necessary for him, and repelled the charge of inconsistency which was brought against him by saying:—"If I were really inclined to continue the struggle with the Church, I should be hindered by the fact that my former allies in the struggle have deserted me, and driven me into the arms of the Centre party. You will observe that in taking care of the interests of the State I am often compelled to act differently from what I was able to do a certain number of years ago."

No more melancholy exhibition was ever made by a great statesman of want of principle, or of sacrifice of principle to imagined political expediency. In what had his former allies deserted him? Not in the struggle with the Romish Church: they had only ventured to oppose some of his schemes of fiscal policy, and so to thwart his design of increasing the military strength of the German empire, to the peril, as they think, of the liberty of the people of Germany. We express no opinion on any of these questions,—on the questions which divide political parties even in our own country we do not think it within our province to touch,—but we are confident that they are not to be compared in importance with that in which Prince Bismarck has unhappily given way on their account to a party which he well knows to be unscrupulous, untrustworthy, grasping, dangerous, and inimical to the true interests of the empire which he loves, and which owes to him more than to any other man its very existence. Even for the political ends which he has in view, we venture to predict that his alliance with the Clerical party will fail. He will soon find that he is leaning on a broken reed, and one certain to pierce the hand of him that leans on it. The concessions which have won the support of the Ultramontanes for a day or two will prove insufficient to secure their continued support. Concession must follow concession; demand will certainly follow demand.

What is the actual amount of the concessions made or promised has not yet, as we have said, been fully revealed. It is certain, however—for Prince Bismarck himself has avowed it in the Reichstag—that it is intended to insert in the Prussian Budget an item providing for a diplomatic representative at the Vatican; and he added that, “should Imperial interests assume prominence,” the appointment of a German representative—that is, a representative of the Empire of Germany—at the Vatican was contemplated. These are great concessions, but they are certainly far from being all that have been made; nor could they be expected to satisfy either the Papal court or the Ultramontanes of Germany, except as leading to others, or as proofs that others have been already secured. The repeal of the Falck laws can hardly be proposed as yet. It would be too great an outrage to the public feeling of Germany. But Prince Bismarck, who has for more than two years been playing the game of conciliating the Clerical party, got an Act passed by the Prussian Parliament in 1880, conferring on the Government a discretionary power in the administration of these laws. The Government has also obtained power to dispense, in any case in which it may seem expedient, with the law requiring Romish bishops, on their appointment, to take an oath of allegiance to the Sovereign and obedience to the laws of the State, and this dispensing power was exercised last summer in the case of a Jesuit who had been appointed to the Bishopric of Treves. After this, it would be hard to say what amount of concession Prince Bismarck may not be induced to make. We do not wonder at the exultation of the Ultramontanes everywhere over the success they have obtained in Germany, success which not long ago they could little have expected. But it has happened ere now that for them a victory has been speedily followed by a crushing defeat; and we desire to remember that “the Lord reigneth.”

If the state of the Protestant Church in Germany were satisfactory, our hope of the immediate future would be brighter than it is. But with the Rationalism prevalent in the Church, and as a consequence of its prevalence, multitudes of the people living in utter irreligion, very many of them in avowed infidelity, we can hardly hope for such an expression of public opinion as at the present moment would certainly come from a truly Protestant people. There is all the more reason that all true Protestants, all evangelical Christians, in this and all lands, should abound in prayers for the land of Luther.

V.—LAST MONTH'S INTELLIGENCE.—FRANCE. •

IF the Ultramontanes have cause at present to rejoice over success gained in Germany, the case is far otherwise in France. M. Gambetta has long been openly hostile to them, and M. Gambetta is now at the head of affairs, and has appointed M. Paul Bert Minister of Public Worship, who has already shown them that from him they can expect no favour. The appointment of M. Bert to this office is regarded with disapprobation by many who detest Ultramontaniam, and who are as decided in their opposition to the Clerical party as M. Gambetta himself, because M. Bert is an avowed atheist, and has signalled himself, like Mr. Bradlaugh in this country, by labouring to pro-

pagate atheistic views, all religions being in his estimation contrary to enlightened reason. The appointment of such a man to the office of Minister of Public Worship cannot but be regarded as scandalous, and in making it M. Gambetta has wantonly insulted the Protestants as well as the Romanists of France. However, M. Bert seems to have entered on his office with the view of fairly giving effect to the existing laws; and this will by no means be agreeable to the Romish bishops and priests, who have been accustomed to be treated with exceptional favour, so that they have been permitted under many successive governments to transgress some laws that they did not like, these laws becoming a dead letter, but remaining on the statute book. M. Bert seems resolved to put them in force. He falls back upon the Concordat of 1801, between Napoleon I. and Pope Pius VII., which interferes with what the Romish clergy claim as their rightful liberties far more than the Falck Laws have ever done, or were ever designed to do, in Prussia. M. Bert showed his purpose very decidedly by writing to all the members of the Romish hierarchy who had gone to Rome, to attend the canonisation of new saints there, reminding them of the provision of the Concordat, which requires them to obtain the permission of the Government before absenting themselves from their dioceses. But there are far more serious things in the Concordat than this; and times will be changed indeed for the prelates and priests of France if all its provisions are enforced.

But far more important than any strife between an Ultramontane priesthood and an infidel Government is the progress of evangelical religion, and the growing willingness of the people in Paris, and many of the towns and villages, to listen to the preaching of the gospel. Scenes are daily witnessed in France resembling those of the times of the Reformation.

VI.—AN UNCERTAIN SOUND.

IN a lecture delivered in Newington Church, Edinburgh, on the evening of Sabbath the 4th December, the lecturer, the Rev. Dr. Macgregor of St. Cuthbert's, in dealing with the different types of Church organisation, is reported to have said:—"A word about the Roman Catholics, whose organisation, aggressiveness, and vitality were truly wonderful. While they thankfully acknowledged it held fast by the essential doctrines of Christianity, its glaring faults and absurd pretensions would not stand the light of modern days." Is this a fair statement of the case? And can a Protestant minister who has subscribed the Westminster Confession pass off so grave a subject in this fashion? That the Romish Church professes to *hold fast* the essential doctrines of Christianity is not denied; but her manner of holding them is hardly a subject for thankfulness; and the objects for which they are held ought surely to awaken feelings the reverse of gratitude in those who are set for the defence of the gospel against that "aggressiveness" and that "vitality" which the lecturer justly recognises. Rome *holds fast* the essential doctrines of Christianity—but fast and close from the reach of the people, who are not permitted to read the Word of God for themselves. Whatever amount of these doctrines the people are allowed to learn, it is only to be acquired at secondhand, and mixed with so much of idolatry and superstition as to render it

worse than useless towards the very ends for which these doctrines were given. Souls ready to perish are put off with a stone instead of bread. The purposes for which these doctrines are *held fast* are very different from those of their Divine Author. The Bible was given that it might be made known to the world, that through the knowledge of its saving truths the world might be converted to Christ. Popery holds it fast, imprisoned and in darkness; using it, and only in a perverted sense, to support its own claims and pretensions, but never allowing its essential doctrines, in their pure simplicity and power, to reach the hearts of those that are perishing for lack of knowledge. Are these the things which Dr. Macgregor regards with thankfulness? He cannot mean it; and if not, why does he give forth a statement so misleading? And why does he not, as a herald of the cross, give forth a more certain sound at a time when Popery threatens in so many ways to subvert the whole Protestantism of our country? Let the following Romish authority on this subject speak for itself:—

“Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors” (*Index de Lib. Prohib.*, reg. 4).

VII.—BIRMINGHAM CHRISTIAN EVIDENCE AND PROTESTANT LAYMAN'S ASSOCIATION.

ON Saturday, December 3, the monthly social tea meeting of the members and friends of this useful and prosperous institution took place at the rooms, Needle Alley, New Street, Birmingham, and was of a pleasing character. Mr. Joseph Woodroffe, chairman of the committee, presided, and, after tea, delivered a few practical remarks in support of “the Protestant Constitution” of this empire, and urged renewed activity in opposing error.

Mr. T. H. Aston reviewed the work of the society, and called attention to the library, now comprising over 1000 volumes, all of a suitable nature, and useful for reference. He mentioned the circumstances of the recent purchase of a pianoforte for service at their meetings, and expressed his pleasure that the committee had recognised the services of Mrs. Aston and Miss Eva M. Thurston in their constant efforts to assist

him in the correspondence now regularly got through in the evening after business hours, thus enabling them to obtain the instrument and other articles they stood so much in need of and now successfully accomplished.

The Chairman then presented to each of the ladies mentioned a suitable Bible, accompanied by complimentary remarks.

Mrs. Aston assisted at the pianoforte, Miss Thurston gave a hymn from Sankey's hymn-book, and Mr. Aston responded on their behalf.

During the evening several addresses were delivered, including one from Mr. Thomas Knight, taking the letters of the word "Protestant" as his theme. He urged that in the present day we should Protest against error. Then he would have us remember to Retain our Christian principles. He next exhorted his hearers to be ready to Oppose unsound teachers, then to Test and try every system. We were Encouraged to go on in our work; Searching the Scriptures should be ever our practice, and then we could Testify to the truth. We must Agitate when needful to sustain and uphold constitutional principles, Notice what events were passing, knowing assuredly that Truth must triumph.

The meeting closed by singing the following original hymn, composed by the hon. secretary, Mr. Aston :—

GOD BLESS OUR LAND.

"Thou Ruler of the skies,
Whose favour never dies,
On Britain shine.
Hear us, O God of truth,
Smile on our early youth;
And may each one give proof
Of grace divine.

"Do Thou our paths attend,
Lest we Thy name offend,
And fall away;
Give us the inward grace,
Ever to seek Thy face;
Let none Thy cause disgrace
In life's short day.

"May we those precepts prize,
For which our martyrs died,
In years long past.

Let Christ's pure Gospel spread,
Till kingdoms shall be led,
To own the Church's Head,
While time shall last.

"Oh! keep our land in peace,
Let party warfare cease,
And truth prevail.
May we 'the faith' defend,
On Thee for help depend;
Grant till this life shall end
Strength may not fail.

"Let truth be pure and free,
Thy people all agree
Faithful to stand.
Then shall Christ's kingdom come;
On earth Thy will be done,
And every conquest won;
GOD BLESS OUR LAND."

VIII.—PROTESTANTISM AND PROSPERITY—ROMANISM AND ADVERSITY.

FROM an able speech of Earl Cairns we extract the closing words in reference to the armistice concluded between Sir E. Wood and the Boers :—

"In all the ills we ever bore,
We breathed,—we sighed,—we never blushed before."

Many since then have been asking, Why is the present agricultural and commercial depression?—why all these disgraces?—why is it that disaster, and defeat, and shame have been following so close on this England of ours, lately standing so high among the nations; England, on whose dominions the sun never sets; England, whose soldiers have often tried

and found the promise made to God's people of old true to them, "Five of you shall chase an hundred, and an hundred put ten thousand to flight."

By taking a short survey of the past history of the kingdom, we may be able in a degree to come to some definite answer.

It has been said by an eminent writer that "Protestantism and prosperity have always gone hand in hand in the history of England, while a pandering to Popery has been invariably either accompanied with or quickly followed by national calamities." Truly it has been well with England, as it was with the Israelites of old, when the true God was honoured, and a pure worship maintained—when the Lord Jehovah and His laws were obeyed, and image-worship put down. *Then* it was well with England; *then* God's favour rested on the people, and the land had rest from war. On the contrary, when idolatry or image-worship was introduced or tolerated, *then* wars and troubles most certainly followed.

Very strikingly has God's providential system been seen with regard to Great Britain. As another writer remarks, "Every reign which attempted to favour Popery, or give it that share of power which could in any way prejudice Protestantism (which upholds the Bible as the rule of faith, and the Lord Jesus Christ as the one, only, and all-sufficient Sacrifice—Saviour—Priest and Intercessor), has been marked by signal calamity. Let the rank of England be what it might under a Protestant sovereign, it always went down under a Popish. Let its loss of power or dignity have been what it might under a Popish sovereign, it always recovered under a Protestant, and was distinguished by sudden success, public renovation, and the increased stability of the freedom and honour of the empire." Readers of the Books of the Kings of Israel know that it was the house of Israel which first revolted against the Lord, by introducing idolatry into their worship, thus dishonouring Jehovah; that it was those who were first carried into captivity. Thus in studying God's Word we have many striking illustrations of God's displeasure against idolatry. In the life of Jehoshaphat we see the danger of unholy alliances, well worthy of the study of God's people in private as well as public life.

It is remarked by one of the Lord's witnesses lately, "that there is the strongest reason for believing that as Judea was chosen for the spiritual guardianship of the original revelations, so England has been chosen for the spiritual guardianship of Christianity." Also from Jewish history we learn that every attempt to confound image-worship with the worship of God was visited with punishment—such punishment as was evidently designed to make the nation feel that they had been unfaithful to the high trust committed to them. And has it not been so with this God-favoured nation?

A glance at history will convince any candid reader that *England's prosperity and Protestant ascendancy go together.*

In the past history of England we meet with many acts which no unprejudiced reader could notice without seeing in them warnings applicable to the present time of falling away from truth and purity.

To look back so far as William I., whose reign was made memorable by the introduction to England of the Pope's legate and the enforced law that every one should pay "Peter's Pence," history tells us that the Lord

soon permitted peace to be taken from the land, and his reign was one of continued bloodshed and misery.

His successor wisely adopted a course of opposition to the pretensions of Rome, and during his reign England was at peace at home and abroad.

Stephen and Matilda both followed in the footsteps of William I., and their reigns, like his, were marked by civil wars and trouble.

Henry II., during the early part of his reign, opposed the Pope's claims, and the Lord prospered him greatly; but growing ambitious, he accepted the lordship of Ireland from the Pope, on condition that he would force the Roman Catholic religion on an unwilling people and oblige the Irish Church to cancel the Church canons and be conformed to the English Church, then become Papal; also to compel the people to pay Peter's Pence, as William I. had forced the English people to do in his unhappy reign.

Henry accepted the conditions, and, conquering the Island, he carried out the Pope's command, and in 1172 *forced the Irish to become Roman Catholics*. Henry also yielded in other things to Rome's demands in England; but the tide of prosperity turned, and continued reverses followed the setting up of Romish ascendancy in Ireland. Insurrections and troubles marked the remaining years of Henry's reign, and even his own son revolted against him.

Again, it was when King John became the slave of the Pope that his people revolted and applied for foreign aid against him, and he not only lost his foreign possessions, but the southern counties of England submitted to a King of France.

We have a striking contrast to this in the prosperous reigns of Edward I. and III., who both opposed the pretensions of Rome; but in the succeeding reign the Pope again became powerful in England. The King was induced to pass an act for the burning of "heretics" (Bible readers), by which the Lollards suffered severely; but the judgment of God followed the cruel persecution of His Bible-loving people, and the wars of the Roses soon began, which deluged the country with blood for thirty-six years.

Edward VI., the Protestant prince, reigned over a country at peace, for in his reign Protestantism was established in England.

In the succeeding reign of Queen Mary, the persecutor of Protestants, England lost Calais, one of the jewels of her crown.

Elizabeth found the country worn out by disaster, the national arms disgraced, as lately with us—Spain in arms against her, while France supported her rival in Scotland. But Elizabeth at once embraced the cause of Protestantism, and the God whom she honoured gave her victory everywhere. "At that juncture Roman Catholic Europe and Reformed Europe were struggling for death or life. The British nation was awakening to see that the object of the Church of Rome for centuries had been to stunt the growth of the human mind, and that whatever advance had been made in freedom and wealth had been made in spite of her. . . . Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher civilisation. Elizabeth was wise to see this, and though the mightiest prince of the age was against her,

trusting in the Lord whom she honoured, she was not afraid." When she came to the throne (to quote from another author), "in Ireland a perpetual rebellion existed, *inflamed by Rome*. But the cause of Elizabeth was the cause of Protestantism, and in that sign she conquered. She shivered the Spanish sword; she paralysed the power of Rome; she gave freedom to the Dutch; she fought the battles of the French Protestants; and every eye of religious suffering throughout Europe was fixed on this magnanimous woman." Even the Nonconformists, rigorously as she treated them, have as a body always venerated her memory, and write of her as "the glory of the age in which she lived, and the admiration of posterity." She died full of years and honour, "the great Queen of Protestantism throughout the nations."

James I. ascended a throne eminently prosperous, but he was weak and vacillating, and though an Episcopalian he was no Protestant. In his reign the religious and political schism which appeared in the sixteenth century began to widen—a schism which has done much to discredit the religion of Christ in Christendom, and the leaders of which in every age, it may be unconsciously, have been playing into the hands of Rome, whose great object has ever been to cause divisions among Protestants, that when they are divided among themselves she may attack each one separately, thus making way for that which she aims to have at all costs—ASCENDANCY.

Though James failed to promote union among his people, the Lord gave the country a merciful deliverance from those who would have destroyed the King and Parliament by the timely discovery of the Gunpowder Plot. Truly He said, "He loved the people."

Charles I. was a ritualist, and favoured the designs of those who would have the Church of England conformed to the Church of Rome by forcing a half-Romish ritual on it, and also on the Scotch nation.

He formed a Popish alliance in order to secure a Popish dynasty. He joined the French King against the Huguenots (or French Protestants), but God did not let him prosper. Scotland successfully resisted him, and while England was distracted by internal quarrels, the smothered rage of the Irish Roman Catholics broke forth into acts of fearful violence against the Protestants, and "the Castle of Dublin was endangered, while a horrible suspicion was entertained that the rebellion of the Roman Catholics in Ulster was part of a vast work of darkness which had been planned at Whitehall, it being known that the King had promised Glamorgan that Popery should be established in Ireland." The dissensions in England in the reign of this ritualistic king ended in civil war, which plunged the country in misery, till the miserable reign of Charles terminated on the scaffold.

Cromwell, with all his failings, was a true Protestant. He found his country crushed with internal factions—her prestige lowered abroad, having during the past fifty years sunk to be of no account with the nations—her armies defeated, and their arms tarnished. He at once sternly resisted the advances of the Pope to help him in restoring what was lost. He proclaimed himself on the side of Protestant truth, and became the guardian of the Reformed Churches abroad. He remodelled the army, and met and vanquished the Spaniards by sea and land. His troops moved to victory wherever they went, and never met an army which could bear up against them. Though contending often against fearful odds, they never bowed to the conqueror. Under his rule even Ireland began to

prosper. He raised a fund for the relief of the Vaudois Protestant Churches, and secured for the Huguenots of Languedoc freedom from oppression, and forced even the Pope to preach humanity to Popish princes; for a voice declared which never threatened in vain, "that unless favour were shown to the people of God, the English guns should be heard in the Castle of St. Angelo."

England, under the guidance of this Protestant ruler, became the most formidable power in the world, and foreign nations trembled at the name of England. Thus God honoured his holy courage, and England rose from the dust as by a miracle. At home all was prosperous; abroad France and Spain bowed before the Protestant armies, and with the acquisition of Jamaica England laid the foundation of her West Indian possessions.

But, alas! for the prosperity of England. Cromwell's successor, Charles II., was a Papist at heart, and favoured Popery to the great distress of his people. Instantly all was changed. Dissension and strife became rife, and all was unrest and dissatisfaction. Charles married a Roman Catholic princess, and the power of Rome was felt at the court. Romish intrigues kept the sects at variance, and the Protestants of Scotland were left to the mercy of a cruel soldiery. The author of the "Pilgrim's Progress" languished in a dungeon for the crime of preaching the gospel to the poor. The cry of agricultural distress rose from every shire in the kingdom, while disaster and humiliation attended the wars with Holland, and England was humbled in seeing the Dutch fleet sailing up the Thames and succeeding in burning the ships of war in Chatham harbour; while the roar of foreign guns was heard for the first time by the citizens of London, and the capital began to feel the miseries of a blockade. Dunkirk, won by Cromwell, was sold to France, to the great vexation of the nation, who valued it not only as the key to the Low Countries but as a trophy of English valour. This miserable and inglorious reign was marked by the Plague and the Great Fire in London.

James II. was also a Papist and a persecutor of the Protestants. Their sufferings and slaughter under the cruel Jeffreys would fill a volume. This was a reign of national calamity; the nation was distracted by riots and civil wars, till further evils were prevented by the King flying in terror from his country and the throne he was disgracing.

William of Orange, the champion and defender of Protestantism, entered England, his flag bearing the memorable motto: "THE PROTESTANT RELIGION AND THE LIBERTIES OF ENGLAND I WILL MAINTAIN;" and victory and success was his reward. He found the country in a ferment, as it ever was after one who had favoured Romanism; the prestige of England gone; insurrection in Scotland; rebellion in Ireland, encouraged by the King of France and the Church of Rome. Could it be otherwise, when the Lord Jesus, the one and only Saviour and Mediator, was dishonoured and of no account in comparison with "The Pope," "The Church," and "The Virgin"? But, like Elizabeth and Cromwell, the cause of William was the cause of Christ; and the champion of Protestant truth feared not to meet the ally of the Papacy even on his own shores; and the result of the God-given victories was glorious. The Lord signally defeated the enemies of England before the young Protestant general, and the power of the Papacy and its supporters was broken for a century. William restored the Word of God and Protestants

to their true place in the kingdom, and England soon rose in the eyes of the nations to the highest pinnacle of military fame; for, as of old the God of battles fought for Israel, so the Lord fought for England when upholding Protestant truth and fighting in the defence of Protestant or Bible principles.

William, the God-honouring king, who feared not to make a brave stand against the Christ-dishonouring creed of the Papacy, lived to see success and victory crown all his undertakings, and the closing years of his reign were marked by the Divine favour in sight of peace, prosperity, and plenty. Queen Anne also maintained the Protestant religion, and her armies were victorious also. In every campaign victory followed victory. The rock-fortress of Gibraltar was in her reign added to England's possessions. Every small reverse was compensated by some greater addition of honour or power, and England held her place, as in the days of Elizabeth, Cromwell, and William of Orange, as "*chief among the nations.*"

During the following reigns under Protestant governments England increased enormously in power and influence. In the necessary war with France God favoured the arms of Protestant England, victory followed victory, till, with one crushing stroke at the battle of Trafalgar 1805, she scattered the navies of the two hostile Papal kingdoms, France and Spain.

It may be within the memory of some now living, the great change which followed this prosperity, when a Roman Catholic administration came into power in 1806. Defeat and disaster quickly followed a departure from Protestant principles. The flag of England was tarnished and her fleet disgraced. But the nation was not dead to shame and defeat; and the proposal of the government to grant Popish commissions in the army opened the eyes of the nation to the principles of those in power, and with well-merited reproach the Roman Catholic administration was forced to resign, being in power only thirteen months, and yet in that short time they brought on the country the anger of an offended God.

With the accession of a Protestant administration a marvellous and sudden change took place. England began a new career of triumph, and under that Protestant ministry success marked every department of the state. Victory succeeded defeat, prosperity depression, triumph disgrace, and "England, like a great giant, girded on her armour for a war unequalled for magnitude in its perils and its results." As in years before Trafalgar struck a crushing blow to the two Papal kingdoms in arms against Protestant England, so now Waterloo crowned her victories and Napoleon became the prisoner of England.

Thus England again triumphed, for the God of armies fought for her. Yet soon, like Israel of old, England forgot the God who had given her victory, peace, and prosperity, and in 1829 a bill was brought in in favour of Popery; and though the Catholic Emancipation Act was carried by a majority, it was passed to the grief of millions and the forebodings of many of the great and good. This act, like every other step Romeward, was followed by unprecedented distress. Trouble in Ireland, disloyalty and discontent. In England great depression in trade, commerce, and agriculture. The country riotous and restless, while cholera carried off its victims by thousands.

During the present reign of our gracious sovereign, Queen Victoria,

there has been much prosperity and much progress ; but victories of late have been followed by reverses, gains by losses, and such depression in trade and agriculture, that the nation seems blind not to look back on the past history of England to find the cause. *Never* since Mary's reign has Rome been so powerful in England as *now*. *Never* since then has Popery been so fostered and patronised as *now*. *Never* since then has the country been so covered with monasteries and convents as *now*. *Never* since then have the Jesuits (whom every other nation has cast out as dangerous to the peace of the country) found in England such a welcome and shelter as *now* ; and *never* had the sons of England more cause to blush at defeat as when their brave soldiers yielded up their arms to a handful of Boers ; and when the government gave over those natives and colonists, who trusted in the protection of England, to the tender mercies of the Boers of the Transvaal.

Truly the strength and honour of the empire is suffering an eclipse. Once every nation was proud of her alliance, now she is "without an ally ;" and Britons are forced to learn that they are no longer the admiration of foreigners ; and that the French are getting up a fund to *buy* Gibraltar from England shows what they think of England now.

Famine and war and reverses are God's scourges to call nations to consider their ways and repent of their unfaithfulness to Him ; and if these are neglected, then His backsliding people must expect other and heavier chastenings to follow.

God *sees* the sins we would fain flatter ourselves are done in secret. He *sees* every step Romeward, every act which displaces His Word, and forces a purely secular education on the children of this once Protestant kingdom. He *sees* every altar set up for the use of the British soldier. He *sees* every provision for "the Mass wherever the Romish priest finds an *entree*. God *sees* the Church of Ireland, which gave a pure gospel to the people, disestablished and disendowed to satisfy Rome. He *sees* her clergy crippled for want of money ; and He *sees* the money which was given to that Church by Bible-loving Christians before Rome got a right to send a legate to Ireland ; and also by Protestants since the Reformation in order to enable that Church to maintain Protestant principles and Protestant worship. He *sees* that money taken from that Church and given to Rome ! on the plea that the old cathedrals and places of worship once belonged to the Romish Church. True it is, that when Ireland was conquered and Henry II. forced the Roman Catholic religion on the Irish people, all the cathedrals and almost all the churches, originally built with private money and belonging to the early Irish Church, fell into the hands of the Roman Catholics, and continued in their hands for about four centuries and a half. But at the Reformation *all the Roman Catholic bishops but two returned to the religion of the early Irish Church*, and became protestors against the errors and superstitions of Rome, and *thus* the cathedrals and churches returned to their original owners ; or the early Irish Church to which those belonged had no sympathy with Rome, and differed from the Roman Catholic Church in all essentials in which the Reformers differed ! From O'Halloran, the Roman Catholic historian, we learn that the most uncompromising enmity existed at that time in the minds of the Irish people against everything connected with Rome."

With the Danes and the English came Popery into Ireland, and

NEVER BEFORE: so that Rome's ascendancy, so often boasted of as from the Apostles, only began at the Conquest, and lasted till the Reformation, little more than four centuries!

The Protestant Church in Ireland had the only and true claim to the churches and emoluments of the Established Church. But Rome has triumphed a second time, and that through England! and shall we say, God has not seen England's part in this? Surely He has marked an act which has struck a blow at the roots of Protestantism in Ireland, and another which has equally for its object to drive the Protestant landlords and God's holy Word out of the island and to hand it over to Rome!

Lord Palmerston saw through the designs of Rome, and while he in a letter to Lord Minto, dated Rome, Dec. 8, 1847, describes the state of Ireland then, we see in his words a picture of the Ireland of to-day. Would that our rulers saw as clearly as he did the cause of the discontent and disloyalty of the Roman Catholic portion of the Irish! He writes—“You may confidently assure the Papal authorities that at present, in Ireland, misconduct is the rule and good conduct the exception in the Catholic priests; that they in a multitude of cases are the open, and fearless, and shameless instigators to disorder, to violence, and murder! Major Mahon, who was shot the other day, was denounced by the priest at the altar the Sunday before he was murdered. . . . The irritation growing up in the public mind against the Catholic priesthood is extreme. . . . The most effectual remedy which has been suggested, and which seems to be the most popular, is that whenever a man is murdered in Ireland the priest of the parish should be transported. . . . I really believe there never has been in modern times in any country, professing to be civilised and Christian, nor anywhere out of the central regions of Africa, such a state of crime as now exists in Ireland. There is evidently a deliberate and extensive conspiracy amongst the priests and peasantry to kill off or drive away all the proprietors of land; to prevent and deter any of their agents from collecting rents, and thus practically transfer the land of the country from the owner to the tenant.” (See *Life of Lord Palmerston*, by the Hon. E. Ashley.)

Have we not just such a state of things now, and for a year no remedy for those who were the victims of such lawlessness? God has *seen this*. He has seen the loyal Protestant gentry insulted and outraged. He has *seen* the poor Protestants and converts in the south and west suffering for their loyalty and good faith to their Queen and their God; for from the disturbed districts have come assertions, verified, that not one of the converts have joined the Land League or been in any way connected with any agrarian outrages. God has *seen* these secret and long-continued persecutions of these loyal ones. He has *seen* the lash laid on women and children guilty only of reading the Word of God and being loyal and obedient. He has *heard* the cries of these loyal Protestants rising in vain for protection to those who had the power to protect them. God has *heard* and *seen* these things, as He has *seen* the silent permission given to the expelled Jesuits to settle in our midst, contrary to the law of our land. He has *seen* the laws disregarded, and for long the sword of justice sheathed in its scabbard, while the innocent suffer, and the murderer and lawless walk abroad unpunished. And if God made His own sinning people to “*turn their backs on the enemy*,” if He made them “*a scorn and derision to those around them*,” “*a byword*”

among the heathen," can we, who call ourselves by the name of Christ, hope to escape chastisement?

God, who ordained the Sabbath for man's good, *sees* the increasing desecration of that holy day. He *sees* the permitted degradation of woman in the license to impurity. He *sees* the nation falling away from rectitude. He *sees* the attempt to admit an atheist to Parliament, one who denies the existence of God, and therefore not bound by the commands of the Divine Lawgiver. He *sees* the unholy greed which forces the opium traffic on an unwilling people. He *sees* the drunkenness in our land. He *sees* cruelty and murder in the sister country unchecked and unavenged—and shall He not visit for these things? He *sees* the press, with a few noble exceptions, gradually swayed by the people; and many who ought to warn of coming judgment silent. In His Word we read, "Righteousness exalteth a nation, but sin is a reproach to any people;" and shall we, the hitherto God-honoured, God-favoured people, continue in sin? His words to His sinning people Israel are very solemn, and in them He speaks to us also, saying, "Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?" (Jer. v. 29-31.)—A READER OF HISTORY.

IX.—IRELAND IN 1781 AND IRELAND IN 1881.

THE concluding act of the great Yorktown celebration is in curious contrast with other proceedings taking place simultaneously in different parts of the United States. Indignation meetings have been held at Philadelphia, at Chicago, at East Boston, and various other places, expressive of the most determined hostility to Great Britain on the part of the Irish now resident in America. But while these declarations of enmity were taking place in one quarter, an address was being read in another, conveying from the Americans themselves sentiments of respect and admiration for the people and the Government of this country such as has never been equalled during the last hundred years. On the 19th October 1781, a British army, under the command of Lord Cornwallis, surrendered at Yorktown to the American insurgents, thereby virtually putting an end to the struggle with our great Western colonies. On the 19th October 1881, a general order was issued by the American Government to the effect that "in recognition of the friendly relations so long and so happily subsisting between Great Britain and the United States, in trust and confidence of peace and goodwill between the two countries for all centuries to come, and especially as a mark of the profound respect entertained by the American people for the illustrious sovereign and gracious lady who sits upon the British throne, it is hereby ordered that at the close of these ceremonies, commemorative of the valour and success of our forefathers in their patriotic struggle for independence, the British flag shall be saluted by the forces of the army and navy of the United States now at Yorktown; and the Secretary of War and the Secretary of the Navy will give orders accordingly." A hundred years have served, let us hope, to convert the Americans from our bitterest enemies into our warmest friends. But they have only

served to widen still further the breach which has existed so long between the Government of Great Britain and the Irish subjects of the Crown.

Yet it is remarkable that at the very moment when the quarrel between England and America had reached its culminating point our long quarrel with Ireland seemed on the point of being terminated by the concession of what is now generally known as the Constitution of 1782. Exactly a hundred years ago the Irish House of Commons was being called upon to consider the propriety of obtaining the repeal of Poyning's Act, which made it necessary that all bills submitted to the Irish Parliament should previously have obtained the consent of the English Government. Other demands were made at the same time, but this was by far the most important. And finally, after a whole winter of agitation and discussion both in Ireland and in England, these demands were granted, and the most enthusiastic Irish patriots believed that their millennium was at hand. They rivalled each other in expressions of loyalty and gratitude to Great Britain, and the address to the Lord Lieutenant, drawn up by Grattan himself, concluded with the following words:—"We have seen this great national arrangement established on a basis which secures the tranquillity of Ireland, and unites the affections as well as the interests of both kingdoms. The name of Bentinck will remain engraved upon our hearts, and whenever your grace shall withdraw from the administration of the affairs of this country, you will be attended, not by forced and faded benedictions, but by the manly and dignified love of a free people." The melancholy moral which is pointed by this episode of Irish history is, one would have thought, too obvious to be overlooked. Yet the so-called friends of Ireland to be found among the Radicals in England do, it is evident, persistently shut their eyes to it. Were the Irish to be finally reconciled to this country by any measures affecting their government or legislation they would have been reconciled to it a hundred years ago. They had then granted them in full all which they asked, and were profuse of acknowledgments in return such as we have never listened to after the concessions made of late years. The remedial policy of 1869 and 1870 was received with indifference; in 1881 it has been accepted with contemptuous ingratitude. Had Ireland really prized the boon that was conferred upon her by the second Administration of Lord Rockingham, and known how to use it in a loyal and constitutional spirit, it is perfectly conceivable that the Act of Union might never have been necessary, or that it would have been welcomed by the Irish themselves as readily as we know that it would have been in the first years of the nineteenth century. But it was found that these political concessions, over which the patriots and the populace of Dublin were indulging in a frenzy of enthusiasm, had never really touched the hearts of the people at large, who only sixteen years afterwards plunged into one of the most ferocious rebellions which history has on record. Centenary anniversaries are now the fashion, but no one that we know of has as yet called attention to the anniversary of that session of the Irish Parliament which commenced in October '81.

The condition of Ireland at this moment is indeed a most extraordinary commentary on the proceedings of that eventful epoch to which we have here referred. It had seemed as though Ireland were at that time swept and garnished. But she has since taken unto herself seven spirits, or

rather seventy times seven, far worse than the first, and a policy which was incapable of exorcising the less malignant fiend will hardly exercise the more truculent.—*Yorkshire Post*.

X.—LETTER TO THE EDITOR.

AN IRISH CONVERT.

SIR,—In looking over a former report of the Irish Church Missions Society, I met with the enclosed poem; it was written by an Irish emigrant in America. He was a convert of the "Irish Church Missions." His mother, a Roman Catholic, remained in Ireland; and to her he sent the lines in a letter full of affectionate remembrance, and breathing the most earnest piety. After referring to some remarkable scenes of spiritual revival which he had witnessed, and expressing his own joy in the light and freedom of the gospel, he implores his dear mother to leave the superstitions of Rome and its priests, and to come to Jesus Christ. Then he breaks out into a strain of true patriotism, invoking the blessing of God on his poor benighted country:—

"God bless thee, ancient Erin,
Fair land of meadows green;
God bless thee, ancient Erin,
Thy Shamrock, Harp, and Queen!
Oh may the living waters
Flow free from shore to shore,
Till all thy sons and daughters
Our Saviour's name adore!

"God bless thee, ancient Erin,
Throne of the western sea;
Light on all lands is bursting—
Has God no Sun for thee?

Could life be spent in trying!
To point thy road to God,
I only ask, in dying,
A grave beneath thy sod."

"God bless thee, ancient Erin,
Fair Europe's utmost shore;
A thousand hearts are breaking
To see thy fields once more.
Farewell, dear isle of weeping,
A sad farewell to thee;
When I in dust am sleeping,
May God thy glory be!"

Believing you will give it a place in your valuable journal, I am, yours truly,
T. H. ASTON.

XI.—ITEMS.

A CORRESPONDENT vouches for the truth of the following:—A Roman Catholic priest, a friend of a Roman Catholic bishop in France, recently preached some sermons which excited the surprise of his congregation. The bishop made inquiries and remonstrated with him, and remarked, "You do not preach what the Church orders." "I preach," he replied, "what St. Paul preached." "That won't do, you must not preach what the Church does not sanction. You had better retire and reflect. I will give you a letter to the head of a convent." The priest left, but before he reached the spot his curiosity induced him to open the letter. He read as follows:—"This is a dangerous man; take him into your establishment and never let him out." Instead of entering the trap, he went on to Paris, and thence wrote to the astute bishop to the effect that he had profited by the lessons he had received as to opening letters, and he begged to return the one that condemned him to a silent death for the rest of his days. He now proclaims the Gospel in Protestant churches wherever there is an opening.—*Rock*.

THE IRISH PRIESTS OF FORTY YEARS AGO.—A priest directed his flock from the altar of Castlebar Chapel on Sabbath to throw boiling water upon any persons who might bring tracts to their houses. He understood, he said, "the wives of swaddling preachers and others were in the habit of doing so; but let them be treated as he ordered, and they would not, he was sure, go again with their poison." Father James Hughes advised another sort of chastisement for those who were so wicked as to attempt to disseminate scriptural truths. The pitchfork or the boghole were, in his eyes, the proper punishment.—*Mayo Constitution*, quoted in *Scottish Guardian* of 12th June 1840.

IRISH CRIMINALS.—Recently published tables of crime in Ireland reveal the curious fact that while in England and Wales the number of men committed to prisons who can read and write well is only 3 and 8-10ths per cent. of the whole commitments, in Ireland it is as much as 41 and 3-10ths per cent. There is a marked difference of an opposite kind in the numbers of those who have received an imperfect education. In England a fraction over 65 per cent. of the men and boys committed are reported to "read and write imperfectly," while in Ireland only 21 per cent. were of this class. In the case of women and girl prisoners, 3-5ths of the whole are found to be wholly uneducated, which is a very much larger proportion than is found in England and Wales. It is officially remarked that though the Irish National School system appears to be successful for the class that falls within its reach, the want of compulsory education leaves a considerable substratum not reached by the Irish National system, allowing a wholly ignorant class to grow up to form such a large proportion of offenders. One of the saddest facts of the returns is the much larger proportion of habitual criminals among women than among men.

A BLOW AT PROTESTANT EDUCATION IN CANADA.—There is new legislation proposed with regard to education, hedging in further than ever the powers of the Protestant committee, and cutting off from the list of Protestants all those who cannot be described as of the Protestant faith or persuasion, whatever that may be. Protestant means and always did mean whatever is opposed to Catholicism, and in our laws has been so used, and this new law is a sneaking effort to weaken the Protestants by requiring them to have some common creed and religious observance which it is well known they have not and cannot have. The long-suffering representatives of the Protestants have been forced to speak. We urge all our readers in this province to read over the three memoranda which we print to-day. The first one means simply this, If you please, we Protestants would like to manage our own affairs. The answer of the Catholic committee means simply, You shan't. The third memorandum says, That is not fair. It would take a good deal of space, and possibly will yet, to go into the particulars of this question, but for the present the memoranda make it clear enough. Protestants have such an inherent respect for government by majority that they will suffer oppression in this form a good while, but the point has been reached more than once in the history of the world beyond which they would not suffer.—*Montreal Witness*.

THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1882.

I.—IRELAND.

STATE OF THE COUNTRY.

A RETURN, published in the *Dublin Gazette*, states the number of agrarian outrages reported to the constabulary during the month of December, 1881, to have been 547; of which 262 were in the province of Munster, 132 in Leinster, 110 in Connaught, and 65 in Ulster. There were 4 murders; 10 cases of "firing at the person;" 16 assaults on the police; 38 incendiary fires; 2 cases of burglary and robbery; 6 cases of "taking and holding forcible possession;" 12 cases of killing, cutting, or maiming cattle; 1 case of levying contributions; 7 of demand or robbery of arms; 1 of riot and affray; 5 of administering unlawful oaths; 4 of attacking houses; 20 of "injury to person;" 31 of firing into dwellings; and 3 of injuring, or attempting to injure, railway trains or highways, besides many cases of intimidation by threatening letters, &c. December has thus exceeded November in lawlessness and crime. Bad as the state of things is, however, which this official report exhibits, it is not so bad as that of last winter, for in December 1880 the agrarian outrages reported were no fewer than 864 in number. How far the improvement which this comparison shows to have taken place, is to be ascribed to the Land Act, how far to the Protection Act, and how far to the increase of the constabulary and of the military force, we do not pretend to determine.

It is not a pleasant sign of the state of the country, that the Government has recently thought it necessary, or, at least, prudent, to increase very considerably the number of troops stationed in Ireland; but, on the other hand, it is a fact which may be regarded as even a surer proof of improvement, and therefore more suggestive of hope concerning the future, than the reduction of agrarian crime since the beginning of last year, that persons guilty of offences of this description are no longer brought to trial in vain,—juries, in spite of the clearest evidence, returning verdicts of not guilty; but even in Munster, a verdict in accordance with the evidence is now obtained. A number of cases tried at the recent Cork Assizes terminated in the conviction of the perpetrators of agrarian outrages. From this it would appear that among the class to which the jurors mostly belong, there is either less sympathy with such criminals, or less of that fear of the vengeance of their associates, which formerly caused so many to violate their oaths that trial by jury in most parts of Ireland had become worse than useless for the purposes of justice.

The newspapers, since the beginning of January, have not contained nearly so many reports of agrarian outrages in Ireland, as they did during the first two weeks of December, and those reported have generally not been of a very serious character. From this also we derive some encouragement for hope as to the future, although the period during which a reduction of crime has become apparent in this way has been far too short to warrant the founding of any confident expectations upon it; and if, during this time no murder has been committed, there have been cases of attempted murder. One newspaper paragraph informs us of three shots fired at a landlord, whose shoulder was grazed by a bullet, but who escaped by lashing his horse to a gallop; another, of a shot fired through the window of a parlour in which a respectable farmer with his family and some friends were sitting, wounding him and three others of the party. We are told also of a farmer, near Ballimore, who, having paid his rent, was, on the night after his doing so, dragged from his bed and savagely treated. In the town of Edenderry, King's County, it has been found necessary to station more than 500 soldiers and police, in order that the corn and other produce of farms in the hands of the Orange Emergency Committee might be preserved and removed; and, to prevent the removal of this farm produce, attempts have been made to cut up the roads and to destroy the bridges in the neighbourhood.

The *Dublin Gazette* of January 5 shows that there were at that date 463 "suspects" in jail, under the Protection Act, being an increase of 129 since the beginning of December.

It is satisfactory to learn that the leader of a band which has perpetrated a number of outrages in the neighbourhood of Macroom has been arrested with four others of the band. Documents in his own handwriting were found in his possession, signed *Captain Moonlight*, in which one farmer was marked as to be shot, others to be "shot in the leg" for paying rent, and some women to have their hair cut off for speaking to policemen. He has confessed, and secured his own exemption from punishment by giving information against many of his associates in crime.

For some months past such opposition has been made to hunting by the peasantry of many districts, in their desire to annoy their landlords, that hunting has been in a great measure discontinued in most parts of Ireland. Recently the peasantry have got up hunts for themselves, which are known as *Land League Hunts* and *People's Hunts*, and for which many hundreds of persons, in some cases even thousands, have assembled. These assemblages have in some instances been dispersed by the police, in others great numbers of deer, hares, and game of all kinds have been killed and carried off, the demesnes of noblemen and gentlemen being broken into and devastated. The danger is evidently very great that these hunts may lead to serious collisions between the peasants and the police or the military.

THE LAND LEAGUE AND LADIES' LAND LEAGUE.

There can be no doubt that the Land League organisation is still kept up, although perhaps not so perfectly as it would have been if many of its most active leaders had not been lodged in jail. Its public demonstrations, however, have been pretty effectually checked; although in some places they are still ventured upon, and so recently as January 13, two Land League demonstrations took place in the Loughrea district, at

Killeanadeema and at Killimore. Triumphal arches had been erected, and drum and fife bands attended. Resolutions were adopted sympathising with the prisoners arrested under the "Coercion Act," for whom there was much cheering.

Much of the work of the Land League continues to be carried on by the Ladies' Land League, by which money is collected and disbursed as it formerly was by the Land League itself. Great part of the money now collected is for a special fund in aid of the "political prisoners." The leaders of the Land League, male and female, seem to have generally entertained the foolish notion that the Government would not meddle with the "ladies," whatever they might say or do; and that the Government was, naturally and properly, very reluctant to meddle with them was evident from its toleration of their meetings for a while, generally without any interference beyond the sending of policemen to take down the names of those who attended them, although at first the meetings were in some instances dispersed. Encouraged apparently by this forbearance towards them on account of their sex, Miss Anna Parnell and her coadjutors went beyond the limits of possible toleration, showing a capacity for working mischief which it would have been extreme folly to treat with contempt; and accordingly, on December 16, the Inspector-General of Constabulary issued a circular to the constabulary, declaring that the proclamation of the Lord-Lieutenant applied to any association or meeting for the promotion of the designs of the Land League, whether composed of females or of males. Hereupon an extraordinary thing took place. Five Irish members of Parliament, Mr. Biggar, Mr. Sexton, Mr. Lalor, Mr. Arthur O'Connor, and Mr. F. H. O'Donnell, who have shown a prudent regard for their own safety by fleeing from Ireland and keeping out of it and so out of the reach of warrants issued under the Protection Act, sent a long letter from London to the "Ladies' Irish National Land League," beginning "Fellow-countrywomen"—a form of address by which we are reminded of a saying of a worthy Scotch laird, "My wife, Sir, you see, is a much cleverer woman than I am"—and containing, along with much abuse of the Government, earnest exhortations to their "fellow-countrywomen" to stand firm and go on bravely in the course on which they have entered. "Do not abandon for a moment the noble and sacred work in which you are engaged," say these Irish "patriots," with a fine display of manly spirit like that of the male leaders of a mob sheltering themselves behind the petticoats of the women in an encounter with the police and encouraging them to fight; "treat with scorn threatened attempts to intimidate you." "It was bad enough," says the *Scotsman* in a racy article on this subject, "for these men and their allies to stir up the ignorant peasantry to a hopeless and ruinous struggle against the law; it is still worse when they seek to thrust a parcel of misguided women into the posts of danger from which they themselves have skulked away." Perhaps the meanest thing of all in this discreditable production, is the attempt made in it to represent the Ladies' Land League as a non-political and merely charitable association, "confined in all its functions to the alleviation of suffering, and the relief of destitution." Of this the *Scotsman* says, not too strongly:—"It is impossible to suppose that the authors of this statement believed a word of it when it was penned, or that anybody in the United Kingdom will credit it now that it is published."

To the arrest of Miss Reynolds, one of the most active members of the Dublin Ladies' Land League, for inciting a tenant of the Earl of Bantry not to pay rent, and her preferring to go to prison rather than find bail for her good behaviour for six months, and to the more recent incarceration of four members of the Drumcollagher Ladies' Land League for holding an illegal meeting on Jan. 1, and refusing to disperse, it is enough merely to refer. It was time that the Government should make it evident that offences such as these could no longer be committed with impunity by women any more than the far less serious offences for which women are every day brought to the bar of our police courts; and few but the members of the Irish "Nationalist" party will probably regard this "war against women" with the indignation and scorn expressed concerning it, in their letter just mentioned, by Mr. Biggar and the four other Irish gentlemen resident at present in London, who think it better to get women to fight for them, like the King of Dahomey, than to run any risks themselves.

THE IRISH IN AMERICA, FENIANISM, AND DYNAMITE.

Several seizures which have recently been made of considerable stores of arms and of dynamite give reason for thinking that the Fenians, both in Ireland and elsewhere, are still busy and dangerous. Of the extent and intimacy of the connection between them and the Irish "Nationalists" generally, we cannot profess to have any certain knowledge. Probably more is known by the members of the Government than by other people in general; for the discoveries and seizures which have been made have evidently been through information somehow received. The connection of both the Fenians and the "Nationalists," or Land League party, with the Irish in America affords strong reason for thinking that they are pretty closely connected with one another; when we consider the dependence of the Land League upon support from America, its obedience to directions received from its supporters there, especially in the issuing of the No Rent manifesto, and their open advocacy of the use of dynamite. About the end of November O'Donovan Rossa's paper was filled with wild appeals to the Irish Land League Chicago Convention to adopt the "dynamite policy." The following is a specimen: "Let us hope the Convention has not overlooked the extreme combustibility of London. There is no city in the world more readily consumable by fire. It contains such quantities of spirituous liquors, such floods of petroleum, and mountains of coal and timber, such unmeasurable masses of inflammable substances that the Irish inhabitants might easily wrap London in a crimson conflagration. The terrors of its destruction could hardly be surpassed by that of Babylon the Great. It would appal the world, and avenge seven centuries of wrong. Let us hope the Convention will consider this among its other deliberations." These may appear more like the ravings of a maniac than the utterances of a rational man, but we have seen long ago what projects of diabolical wickedness the members of the Fenian organisation can attempt to carry into effect; by which they did some mischief, and, but for what we cannot hesitate to call Providential interferences with the execution of their plans, might have done much more. And, within a few days after the paper containing these sentences was published, an attempt was made to destroy the City Court-house of Montreal by means of an infernal machine charged with about

ten pounds of dynamite and having ~~clock-work~~ to fire it, which, however, was discovered in good time by the police. About that date also a paper published in New York contained a series of articles, the avowed object of which was to instruct Irishmen how to use, singly and unassisted, dynamite and other explosives, for the destruction of the docks, warehouses, and public buildings of the great cities of England and the British empire.

Mr. Bright, in addressing his constituents at Birmingham on January 3, quoted for the vindication of the conduct of the Government in adopting strong measures for the suppression of lawlessness in Ireland, a few sentences from speeches delivered at the Chicago Convention just mentioned. Having said that the funds for all the machinery of conspiracy were provided by a section of the Irishmen in the United States, he proceeded thus: "And if you would like to know a little of what they are doing there, I will give you two or three extracts from what has been said at a recent great Irish Convention in Chicago; and I take the extracts from a newspaper of the Irish party in America, only recently published. . . . The first person who spoke at this Convention—this report says his name was John F. Finighty—said, 'Ireland is nothing less than England's bitterest foe, and we are nothing less than Ireland's unquenchable and uncompromising allies.'" Then he mentioned that Mr. T. P. O'Connor, M.P., was at the Convention, and he quoted two or three sentences from his speech. "'Now, in England, as to the future'—this is part of his speech—'the contest between England and Ireland, at first sight, might be a thing that it would seem folly or madness to talk about. The Irish people have no army *as yet*. The English Government has a large army.' You see exactly "what is the intention there, and what it intimates," said Mr. Bright. "Father" Sheehy was also present and made a speech, and Mr. Healy, M.P., was present and made a speech. Mr. Sheehy said:—"I want to tell you here to-night that we face landlordism, and aim at its utter destruction, but only as a stepping-stone and a means to a greater and higher end." . . . "Will you be content to go on paying what is called a fair rent—an abomination, a crime, not alone against modern civilisation in Ireland, but against common-sense, and blasphemy against God." . . . "In France landlordism was swept down and crushed utterly into powder by the armed hand of revolution."—"That is what we should do," somebody called out, and Mr. Sheehy answered, "If any gentleman will undertake the commission, he will have my benediction." Then further he said—"I look in their hearts, and I see a burning love of Ireland, and I see a burning hatred to England. I see that there is on this earth only one enemy of Ireland, and that enemy is England. . . . I would not be satisfied with legislative independence if I were not satisfied that there was a day in the future when the Irish race would revenge themselves upon their enemies." Mr. Healy said, "For what is the business for which this Convention has assembled? It is the purpose of revenge, as I take it—revenge upon the enemy who drove you and your fathers forth from their own lands." "Then," added Mr. Bright, "there was an address to the Irish race proposed and carried, and then the paper says that the Convention—it is not very complimentary to them—the Convention began to yell. Hats were flying in the air, mouths were opened wide, when the pronouncement of the embryonic Irish Republic was launched at the British animal with a hurrah."

HOPE FOR IRELAND.

Mr. Bright concluded his address at Birmingham with an expression of his confidence that the "great measures of relief" which have been passed by the Imperial Parliament for Ireland "will not fail, and that Ireland will yet become content, and tranquil, and loyal, as are the other portions of the dominions of the Queen." We too are confident that a day is coming when it will be so, but not through any measures of relief that have been passed, or ever can be passed by Parliament, however beneficial in any respect any of these may be. Our hope is for the enlightenment of the people of Ireland by the Gospel of Jesus Christ; and when they are a Bible-reading and Bible-loving people, we have no doubt they will be as content and tranquil and loyal as the Celtic races of Scotland and of Wales have long been, and those of themselves have become—first-fruits, we trust, of a great harvest soon to be gathered—who have turned from the errors and idolatries of Popery to the pure faith of the Gospel and the pure worship of God.

II.—ENGLAND: RITUALISM.

LOOKING upon the Ritualists of the Church of England as more dangerous enemies to Protestantism and to the true welfare of the British nation than all the avowed Romanists in the United Kingdom, we think it our duty to devote a portion of our space from time to time to information concerning them and their doings; gladly noticing also all opposition made to them, and endeavours to check their progress in the teaching of Romish error and the introduction of superstitious practices. At present we are rather in arrear on this subject.

Ritualists bidding Defiance to Episcopal Authority.—On Friday, November 25, a Synod of the clergy of the diocese of Manchester, convened by the Bishop, Dr. Fraser, was held at Manchester. There was a very large attendance; nearly all the clergy of the diocese, it is reported, being present. After a choral celebration of the Holy Communion, the Bishop addressed the meeting in a speech of considerable length, in which he said he had called his clergy together that they might receive an Episcopal admonition and judgment on a matter of great interest to the Church,—namely, the distractions the Church was suffering from in matters which were filling his own mind with anxiety, and which had moved him to devise a remedy, which, if men would consent to accept it, would at least remove many if not all the difficulties, without trenching upon one principle of the so-called Catholic order, or compromising any fundamental article of Christian faith. He should claim the canonical obedience of the clergy, but not beyond the limits up to which he thought a bishop had a right to claim it, and he should not complicate or endanger the claim by any attempt to argue or settle the question of the power of the so-called secular courts to interfere in matters ecclesiastical. He asked them to be prepared, in order to put an end to the present unhappy state of things, to make some sacrifice of individual theories, a way of doing which, he thought, could be found in his setting before them a maximum standard of ritual, though he by no means called upon them all to rise to that standard. He then read a pastoral admonition calling

upon the clergy, until it should be otherwise ordered by lawful authority, not to exceed in public worship in their churches the limits of ritual now practised or allowed, and which might hereafter be practised or allowed, in the cathedral church of the diocese, and charging all who in their conduct of divine service have gone beyond these limits to reduce them accordingly. Replying to a question as to the character of the service in the cathedral, the Bishop said the main points on which the Ritualistic controversy turned were the use of vestments, the mixed chalice, and lighted candles; and not one of those things was allowed to be used in the cathedral.

This attempt of the Bishop of Manchester to restrain Ritualists from the most extreme of their Romish practices does not seem likely to effect much good. It has been met by an absolute defiance of his authority on the part of the Hon. Charles L. Wood, the President of that great Ritualist association, the English Church Union, in a letter to the London papers. Mr. Wood says:—"The Bishop of Manchester is determined to leave nothing undone to force the authority of the Privy Council upon the clergy of his diocese. Having discovered, in the person of Mr. Green, that by consenting to their prosecution and imprisonment he cannot extort their submission to the Judicial Committee and Lord Penzance, he has now recourse to the forms of a synod in order to accomplish under ecclesiastical disguise the same ends. Let it be understood once for all that there is a large body of clergy and laity who will refuse at once, under whatever form it may be proposed to them, to acknowledge the authority and the decisions of the Privy Council. The issue is too clear to be misunderstood. Surrender under existing circumstances the ritual prescribed by the Ornaments Rubric—ritual which the Bishop of Liverpool proclaims is to be put down because it symbolises the Catholic doctrines of the Real Presence and the Eucharistic Sacrifice—and the authority of the Privy Council over the Church of England is established; maintain that ritual, and its authority is destroyed. With the words of Mr. Keble and the Bishop of Cape Town ringing in our ears, we intend, God helping us, to destroy it, and we shall not be cajoled into surrendering up the rights and liberties of the Church of England, her sacred ceremonies, and her prescribed ritual, into the hands of the Privy Council at the bidding, not of a synod,—for that is no synod in which the presbyters are forbidden to speak,—but of a bishop who has so little regard for the glory of God and the law of His Church that at the very time when he seeks to suppress the prescribed ritual of the Prayer-book he expressly excepts from the operation of his ordinances those who fall short of the standard he seeks to impose upon what he considers the unpopular section of his clergy."

On this subject the *Record* says:—"As the manifesto of a so-called religious society to which a large number of clergymen belong, and which purports to have at heart the well-being of the Church of England, it is difficult to exaggerate the flagrant character of Mr. Wood's letter. Its indecency has been a matter of general comment in the secular press, and we should not deem it necessary to advert to the matter now were it not that behind its violent and unbecoming expressions there lurks an attempt to conceal the real matter in dispute, so carefully sustained throughout the letter as to rebut the plea of hasty uncon-

sidered writing which charity might otherwise urge. It will be observed that Mr. Wood treats the matter as one mainly affecting the status of the Privy Council. . . . To endeavour to turn away men's thoughts from the real quarrel of Ritualists with the Church of England to a minor and secular matter, springing out of the other conflict no doubt, but of altogether subordinate importance, does not seem straightforward. No doubt the question of the constitutional status of the Privy Council is an important question. . . . At the present moment it may even be said to be the most urgent question with reference to the Ritual struggle; but as compared with the matters which have brought the Church Courts into so much prominence, the question of their jurisdiction is absolutely insignificant. The introduction of the ceremonial of the Mass, with its adjuncts of vestments, incense, and postures, the revival of Auricular Confession, the open promulgation of Romish teaching as to the Sacraments, and the scornful rejection of the works and words of the Reformers,—these are the real matters in dispute between Ritualists and the Church of England. And we repeat that the historical position of all the Law Courts in the country is as dust in the balance compared to the question whether the soul-destroying errors of Rome are to be tolerated amongst us."

Evangelical Protests against Ritualism.—It is not, we firmly believe, by attempts to keep Ritualism within what may be considered moderate bounds, that the evil now existing in the Church of England is to be cured, or its increase prevented. Protestant principles must be more thoroughly carried out, in order that the cause of Protestantism, or of evangelical truth, may be maintained against Romish error. We have great pleasure, therefore, in noting the fact that nine clergymen of the diocese of Manchester—we wish the number had been far greater—sent a letter to the bishop, respectfully informing him that "as Evangelical Protestants, and as loyal members of the Church of England," and "for their own souls' sake and that of those committed to their charge," they felt themselves constrained to decline attending the Synod which he had convened, because of the character of the service with which, as they had learned from a circular sent to them by the Dean and Canon in residence, it was to be opened. In this letter they declare that they "conscientiously object" (1.) "to a choral celebration of the Holy Communion;" (2.) "to receive the Lord's Supper in a place adorned with a material cross, and vases of flowers, and an altar-like table, with candles, &c.;" and (3.) "to thus fraternising with the clergy who have introduced the confessional and promulgate doctrines, and use a ritual contrary to the scriptural teaching of the Reformed Church of England."

A memorial on the subject of Ritualism was addressed to the Archbishop of Canterbury, and forwarded to him by the South-west London Protestant Institute, some time in autumn 1881, signed by more than 1400 persons, including many persons of high rank, magistrates, and clergymen, in which, after reference to the persevering efforts made by certain clergymen of the Church of England to transform the Communion of the Lord's Supper into the Sacrifice of the Mass, the memorialists say—"The Romanising section of the clergy, hitherto covertly bringing in one Romish practice after another, are beginning to throw

off the mask, and openly avow many of the dogmas and ceremonials which are condemned by the formularies of the Church, and prohibited by the laws of the land. Thus there have been introduced into the Church the following amongst others of the forbidden things of Romanism:—Invocation of saints and angels; prayers for the dead; purgatory; the kissing of images and bowing to them; constant genuflections; censuring of persons and things; sacrificial vestments; lighted candles in the daytime; mingling of water with the wine in the Holy Communion; wafers manufactured by nuns in lieu of 'bread such as is usual to be eaten'; blessing of candles, palm branches, vestments, veils for nuns, altar vessels, &c.; processions with thurifers, acolytes, crucifers, banners of the Virgin Mary, crosses, crucifixes, &c.; the 'Three Hours' Service' from the Roman Missal; the 'Stations of the Cross'; the office of '*Tenebræ*,' the confessional; elevation of the elements in the Lord's Supper; and finally the Mass itself."

Ritualism in the Diocese of Oxford.—Ritualism, in its most extreme forms, continues to flourish under Episcopal patronage in the diocese of Oxford. A new chapel was dedicated in October 1881 by the Bishop of Oxford, for the use of the "Sisterhood of St. John the Baptist," in connection with their "House of Mercy" at Clewer. The chapel is said to have cost £20,000. The bishop, clergy, and visitors formed a procession at the "House of Mercy" in the morning, the clergy taking part in it being about sixty in number. Among the visitors was Colonel Hardy, secretary of the English Church Union. There were also about seventy of the sisterhood in the procession. The bishop bore his pastoral staff, and was attended by Archdeacon Potts, the Archdeacon of Berks. Canon Carter, the former Rector of Clewer, was a prominent personage on the occasion, being warden of the thoroughly monastic institution which Bishop Macarness has thought fit thus to sanction and patronise.

Ritualistic Guilds and Confraternities.—"We are disposed," says the *Record*, "to rank amongst the most formidable dangers of the Church of England, in the near future, the multiplication of secret societies called guilds and confraternities and brotherhoods, each with its code of rules and stated meetings and pledges of obedience to some unknown irresponsible spiritual director. Each of these is sure to be represented directly or indirectly at diocesan conferences. They will be furnished from headquarters with definite instructions, and they will be ready to act in concert at a given signal. If they can snatch an unexpected, uncontested victory, or pass a resolution which seems to commit the whole conference, the opportunity will not be lost."

Ritualism and Crown Patronage.—Two lamentable instances have recently occurred of the exercise of Crown patronage in favour of the Ritualistic party in the Church of England. One is the appointment of the Rev. John Oakley, a very advanced Ritualist and a member of the English Church Union, to the Deanery of Carlisle, vacant by the resignation of the venerable and thoroughly evangelistic Dr. Close. The effects of this appointment are likely soon to be felt in the north-west of England, as there are about thirty livings in the gift of the Dean and Chapter of

Carlisle. The other is the appointment of the Rev. W. J. Knox Little, a Ritualist of more notoriety than Mr. Oakley, to a canonry in Worcester Cathedral. In this case the Oldham Church Association sent a memorial to the Prime Minister, pointing out that whilst Mr. Knox Little has been Rector of St. Albans, Cheetwood, he has systematically disregarded the law of the land as to Church ritual and ceremonies, but the only result was a polite acknowledgment of the memorial.

The Passion Play in an English Village.—The repugnance which was very generally manifested, not very long ago, against the proposed introduction in a place of amusement in London of a performance similar to the *Passion Play* of the Oberammergau, so that the intention was happily relinquished, was not shared by the more advanced Ritualists, some of whom visited the Oberammergau to witness the play, and came back delighted with it and enthusiastic in its praise. One of them, the Rev. William Kyle Westwood Chafy-Chafy, M.A., Rector of Rous Lench in Worcestershire, has done his best to get up an imitation of it for the Christmas entertainment and spiritual edification of the villagers of Rous Lench and the other inhabitants of that out-of-the-way rural parish. As was to be expected, many visitors, attracted by curiosity, and not restrained by a just horror of the profanation of all that is most sacred, have gone to witness the strange performances, of which there have been several repetitions. A correspondent of the *Guardian* describes very minutely what he witnessed there, and from his description we shall transcribe a few sentences, prefacing them by his statement that the parish church, an interesting old building of the Norman period, has undergone a wonderful transformation since the recent appointment of the present Rector, Mr. Chafy-Chafy:—"Chairs have been substituted for the old high-backed pews; the chancel floor has been reconstructed; and both chancel and sanctuary have been well furnished. The choir has been surpliced, and a Catholic ritual introduced; a weekly communion has been established, and the daily offices are said morning and evening. . . . The villagers," the correspondent of the *Guardian* adds, "are delighted with the change, and they crowd into the little church, thirsting for instruction, which is given with unsparing energy." Instruction! We wish Mr. Chafy-Chafy would publish one or two of his sermons. But we proceed to give a few brief extracts from the account of the play. The room in which the performance took place is described as "a convenient room for such a purpose, as there is a permanent stage at one end, with approaches from either side, and behind it are folding doors, opening into a room beyond, which can be thrown into the stage when required, and which on this occasion was made use of for the *tableaux vivants*, the 'Choragus' and 'Chorus of Guardian Spirits' occupying the other portion in front of the curtain." "The performance was introduced by the Rector, who in a written prologue explained the nature and object of the undertaking. He reminded his audience that the great mystery of the Incarnation lies at the root of all God's dealings with man, and is the basis of all our creeds, sacraments, and ritual; and he argued that anything which is calculated to deepen our hold on it is not to be despised. The ear is only one channel for the reception of truth; there remains that far more lively witness the eye; and a performance of historical events with outward accessories, even though, as in this case, a silent one, is a far surer way

of comprehending their reality than by merely reading about them." From this it may be inferred that Mr. Chafy-Chafy does not set a very high value on the reading of the Bible. "The *dramatis personæ* were drawn exclusively from the village, whose population is only about 300. Their ages vary from the fourscore and two years of the venerable impersonator of Anna to the tender five summers of one of the little ones at the cross. Including the accompanist, who was formerly resident in the village, and whose performances on the harmonium were deserving of all praise, fifty persons were engaged in rendering the oratorio. . . . The play commenced precisely at seven o'clock by the appearance of the chorus, consisting of ten persons in semi-ecclesiastical dress, headed by a leader or choragus (the Rector), who was costumed in a fashion similar to that adopted at Oberammergau. The chorus stood in a semicircle, the 'choragus' being in the centre, who began the proceedings by singing Gounod's 'Nazareth.' Then the chorus sang a hymn, translated from the German of Oberammergau by the Rector. The chorus then fell back, and the curtain was drawn aside, disclosing the first *tableau*, which represented the expulsion of mankind from Eden, and which was treated to some extent after Michael Angelo's fresco on the ceiling of the Sistine Chapel at Rome. Eve came first, with her face buried in her hands in an agony of mind; then followed Adam with his hands stretched out imploringly, and the angel came behind in snowy white apparel and a fiery sword in his hand. The serpent lay on the ground. During this *tableau* Cardinal Newman's hymn, 'Praise to the Holiest in the height,' was rendered by the choir." "The second *tableau* was taken partly from the German picture, 'Christus Consolator,' partly from Ammergau, and partly was original. A large cross stood in the midst, and around it, grouped with much taste, were representatives of mankind from every nation and every age, directing their ardent gaze and stretching their eager arms to the symbol of their salvation. Sankey's hymn, 'There is life for a look at the Crucified One,' was sung during this representation [!!], which is perhaps the most impressive of all to an educated mind. [!!!] . . . The third *tableau* was entirely original, and represented the legendary vision of 'Ara Cœli' as given in the 'Golden Legend.' . . . The part of the Virgin was taken by a young woman of about twenty-five years of age, simple and modest in appearance and sweet in expression. . . . The concluding *tableau* was allegorical and entirely original, and intended to give the key to our Lord's life on earth. Elevated above His fellows stood the young Jesus, with hands and eyes uplifted to heaven, absorbed in prayer. Nearest to Him of all stood His mother extending her hands towards Him; at His feet knelt St. John the Baptist, conventionally attired in his camel's hair and leathern girdle, and holding his little cross in one hand, &c., &c., &c. Unconscious of all, the Boy Jesus is in rapt communion with the Father, whilst above Him stood the Angel of God's Presence, holding over His head the crown of glory which His unflinching obedience was destined to merit at the hand of God." We have perhaps quoted too much. But we think it desirable that every one should see what Ritualism really is. What we have quoted must certainly awaken sentiments of sorrow and pity, along with profound disgust and abhorrence, in the breast of every Christian reader. How entirely Romish the whole thing is, we need not point out.

III.—ITALY : THE POPE.

ON Christmas Eve the Pope, according to custom, received the cardinals resident in Rome, who came to the Vatican to offer him their congratulations for Christmas and the New Year. Twenty-three cardinals attended. Cardinal Di Pietro, the Senior Master of the Sacred College, spoke for them all, and the Pope made a reply, which, according to the summary of it given in Reuter's telegram, was expressive chiefly of discontentment with his present condition and with all things around him, betokening anything rather than a merry Christmas and a happy New Year. He said:—"His position was becoming more and more intolerable. Only recently he had himself been insulted in the persons of the saints whom he had canonised. After complaining of having been reduced to performing the canonisation without the usual pomp, His Holiness proceeded to say that if he claimed the temporal power in order to secure the independence of his spiritual power, he was accused of being a rebel and an enemy to Italy. Those Catholics who demanded an efficient guarantee for the freedom of the Head of their Church were stigmatised with the same title. Pilgrims, too, were insulted alike by the press and the populace. It was, therefore, only natural that the bishops who came to Rome should arrive at the opinion that the existing state of things was incompatible with the dignity of the Holy See, and that the faithful throughout the world should display anxiety on this account, both for the present and the future. In conclusion, His Holiness said he expected far more severe persecution in the time to come, but he would endeavour to guide the barque of St. Peter through the troubled sea that lay before the Church, looking forward to the moment when God would calm the tempest, and command the elements to be still." This speech of the Pope is not to be regarded merely as an utterance of peevishness on the part of a weak old man. It evidently was a carefully considered attempt to arouse the "Catholics" of Italy and of the world to some effort for the restoration of the Pope's temporal sovereignty, to restore which the unity of Italy must be destroyed. With this view the most was made that could be made, with the help of not a little exaggeration, of the street row that took place in Rome last summer on the removal of the body of Pius IX. to its permanent place of sepulture, the Pope declaring that he regarded the insults offered to the body of his predecessor as insults offered to himself. With this view the most is now made of the Pope's being under the necessity, or imagining himself to be under the necessity, of performing the canonisation of the four new saints in the beginning of December with "less than the usual pomp," that is, without the displays that he would have liked in the streets of Rome, and the thundering of many cannon. He and those by whose advice he is guided, are desirous to produce an impression throughout the world that his relations with the Italian Government are such as to make his present position intolerable, hoping that the Powers of Europe may come to his rescue, and give him back part at least of the dominions over which former Popes have reigned. But what weakness, what a fall from former power and glory when the Pope's threat to excommunicate a king was terrible, is his pitiful complaining of the words of the press and the populace! It is true, he has also put forth his spiritual power by excommunicating some editors of newspapers, but the effect has not been such as will probably encourage him to repeat the experiment; for the excom-

municated editors, who had been guilty of writing very disrespectfully of the recent "pilgrims" and of the saints newly canonised, have sustained no apparent harm, and their papers continue to be published, and have a larger circulation than before.

If contempt expressed for the four new saints whom he lately canonised must be regarded as insult offered to the Pope himself, there has certainly been much of it in the Italian Liberal newspapers, and much of it amongst the people. The Milan correspondent of the *Record* says that men very generally speak of the canonisation of these saints as an "anachronism," and many pronounce it a "blasphemy." The characters of the saints are very freely discussed. One of them, it seems, was a Papal emissary to foreign courts, and notable as an instigator of the persecution of Protestants; the holiness of another was especially manifested, as that of some other saints in the Romish calendar has been, by his extreme dirtiness of person. "We are not so blind and ignorant," Italians are now heard to say, "as to pray to a man who has a thousand countertypes in Naples." "I will not go and pray to Saint Giuseppe Labre," says a writer in a newspaper, "for one reason, because I do not like the society of such unsavoury companions."

Two or three weeks ago there was published at Rome a pamphlet, issued from the printing office of the Propaganda, entitled *Il Papa e l'Italia*. It is believed to express the views of the Pope and the Papal court. It is written with a studied calmness and moderation of tone, but puts forth as the only possible solution of the difficulty existing in the Pope's present relations to the kingdom of Italy, that the Italian Court should retire to Florence, leaving Rome to be the ecclesiastical capital of the world, and with a small adjoining territory to be under the sovereignty of the Pope. All Italians, except those of the extreme clerical party, scout the idea. Rome, they say, is the proper capital of Italy, and the capital of the kingdom of Italy it must continue to be.

Reports, meanwhile, have for some time been circulated by some of the Clerical party, and have been transmitted to the Ultramontane newspapers of France, Germany, and other countries, that the Pope finds his position so intolerable that he intends to leave Italy, and to seek refuge in some other country. Most probably there is not a word of truth in these reports; and they have in all likelihood been put in circulation for the same reason that led the Pope to pour forth his complaints so piteously on Christmas eve. They differ widely one from another, although some of them are sufficiently precise and circumstantial. One says that every preparation has been made for a sudden and quiet departure; another, that houses have been secured for the accommodation of the Pope and his court in Malta; another, which has been the most current of all, that, having come to amicable terms with Prince Bismarck, he is to take up his abode at Fulda in Germany. At all events, the Italian people, the Clericals excepted, seem to give themselves little concern about the matter. They signify no wish to retain the Pope among them against his will, and as little are they inclined to give up Rome to him in order to make it agreeable for him to stay. He may go if he pleases, but if he does go, he must not think of coming back again! It is thus that the subject is treated in *Il Secolo*, one of the most widely circulated of Italian journals. "By threatening to leave Rome Leo XIII. may wish to alarm the Italian Government, and cause it to understand the necessity of proclaiming by the

mouth of its magistrates that Rome is not only the capital of the kingdom, but also of Catholicism, and that between offences against the King and those against the Pontiff there is no possible difference. The Pope at Fulda!—that Avignon of the North; it would express for Italy a perpetual threat of revenge; it would express for France the alliance of the Church with the foreigner, with the enemy, with the conqueror! . . . No doubt at this epoch of railways a voluntary exile on the part of the Pope would be an easy matter. The difficulty lies in his return to Rome. Leo XIII. is not such a complete babe as not to understand that the way back from Fulda would be covered with bayonets and cannon, so that in attempting to rejoin the Vatican he would have to pass over the bodies of a million of Italian soldiers. But where lies the imperious necessity, the supreme motive, for this departure of the Pontiff, of which, knowing not what they talk about, they speak? If the Pope of the anathemas, of the Encyclicals, of the Syllabus, the exile to Gaeta, the invoker of foreign intervention, the implacable enemy of Italian unity, this bellicose Pope did not wish to abandon Rome when the breach in Porta Pia was still smoking, is it likely that the diminutive, modest, conciliating Leo XIII. would attempt such a step now that the storm is over, and his position is a fact recognised by every Government? Outside of Italy the Pope would be a guest; that is, a debtor; that is, the client of somebody. At Rome he is free. The Italian army protects him more efficaciously than he would be protected by that of Lamoricière. From the Leonine city he can curse Italy without Italy's having any right to quarrel with him for doing so. Whatever they may say or wish, Italy will not preoccupy itself much on the subject. If the Pope remain, well! if he departs, all the better! No one will assist to retain him, or to bring him back—to prison! But Leo XIII., in his infallibility, knows one thing for a certainty, and that is, that his going away would be without any return (*un viaggio senza ritorno*)." That such sentiments are expressed in a largely circulated Italian newspaper is a sign of the times as remarkable in its contrast with the state of things existing not very many years ago, as the free circulation of the Bible and the free preaching of the Gospel in Italy; and, although of a very different character and to be viewed with very different feelings, it points in the same direction to the approaching destruction of the spiritual Babylon.

IV.—GERMANY.

OF the relations between the German Government and the Pope we cannot yet speak with much more certainty than last month. In the speech from the throne, at the opening of the Prussian Diet on January 14, they were indeed described as amicable relations; but this was known before, and it is not yet known to the public what conclusion has been come to, or if any conclusion has been come to, in the negotiations carried on at the Vatican by Dr. Von Schloezer, as to the concessions to be made on the one side or the other. To what length Prince Bismarck is prepared to go in the way of concession, no one but himself probably can form any idea, and he may too probably be led on by the supposed exigency of political necessities, to concede much more than he at first thought of conceding, or would even now be disposed to concede. If he is to purchase the support of the Ultramontanes in the German Imperial Parliament, he must do it at a high price.

A Government bill introduced in the Prussian Diet provides that certain clauses of the law of July 1880,—empowering the Government to dispense with the obligation imposed on Romish bishops of taking the oath of allegiance, and relating to the administration of the property of dioceses by commissaries and resumption of State grants,—which had been stopped, shall once more come into force. The bill also provides that prelates legally deprived of their functions may be recognised by the King as bishops of their former dioceses; that the Ministry shall have full power to dispense with the tests prescribed by the State laws, and to allow foreign clergymen to assume ecclesiastical functions; that a veto by the State against the appointment of clergymen is only to be exercised when those chosen appear to be unfitted for their posts on civil or political grounds, and especially on the ground of not having received the training required by law; that protests against a veto can only be addressed to the Minister of Public Worship; and that the Ministry shall be empowered to allow that in certain districts clergymen who possess the legal qualifications, or have been dispensed from them, may be employed to assist in parishes without previous legal qualification being made, the Ministry, however, retaining power to revoke such permission at any time. This is not a repeal of the Falck Laws, but it is a great modification of them. It is reported from Berlin, however, that “this Bill does not appear to give satisfaction in any quarter. The measure does not go far enough to satisfy the Centre, and makes too many concessions to please the Liberals. The Ultramontane organ *Germania* insists upon the abrogation of the May Laws (the Falck Laws), and foresees the danger that the Government, contenting itself with the present bill, may refrain from proposing their abrogation. The same journal says it objects to the Catholic Church being left at the mercy of a variable government system. The Centre intend to reintroduce all their former motions in favour of setting aside the May Laws. The adoption of the bill introduced by the Government is generally considered doubtful.

On the 12th of January, the Reichstag (Imperial Parliament) concluded the debate on a motion of Dr. Windhorst, the leader of the Ultramontane party, in favour of allowing the “Catholic” clergy to exercise their ecclesiastical functions without State authorisation, and the second reading was carried by 233 votes to 115. The Ultramontanes will certainly not fail to pursue their advantage to the utmost. We shall soon see if Prince Bismarck will accept Dr. Windhorst’s motion.

V.—RELATIONS WITH THE POPE.

STRANGE rumours on this subject have been bruited about of late. They have a weird aspect about them. Like everything which marks the slimy trail of Popish diplomacy, reports go forth from agencies unseen and unknown. On the first blush they are contradicted, and all the more readily if they are of such a nature as to awaken alarm on the part of Protestants. A pause is allowed, and then they are re-asserted, in substance the same, but in a modified form, and they are again denied. All this brings bewilderment; Protestants are thrown off their guard; their opinions divided; and the very thing which startled them at first is at length effectually accomplished.

On the 31st October last a statement was made in the *Morning Post*

to the effect that the British Government had resolved to enter into direct relations with the Vatican, and that Mr. Errington (a Romish M.P.) had been sent to Rome as a temporary agent. "It is probable," says the same authority, "that if any question should arise when Parliament meets, the Government will suggest the advisability of appointing an agent at the Papal court." It was asserted in the *Times* (3d Nov.) that Mr. Errington had certainly gone to Rome with the knowledge of Lord Granville, "and in a measure charged by him," bearing a "letter of confidence" from him; and again it is re-asserted in the *Morning Post* (4th Nov.) that "Mr. Errington is at present at Rome, in direct communication with the Vatican . . . to the great satisfaction of the Pope." The same fact is attested by the Popish Bishop of Salford, who, from his speech on the 13th December, appears to be in the secret. It thus appears beyond all reasonable doubt that Mr. Errington, if not formally and officially appointed, has been in personal communication with the Vatican; and that too with the knowledge and sanction of Her Majesty's Minister for Foreign Affairs. It has been denied that he was there as a representative of the British Government. But this, though it may be technically true, does not disprove the fact as admitted by the Bishop of Salford, that he has been acting as a medium of direct communication between the Government of this country and the headquarters of a power which claims the right to rule the nations of the earth. "What dost thou here, Elijah?" What possible reason can be assigned for this piece of business? So long as the Pope was a temporal sovereign, and so long as he reigned as king of the *Roman States*, there may have been a reason why the British Government should have an agent of some kind in the Italian capital, in the interests of British subjects who were resident there. But the Pope is no longer king of Rome; another king now reigns there, and say what he will, the Pope is his subject; and a troublesome subject he is likely to prove. For the Government of this Protestant country, therefore, to open relations with him of any kind can only have to do with the Pope in his spiritual functions; and what has a Protestant nation to do with functions which, by its very constitution, it repudiates? It reflects but little honour upon the nation that it should find itself drawn into such a connection, and in a manner as objectionable as the fact itself is repugnant.

Another rumour has now gone forth, and it looks as if it had some connection with the above. It was announced in the *Defense* of Paris of the 7th January, that Prince Bismarck had sent a courteous but explicit note to the Italian Government, stating that the independence of the Pope cannot be regarded as a question of Italian home politics, but as an international question. It declares his intention to bring about a meeting of a congress, with a view to making the guarantees for the independence of the Pope stronger and more effectual. The telegram which conveys the announcement expresses the belief that Russia, Austria, Germany, England, and Spain are in favour of holding a congress as early as possible, while France had not yet decided. The object proposed is to secure the independence of the Pope. But we know what Popish authorities mean by such independence. It means nothing less than absolute supremacy—supremacy over the kings of the earth and over the souls and bodies of men. How different the Bismarck of this day from the Bismarck of 1875, when in the Prussian Chambers he gave utterance to these words:—"He (the Pope) hands over heretics, including the great majority of Prussians,

to eternal perdition, and orders us to accept the Romanist religion, as we value the future salvation of our souls. And this Pope, who could use fire and sword against us if he had the power to do so, who would confiscate our property, and not spare our lives, expects us to allow him full uncontrolled sway in our midst." "Quantum mutatus ab illo!" How changed is he! and how does it give point to the lesson taught by the highest of all wisdom: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."

To guarantee the independence of the Pope, as appears now to be proposed, is to restore him to a position from which he may wield his cruel tyrannical sway, as he has too long done, over a crushed and benighted population. The words of Ventura, the famous Italian priest, are not forgotten: "The idea," said he, "of a bishop who cannonades his diocesans, of a pastor who slaughters his sheep, of a father who sends death to his children, of a Pope who wanted to force his reign on three millions of Christians, who would establish his throne on ruins, on blood, on the bodies of the slain. The idea is so monstrous, so scandalous, so absurd, so horrible, so contrary to the spirit of the gospel, that there is no conscience but is revolted by it, no faith that can hold to it, no heart that does not shudder, no tongue that is not forced to malediction, to blasphemy. Better far a thousand times lose all that is temporal—the world itself if necessary—than give such a cause of scandal to the people." These words were uttered while the throne of the Pope was guarded by the bayonets of France! and the sentiments were re-echoed on the 11th of last month by Count Bianciani, the Mayor of Rome, who at a meeting of veteran soldiers declared that the people of Rome would rather see their city perish in ashes than be again subjected to Papal dominion. Whatever other nations may be tempted to do in the direction indicated, if the British Government are wise; if they would escape the judgment of God; if they would save our country from the retribution which is sure to follow, they will sternly refuse to have anything to do with a project which, in its first effect, will set our country in direct hostility to the kingdom of Italy, and in the issue bring on a European war.

VI.—CHURCH AUTHORITY : WHAT MEANS IT ?

MEN AND BRITONS, ye who bear the proud name of Englishmen and Protestants; who inherit the rights which cost the best blood of your brave ancestors, what has blinded you—who hath beguiled you—that you continue indifferent alike to kindly warnings, which are daily growing more earnest, and also to the startling accounts which every day tell that the enemy of your blood-bought liberties is silently, but busily and surely, undermining the foundations of your freedom? Ay, more! that the attack has begun, and fortress after fortress is yielding. Why are ye so slow to see your danger, and to arise to defend yourselves, your wives, your children, your homes, and your country, against a subtle and treacherous foe?

Why, at such a time as this, are the followers of Luther and Knox—of Calvin and Ridley—*divided among themselves*, when the common enemy of all is united as one man to overcome them?

Why are the descendants of the martyrs of Coventry and Smithfield—

of Edinburgh and Oxford—standing aloof from each other, satisfied with vain laments and useless talk, when the enemy of each is advancing to the front ?

Have you all forgotten how your liberties were purchased ? How the Word of God was (as it were) planted in your land ? How that freedom to read its holy pages was purchased for you, with the blood of men like yourselves, who, with holy courage and noble self-sacrifice, gave their lives rather than consent that the Word of God should again be hidden from this people ?

Had these noble men been satisfied with vain laments, would England have been as she is to-day—the grandest, greatest, freest empire in the world ?

Had the noble army of martyrs yielded step by step as you are doing, would you have been as free as you are to-day ? Enlightened and free, and yet acting as if you were neither one nor the other !

Do you forget that the safety of the Crown and the security of the Protestant succession rest on the Bible, the Word of the Living God ? Do you forget that your own freedom and the prosperity of the nation rests on the same glorious foundation ? That on the Bible, and in liberty to read it, rests all your hopes for time and for eternity ?

If your ears are deaf to the warnings of friends, how can they be deaf to the ominous words and actions of the enemies of all individual, social, political, and national freedom ?

See you no meaning in the small acts and words of those who accept not the “Word of God” as their Rule of Faith ?

Let me, in all sincerity, call your attention to *one word*, simple in its meaning, yet a word which caused, in its exercise for centuries, unutterable horrors, the lessons from which are now too much forgotten. Alas, that the time should come when any class of Englishmen should scorn their martyr heroes !

This word is “Authority” or “Church Authority,” meaning, in the minds of those who use it, the authority exercised by the hierarchy of the Roman Church.

This word or phrase, which is no longer whispered, but is being spoken loudly, as if to court the notice of Englishmen—What means it ?

It means, that every freeborn Briton should yield his will to the will of *another*—that every secret thought and desire should be laid bare before the eye of *another*—that every act should be controlled and directed by the will of *another*—that every secret of the heart should be put into the keeping of *another*—and that *other* bound by no tie of kindred or love, and connected with them only by this wondrous word, “authority.” Simply it means that men and women, high and low, should live, and think, and act, BY THE WILL OF ANOTHER—that every man and woman shall enter the confessional and tell the secrets of their lives, not to the Holy One, “who is touched with the feeling of our infirmities,” but to men human like themselves ; by which they forge for themselves chains, which, though unseen, rob man of his freedom and of his manhood, and woman of her purity. Authority is a power which, in its exercise, has made brave men infidels, or Stoics, gentle women victims, and zealous ones devotees ; devout women superstitious, and restless ones fanatics.

“Church Authority”—What means it ?

It means that which set up the Spanish Inquisition with all its horrible

cruelties. It means that which invented the Iron Virgin with her spiked bosom, which enclosed in her cruel and deadly embrace all who read the Word of God, and who dared to believe God rather than man ; that which gave Henry de Beaufort plenary power to slaughter every Hussite who dared to read and obey the Word of the Living God ; that by which two hundred costly volumes of the writings of Wickliff were burned in Prague amid the tolling of bells and the blessings of the priests ; that which directed Francis I. to order every Lutherau in Paris to be burned ; that which instigated him before his death to order that in Provence, which was inhabited by Vandois refugees, twenty-two towns and villages should be sacked, and every Protestant put to death.

It means that which instigated the assassination of Henry III. and Henry IV. of France, and of the brave and noble Coligny. Church Authority means that power which carried out the burning of 288 Protestants in England, between February and November of the year A.D. 1555 ; also the murder of 154,000 Irish Protestants, between December 1641 and March 1643. The persecution of Wickliff, the burning of Huss and Jerome ; of Cranmer, of Ridley, and of Latimer ; and many whose names are known in heaven, though too much forgotten by many of us to-day.

It means that which sent into Cromwell's army Jesuits disguised as Episcopalian clergymen, and sometimes as Puritan ministers, to address his soldiers ; and in every place and pulpit to stir up among Protestants a spirit of dissension, which weakened all, and gave time for the Church of Rome better to mature her plans for the downfall of Protestantism.

It is well to ask the question over and over again, and to ponder the answer given : " Church Authority "—What means it ?

An extract from the instructions sent in 1551 from the Council of Trent to the Jesuits of Paris through Cusa, Archbishop of Benevento, will help to enlighten any who may be sceptical as to the answers given to the question—What is " Church Authority " ?

" Ye are not to preach all after one method, but to observe the place wherein ye come. If Lutheranism is prevalent, then preach Calvinism ; if Calvinism, then Lutheranism. If in England, then either of them, or John Huss's opinions, Anabaptism, or any other that are contrary to the Holy See of St. Peter, by which your function will not be suspected ; and yet you may still act in the interest of the mother Church ; there being, as the Council are agreed on, *no better way to demolish that Church of heresy but by mixtures of doctrines, and by adding of ceremonies more than at present permitted.* Some of you who undertake to be of this sort of heretical Episcopal Society, bring it as near to the mother Church as you can ; for then the Lutheran party, the Calvinists, the Anabaptists, and other heretics will be averse thereunto, and thereby make that Episcopal heresy odious to all these, and a means to reduce *all* in time to the mother Church."

This is " Church Authority," and it was this same authority which set up the Inquisition in Paris, and every Huguenot who could be laid hands on was dragged upon its tribunal to be tortured or burned.

It was *this* which importuned Charles IX. " *for the love of God to fall on the Huguenots without pity ;*" which planned the massacre of every Protestant in France on the eve of St. Bartholomew, A.D. 1572—the most iniquitous crime ever perpetrated in Christendom ; and ordered the

cannon of St. Angelo to boom forth in thanksgiving for the success of the diabolical plan !

It was "Church Authority" which directed the Edict of Nantes to be revoked, by which the best, and bravest, and most loyal families of France were stripped of their wealth and driven as fugitives and exiles from the land of their birth. It was *this* which forced Philip of Spain to issue his terrible law, that every one who would read the Word of God, or who would meet with others to pray, should die by the hands of his cruel soldiery ! so that the streets of France and the Netherlands flowed with the blood of the bravest and noblest of their sons.

It was "Church Authority" which bribed the assassins to murder the noble Prince of Orange, the defender of Protestantism in the Netherlands ; which planned the Babbington Plot to assassinate our Protestant Queen Elizabeth ; and later on, the Gunpowder Plot, to blow up king and parliament, and by one fell stroke crush Protestantism in England. It was *this* which ordered every copy of the Bible that could be found in England to be burned during the reign of Queen Mary, and ordered that no mercy should be shown to the Covenanters of Scotland or the Puritans of England.

"Church Authority" means that which cancelled the old canon laws of the Irish Church, and forced Romanism and the Latin Prayer-book upon the Irish Church and people, and made a league with Henry II., giving him possession of the island on condition that he would compel the Irish nation to receive the Pope's legate, which they did only by force, Ireland being one of the last nations to bow to the yoke of Rome, or to permit the rule or residence of the Papal legate in their land, which for centuries before England was a nation was known as the "*Island of Saints*." From O'Halloran, the Roman Catholic historian, we learn "*that the most uncompromising enmity existed at the time of the English invasion in the minds of the Irish against everything connected with Rome*." Yet this same "authority" persuades the Irish Roman Catholics of to-day to believe that the Church of Rome was the original Church of the nation, whereas it is well known that *the Church of Rome had no place or power in Ireland until after the country was conquered by England !* Then, by the will of England, which was then a Roman Catholic country, Rome was given *ascendancy* in Ireland, contrary to the will of the people, which ascendancy lasted for little more than four centuries, viz., from the conquest in the twelfth century till the Reformation in the sixteenth century, when Ireland shook off the chains of Rome and took the Bible for her rule of faith ; that same Bible which had been so precious to St. Patrick and St. Columba and all the members of the early Church of Ireland, until Rome gained ascendancy at the conquest under the protection of Henry's army ! For some time all the Irish Roman Catholic bishops but two returned to the faith of the early Irish Church, and became protestors against the errors and superstitions of Rome, and the cathedrals and churches returned to their original owners ; for the early Irish Church had no sympathy with Rome, and differed from the Roman Catholic Church in all essentials in which the Reformers differed ! With the Danes and the English came Popery into Ireland and never before, and it is by the will and power of England that the people are kept under the galling chains of Rome to-day.

This word "authority," on the lips of the Roman hierarchy, means,

that which designed the sapping of the foundation of the Church of England, by means of her own clergy ; which introduced into schools and colleges lay Jesuits, who by this "authority" were permitted to live and act and speak as Protestants, while going through that course which would fit or enable them to occupy the high place of teachers of England's Protestant clergy ! The result proves how deeply and wisely the plan was laid. And, alas ! for England's liberty ! when many of her trusted clergy fear not to teach by forms and ceremonies pure undisguised Popery !

It was by this "authority" that thirty years ago a monk from an Italian monastery personated an English clergyman, and was installed as chaplain to the family of a guileless English nobleman ! and it is by this same "authority" that Jesuits enter and remain in the Church of England, not to become Protestants, but to become more effectually teachers of the erroneous doctrines of the Church of Rome.

"Church Authority" means that no compact need be kept with those whom Rome calls "heretics" (Protestants) ; that to deceive, injure, defraud, or murder a heretic might win a crown of glory and a great reward in heaven. It means removing the Word of God from England's schools and substituting Romish manuals in its stead. It means, that the death of the Lord Jesus was not a sufficient sacrifice for sin, but that the *daily sacrifice of Him in the "Mass" is still needed*, for which altars and priests are being required again in Protestant England's army, navy, schools, hospitals, prisons, and workhouses, on which to offer an *unbloody sacrifice*, forgetting how God in His Word denounced such (Jer. vii. 17-20).

"Church Authority" means substituting the Church of Rome for the Church of England, the Romish Missal for the Bible, and the priests of Rome for the Protestant clergy. It means substituting falsehood for truth, superstition for faith, bigotry for liberality, and fanaticism for zeal. It is that by which the freest parliament in the world is coerced into yielding, step by step, to the will and authority of him who claims to be the supreme ruler of this free Protestant England !

Brethren and Englishmen, are you prepared for this ? Are you prepared to bow to the authority of Rome ? Are you prepared to give up all right of private judgment ? Are you prepared to give up or put away your Bibles ? Are you prepared to see the authority of the Pope set up in Ireland, in India, and in England ? Are you prepared to become slaves again under the cruel and iron rule of the followers of Loyola ? You, and you only, can answer this question, so awfully momentous to you and your children.

The King of kings has, since England cast off the yoke of Rome at the glorious Reformation, prospered and made her great in the eyes of the world. You, her sons, have *inherited* an open Bible, and possess free libraries over your land ; it is the bounden duty of every man to read the histories of nations, and those books which give a *true* account of the part the Church of Rome has played in the world's history, such as "The History of Protestantism ;" "The Papacy: its History and Dogmas ;" "Pilgrimage from the Alps to the Tiber, or the Influence of Romanism on Trade, Justice, and Knowledge ;" "The Crisis ;" "Rome and Civil Liberty" (all by Dr. Wylie) ; "The Two Babylons" (Hislop) ; "The Huguenots" (Smiles) ; "Soame's History ;" "Modern Avernus ;"

"Under the Ban;" "Father Clement;" "The Beggars: a Story of the Thirty Years' War" (de' Liegde); "Rome's Tactics" (Dean Goodce). "Knowledge is power," and if Protestants in England, Scotland, and Ireland would but believe that *every one has something to do in this great battle for liberty of conscience and purity of worship*—if all were agreed that no one should get a seat in Parliament who would not pledge himself to uphold Protestant principles and maintain the Protestant character of the British constitution—if all were to follow the command of the Lord by His apostle Paul, "*to avoid such as cause divisions,*" "*to withdraw from every brother*" who in breaking the laws "*walketh disorderly,*" "*not so much as to eat*" (in common) with any who hold the doctrine of the real presence, which is a virtual denial of the Lord's humanity (2 John)—if all were daily witnessing to the all-sufficiency of our risen and exalted and Almighty Saviour—if all were united in these things, the Lord would surely stand by His faithful people; blessings would follow and victory would be certain.

Once more, let Englishmen be true to themselves, let them shake off their apathy and rise to their high calling as free-born Britons, and join themselves into one great compact body to assist with their prayers, their influence, their votes, their *money*, those true men who, too long unaided, have been fighting the battle of freedom with the well-proved weapon, "The sword of the Spirit," which is the Word of the living God, the King of kings, the Lord of lords, the Almighty.

VII.—THE DEMANDS OF THE ROMISH PRELATES OF IRELAND CONCERNING EDUCATION.

IF further concessions to the Romish Church in Ireland, tending to the increase of the power of the Romish clergy, are not made by the British Government and Legislature ere the close of the nearly approaching session of Parliament, it will not be from any want of urgency or of audacity—impudence would perhaps be the fitter word—on the part of the Romish clergy and their parliamentary representatives in demanding them. Never will their demands cease as long as there is anything left for them to desire, and they can still hope to obtain by any means any further concession; until, in fact, the British people and British statesmen come thoroughly to understand that they aim at nothing less, and will never be satisfied with anything less, than a complete acknowledgment of the Pope's supremacy, and the establishment of a state of things in which they as his delegates, subject and responsible only to him, should be the real rulers of the land. It is strange that any man of intelligence should have the slightest doubt as to this, with all the evidence before him of Papal Bulls, and Pope Pius IX.'s Syllabus, and the Vatican Decrees, and the history of Ireland for the last hundred years, and of the British Parliament since 1829. But many shut their eyes to all such evidence, and are too probably ready now again to be deluded by the promise of peace to Ireland—the promise so often made during the memory of many of us still living, and so often made before any of us was born, in much the same form, Grant this, or this, or this, and *then* there will be peace in Ireland—a promise which has never been fulfilled, and which was never meant to be fulfilled—a promise in which a threat is

implied, and which thus, in the very terms of it, manifests the disloyalty of those by whom it is made.

Numerous notices have been given, by Romish members of the House of Commons, of resolutions to be proposed and bills to be introduced in next session of Parliament. Of these some are perhaps nothing more than specimens of that kind of bravado by which members who proclaim themselves the representatives of the "Irish people" have frequently insulted the British Parliament and nation. But it seems probable that it may be seriously attempted to bring before Parliament in the approaching session some bills which were introduced in last session, but dropped, along with many of a far better description, because of the occupation of the time of the House of Commons with other Irish matters. One of these, "the Volunteer Corps (Ireland) Bill," has for its ostensible object to allow the formation of bodies of volunteers in Ireland, as in England and Scotland, for the defence of the country against invading enemies,—for its real object to put arms into the hands of disloyal Irishmen, and to give them the advantage of military training, that they may be ready to fight in the cause of Home Rule or an Irish Republic whenever the "national" standard shall be unfurled. Another, "the Poor Relief Clerical Guardians Bill," has for its object to enable Romish priests to be elected members of boards of guardians of the poor in Ireland, and would have for its effect to place the administration of the poor laws, the expenditure of poor-rates, and the government of workhouses, in a great part in Ireland, entirely in the hands of the Romish priests. Another, "the Union Justices (Ireland) Bill," would give the ratepayers the power of electing magistrates in the same manner as they elect poor law guardians. Another, the fourth and last that we shall mention, pretends to have for its object *justice to Ireland* in the concession of the household franchise in Irish boroughs as in English boroughs; but is really intended to give to the priests the power of returning what members they please for Irish boroughs, which owe their prosperity mainly to the intelligence, industry, and enterprise of Protestants, but in which large numbers of the poorest of the householders are Romanists, forming a class very inferior to the poorest householders—not being Irish Romanists—in any borough in England. We have no fear of the first of these bills, the Volunteer Corps Bill, receiving any support from the Government at the present time,—in the present state of at least two of the four provinces of Ireland the idea is too absurd to be entertained; the third, that for the popular election of magistrates, has already been condemned in strong terms on the part of the Government, and is not likely to receive support from many members of the House of Commons except the Irish Home Rulers themselves; but we are not quite so sure about the other two, that conceding to Romish priests eligibility as guardians of the poor, and that for nominally equalising the borough franchise in Ireland with the borough franchise in England. We can imagine that plausible things will be said on behalf both of the one and of the other; but we believe that either the one or the other would be a most mischievous concession, tending much to the increase of a power that has been used for evil, and only for evil, continually.

There is reason, however, to expect that the efforts of the Romish clergy of Ireland will, in the first instance, be principally directed to the object of getting great alterations made in the system of National Educa-

tion ; and especially of obtaining the concession of State support on a very liberal scale to educational institutions of all grades and descriptions, from the primary school to the university, entirely under their own control, and mainly devoted to the training of the young in the principles and practices of Ultramontanisma. The Land Act had no sooner been passed than the Romish prelates indicated the purpose for which they desired a new agitation to be commenced. Assembled at Maynooth College on September 28th, they adopted a series of resolutions, having reference, some of them to the Land Act (see *Bulwark* of Nov. 1881, p. 287), and some of them to subjects connected with education. "Influenced," they said, by a "deep solicitude for the welfare of their flocks," they considered it their duty "to say that the new Land Act is a great benefit to the tenant class, and a large instalment of justice, for which the gratitude of the country is due to Mr. Gladstone and his Government, and to all who helped them to carry this measure through Parliament ;" and they exhorted "their flocks to avail themselves of the advantages derivable from this Act," and expressed their belief that, "if rightly used, it will bring present substantial benefit, and help them to obtain their rights, social and political, which they justly claimed." Here we have a very prettily turned compliment to Mr. Gladstone and to all who supported the Irish Land Bill in Parliament ; a pleasant piece of flattery appropriately introducing demands for further benefits, to be received, no doubt, like that so gratefully acknowledged, as *instalments of justice* and concessions of *rights justly claimed*. Except a request for the immediate release of the persons imprisoned under the Protection Act, all the demands made by the Romish prelates in the resolutions adopted by them at this Maynooth meeting related to education ; and whilst they agreed to lay before the Government claims so exorbitant that they might almost as well have at once asked for the establishment of the Church of Rome as the national Church, they addressed the Romanists of Ireland in the language of absolute authority, as mere slaves not entitled to think or act for themselves with regard to the education of their own children. The concluding part of their series of resolutions is as follows :—

"The Bishops, informed of false reports, which appear to be industriously circulated, of an alleged change of arrangement between the Catholic Colleges of Ireland and the Queen's Colleges, do hereby in the discharge of their sacred office warn their flocks that the Queen's Colleges are still as much as ever intrinsically dangerous to faith and morals, and are still under the ban of the Church ; that Catholic parents should not send their sons to those institutions, nor Catholic young men receive instruction in them, and that although Catholics may henceforth be examined and receive degrees in the New Royal University, they are not allowed to study in Queen's Colleges to prepare for these degrees and examinations. For these they have effective means provided for them in the Catholic schools and colleges throughout the country which have been proved in a remarkable manner in the intermediate examination, and in the Catholic University of Dublin ; whose eminent professors and tutors teach every branch of learning, including the curriculum of the Royal University, and will prepare students for all university degrees and prizes.

"The Bishops again appeal to the Government, in the name of the Catholics of Ireland, to establish equality as to State grant endowment between Catholic and non-Catholic institutions of higher education, under

by disendowing the latter, or by conferring equal endowments on the other. This claim applies chiefly to public endowments still enjoyed by the Queen's Colleges, Trinity College, and 'Royal Schools.'

"They urgently call for a removal of the grievance so long suffered by Catholics in connection with the national system of education, and (1) that grants be made by the Treasury for the training of Catholic teachers in denominational training schools; (2) that the average attendance in school securing the appointment of assistant teachers be brought back from seventy to fifty; (3) that grants and fees be henceforth paid to convent schools on a scale which will allow for each child educated there an average amount received by the first-class female secular teachers for their schools; (4) that the rule excluding teachers who are members of religious communities from receiving grants from the Board be rescinded, and that the money grants be equal to those given to secular teachers; (5) that loans for the erection of schoolhouses be given henceforth on conditions similar to those upon which grants are given for the building of teachers' residences; (6) that the training model schools, against which the Bishops and Catholics of Ireland have so often recorded their conscientious objection, and which, as regards education, have been officially declared to be a failure, be discontinued."

The doors of Trinity College and the Queen's Colleges are as open to Romanists as to Protestants; but the Romish prelates tell their "flocks" that "Catholics" "are not allowed to study in the Queen's Colleges," for these colleges are "under the ban of the Church." They are afraid of light, and only by a system of special educational training can they hope to preserve their kingdom of darkness. In former times, before schools had begun to be planted in Ireland by benevolent Protestants, its Romish clergy were well contented with the ignorance that prevailed; but when the children of the Romish peasantry began to be taught to read the Bible, their alarm and indignation were aroused, and from that time, about sixty years ago, began their educational efforts by schools of their own, for which State support is now demanded. The history of Romish schools in Ireland is a most interesting subject of study, but we cannot enter upon it in the present article.

On the day after that on which the resolutions of the Romish prelates were adopted at Maynooth, a deputation from them waited on Mr. Forster at Dublin, to lay before him the six demands on the subject of Primary Education set forth in the last of the resolutions; and Mr. Forster, we are informed, "undertook, on the part of the Government, to give the subject careful consideration." It might be only a pleasant way of dismissing unwelcome visitors. We sincerely hope so; and that there is no inclination on the part of the Government to grant any of these monstrous demands, to which it behoves every true Protestant in the United Kingdom to offer the most strenuous resistance. When we think what the schools of the "Christian Brothers" are, and what the convent schools are, how they are conducted, and what kind of education is given in them,—as to which abundant information is to be found in *blue books* on Irish education,—we cannot but think that the toleration of their existence is the utmost stretch of liberality towards them for which any man can reasonably plead. To encourage them by State aid, to promote the multiplication of them by Government grants, would be a national sin; and as foolish as sinful. Grants bestowed as the Irish Romish prelates have now

tured to demand would also virtually be endowments of monasteries and nunneries in Ireland! Whatever inclination there may be on the part of some of our statesmen to try yet again if it is possible to conciliate Irish Romanists by concessions, this is a concession which we can hardly conceive it possible that any one will ever propose. Monasteries and nunneries have been found no blessings to the countries in which they have most abounded, so that Romish governments have found it necessary to suppress them; and least of all have they been found blessings when their inmates have given themselves to the work of education.

VIII.—ROMANISM AND PROTESTANTISM IN AMERICA.

ROMAN CATHOLICISM is losing its influence in Mexico and South America, and Protestant missions are gaining a foothold. In the present Dominion of Canada there were, at the time of the British conquest, six and a half Roman Catholics to one Protestant; now there are eighty-six and two-third Protestants to sixty-five Romanists; Protestantism has gained 42·45 per cent., and Roman Catholicism has lost 43·20 per cent. on the whole population; Roman Catholicism holds its own only in the province of Quebec, where it is still relatively gaining a little. The religious development of the United States has been wonderful, and the chief part of it has been taken by Evangelical Protestantism. The view of the growth of the Evangelical Protestant Churches has been partly obscured by the acquisition of the Louisiana purchase, which contained a population originally wholly Roman Catholic, and by the immense immigration from abroad, in which the Roman Catholics have very largely preponderated. Nevertheless, their relative as well as positive increase of strength appears very plainly when the statistics of their progress are examined and compared with those of the "liberal" denominations and the Roman Catholics. The number of Evangelical Church organisations in the United States has increased, since 1800, from 3030 to 97,090, or thirty fold, and has increased 26,942 in the last ten years; the number of ordained ministers from 2,651 to 69,870, and 22,261 in ten years. The first report of church buildings, in 1850, gave the number at 34,537; the latest gave for 1870, 56,154, showing an increase of nearly 22,000 in twenty years. The number of Sunday-school scholars has increased since 1830 from 570,000 to 6,623,124, from one scholar for twenty-two inhabitants, to one scholar for seven and one-half inhabitants. The number of communicants enrolled in the churches has increased from 364,872 in 1800, to 10,065,963 in 1880. The "liberal" denominations (Unitarians, Universalists, Swedenborgians, and "Christians") have lost nineteen parishes since 1870, having 2584 now to 2603 then; they lost eight churches between 1860 and 1870, although they had 199 more in 1870 than in 1850. Their reports of communicants are not definite, but they afford no indication that the number is increasing, or even that it is not diminishing. The Roman Catholics had 1830 churches in 1850, 8540 in 1880; 1302 priests in 1850, 6402 in 1880; a population of 100,000 in 1800, of 1,614,000 in 1850, of 6,367,330 in 1880. These figures show a large increase, but it has been calculated that if the descendants of the Roman Catholic stock had remained true to the Church, they would have given a Roman Catholic population in 1874 of about 24,000,000. At the same rate of increase, it should have numbered 26,000,000 now.—*Christian Treasury.*

IX.—ROMANISM AND INFIDELITY.

MR. FROUDE, the historian, writes in *Good Words*:—"If the Church of Rome recovers power enough to be dangerous, it will be shattered upon the same rocks on which it was dashed three centuries ago. The Church of England may play at sacerdotalism and masquerade in mediæval garniture; the clergy may flatter one another with notions that they can bind and loose the souls of their fellow-Christians, and transform the substance or the sacramental elements by spells and gestures; but they will not at this time of day persuade intelligent men that the bishops in their ordination gave them really supernatural powers. Their celebrations and processions may amuse for a time by their novelty, but their pretensions deserve essentially no more respect than those of spirit-rappers, and the serious forces of the world go on upon their way no more affected by them than if they were shadows.

"As little is it possible to hope much from the school of negative and scientific criticism. For what science can tell us of positive truth on special subjects we are infinitely thankful. In matters of religion it can say nothing, for it knows nothing. A surgeon may dissect a living body to discover what life consists in. The body is dead before he can reach the secret, and he can report only that the materials, when he has taken them to pieces and examined them, are merely dead matter.

"Critical philosophy is equally at a loss with Christianity. . . . So far as philosophy can see there may be nothing in the materials of Christianity which is necessarily and certainly supernatural. And yet Christianity exists, and has existed, and has been the most powerful spiritual force which has ever been felt among mankind."

X.—ITEMS.

IRELAND'S POVERTY AND ITS CAUSE.—A correspondent in Connecticut, United States, sends the following letter extracted from the *Zion Herald*, a local newspaper, and written by Mr. R. J. Mooney, who was formerly a student for the Romish priesthood, but now a Protestant. Mr. Mooney writes:—"So many strange reasons for the cause of the misery and poverty existing in Ireland at present are being given, and all are so vague, that perhaps it may not be amiss to speak plainly, and say what the cause really is. I feel, as an Irishman, that the English Government is unjustly accredited with many things by misinformed journalists. The English Government is twitted by some for not giving the Irish facilities to educate their children. This is unjust, for there are national school-houses to be found scattered over the country wherever they are necessary. The Land Act is not all that is desirable, but still people that are industrious and honest could live well under it. The English Church was disendowed in Ireland some years ago, so they are not compelled by law to support any church. You will remark that these are the principal things that are spoken of. But there is a deeper cause than either of these. Romanism is the cause of it all. The Roman Catholic is taught to believe that he must shew his love for God by contributing very often his last cent to support the priests and the Church; consequently, no matter what debts they have to meet, the 'clergy' have to be supported first, and this in the most sumptuous manner. You may go to the poorest parishes in Ireland, and you will find a fine house for the priest

and a neat church. And just as likely as anything else, it will be the only decent house in the district. Could you get inside of the larder, you would find it well stored with the choicest food ; or could you penetrate to the wine cellar, you would find a liberal supply of whisky, brandy, and wines of the most costly brands. In return for the liberal support given them, they set the people an example of intemperance ; and as they are held in great respect by the people, their example has a powerful influence. Consequently, they indulge in the use of intoxicants. These are two great sources of expenditure, and demand from the Roman Catholic Irishman first attention. Then come their lawful debts, which they are unable to meet, and, as a matter of course, they have to abide by the consequences. Any of your readers who are curious to see this verified need only observe their Catholic friends in this country, and they will see the realisation of what I have asserted. I recently spoke to an Irish Methodist who lived up to his profession. He was in receipt of nine dollars per week. He subscribed twenty-five cents per week to the church. He supplied his family's needs, and it was really refreshing to see him bring his family to church every Sunday, and to hear his testimony at the social meeting. I know an Irish Romanist who has the same wages. It costs him thirty cents per Sunday for pew rent. Then there are the various collections and masses, which runs his thirty cents up to a dollar per week, and, as usual, he drinks whisky, which costs him from two dollars to three dollars more per week. The consequence is, that he is in debt and cannot pay his bills. There is only one remedy for Ireland, and that is, the restoration of the open Bible, which has been taken from her by Romanism, and then Ireland will soon become what she once was, 'The first flower of the earth, and the first gem of the sea.'

 XI.—POETRY.

SHALL WE KISS JUDAS!

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|---|--|
| <p>1. A FURIOUS gale was roaring
 In Ireland's wretched isle ;
 And red the priests were glowing
 To play their game the while.</p> | <p>6. A choice example this is
 Of Vaticanity,
 Although displaying little
 Infallibility.</p> |
| <p>2. The Pope became uneasy
 About his awkward squad ;
 For Dublin counselled silence,
 While Cashel croaked like mad.</p> | <p>7. If thou, old Pope, be failing
 To know and rule thy Church,
 How canst thou guarantee us
 From being left in lurch !</p> |
| <p>3. To blot the name of " Tuam "
 Might well be deemed a wrong,
 But Mother Church said " Meam "
 Would better suit her song.</p> | <p>8. We therefore quote the proverb,
 " Physician, heal thyself,"
 Ere thou pretend to doctor
 The royal house of Guelph.</p> |
| <p>4. So then the Pope bethought him,
 If Britain were to send
 A diplomatic layman
 To make me comprehend.</p> | <p>9. Man's duty never changeth,
 In God's most holy sight,
 By free and honest labour
 To help the cause of right.</p> |
| <p>5. Then I by skilful scheming
 Could settle Ireland down,
 And Britain might concede me
 Some jewels from her crown.</p> | <p>10. Oh may our British kingdom
 Remember this great word :
 Seek thou no quack adviser ;
 Take counsel from the Lord.</p> |

THE BULWARK;

OR,

REFORMATION JOURNAL.

MARCH 1882.

I.—IRELAND.

STATE OF THE COUNTRY.

MR. FORSTER, in his speech in the House of Commons on Feb. 9, in justification of the course that has been pursued by the Government in Ireland, whilst he showed the necessity there was for the strong measures which have been adopted to prevent the absolute triumph of lawlessness, expressed his belief that these measures and the Land Act together had produced a salutary effect, that a decided improvement had taken place in the state of the country, that terrorism prevailed less extensively than it recently did, and that there were indications of a disposition on the part of the peasantry to submit themselves to the law, avail themselves of the advantages bestowed on them by the Land Act, pay their rents, and return to habits of peaceful industry. In support of this view he referred especially to the decrease of the number of agrarian outrages,—of which he stated that, exclusive of threatening letters, there were 229 in December, being 28 fewer than in November, and 156 fewer than in December 1881, and there were 189 in January, being 40 fewer than in December. He said also that the confidential reports received by the Government are decidedly better than they were, and mentioned some things which may be regarded as confirmatory of a general statement made in the *Times* a few days before his speech was delivered, that “the most encouraging fact in the existing condition of Ireland is the revolt of the middle classes against the doctrines and practice of the Land League; every man who has anything to lose is beginning to feel the pressure of a state of things paralyzing to all forms of activity and prosperity, and utterly destructive of the credit which is the vital breath of commerce.” The juries at Cork lately, Mr. Forster said, “did not show any of those symptoms of intimidation which were shown last year.” We mentioned this fact last month, but we confess that we did not think of accounting for it as Mr. Forster does. He said, “I believe one reason for that is that the shopkeepers of Cork are finding out that the non-payment of rent means the non-payment of other things, and that they are better to run all risks from the Land League than continue this state of things.” Mr. Forster may be quite right in his opinion, but the statement of it was not very complimentary to the shopkeepers of Cork, who, we suppose, are intellectually and morally much like the rest of the Romish middle classes of Ireland.

If, as we are happy to think, there has been improvement in the con-

dition of Ireland, there is certainly much need of improvement still. The state of the country must be regarded as far from satisfactory so long as the present great force of military and police is necessary to preserve peace and secure the execution of the law in the most ordinary civil matters; or so long as it is necessary to its tranquillity that hundreds of "suspects," and among them some of the chosen Parliamentary representatives of Irish constituencies, should be confined in jail under a special Act of Parliament reluctantly passed by a Legislature that would fain have employed only measures of kindness and gentleness. The number of suspects in prison, which was 463 at the beginning of January, had increased to 512 at the 1st of February. Mr. Forster did not say anything in his speech of the rumour, which was circulated in the end of January, that the reason for additional troops being then drafted into Munster was that the Government had received information of an extensive and thoroughly organised conspiracy in that province, and especially in the counties of Limerick and Clare. Whether this was because the rumour was without foundation, and he did not think it worth while to advert to it, or because for the present he thought it prudent to refrain from speaking of the matter, can only be conjectured. But, unhappily, there is no great improbability in it; and Mr. Forster made it evident enough in stating the reasons of the Government for arresting Mr. Parnell and other leaders of the Land League, that at the time when that step was taken the danger of insurrection was very great.

Of the agrarian crimes which have been reported since last month's *Bulwark* was sent to the press, some have been of a very serious character. A landowner in County Galway dangerously wounded by one of six shots fired at him through his window on January 19; a process-server shot in his own house in County Roscommon on January 22, and dangerously wounded; a man of eighty years of age shot dead whilst sitting in his own house in County Clare on January 25, the reason of the crime being that he was land-steward to a lady who had been boycotted; two farmers found on a roadside in County Tipperary on February 5, the one dead, the other insensible; a gentleman fired at by an armed party lying in ambush on the roadside in County Clare on Feb. 9, and a policeman who was with him seriously wounded; a constable murdered at a place in Connemara on February 15; besides cases of men dragged out of their beds and brutally treated, incendiary fires, &c., &c. How deplorable the religious and moral condition is of the most Romish part of Ireland, was shown when, after the murder of the old man in County Clare, the inhabitants of the district would give no assistance to the constabulary in endeavouring to discover the murderers, but showed their sympathy to be entirely with them, and not a carpenter there could be prevailed upon to furnish a coffin for the murdered man, but one had to be brought from a distance of more than twenty miles.

An attempt, at once diabolical and stupid, has been made to employ

DYNAMITE,

or some similar explosive substance, according to the advice so often sent across the ocean from America, for the murder of the Chief Secretary for Ireland. All the particulars are so well known that we need not recount them. It is evident that the sender of the letter containing the explosive was ignorant enough to imagine that a letter addressed to Mr. Forster

at the Castle, Dublin, would be opened by himself, whereas, if the stains on the envelope had not awakened suspicion, it would have been opened by one of his secretaries: that he knew enough about the substance he used for his murderous purpose to be aware that it would not explode when damp, and therefore moistened it that it might pass safely through the post-office, expecting that it would be dry enough again to explode from friction when the letter was opened; but he could not know that it would not explode from handling or stamping in the post-office or through some accidental cause before any attempt was made to open it, and therefore he acted with the same recklessness of human life as the Nihilists of Russia. Between Nihilism and Fenianism, indeed, there appears to be no essential difference of character, notwithstanding the intimate relations of the one with Atheism and of the other with Ultramontane Romanism.

THE LADIES' LAND LEAGUE

continues to carry on its "work of charity," in the management and distribution of the funds devoted to the maintenance of the "political prisoners," evicted families, and other sufferers in the cause of what is denominated Irish patriotism,—and just as certainly for other purposes also not so freely mentioned to the public. The ardour of the female "patriots" seems, however, to have somewhat cooled since they discovered that there was a possibility of their getting lodged in jail, and becoming "martyrs." They have made less noise in the world than they did before their minds were enlightened on that point.

We receive more and more evidence that

THE IRISH PRIESTS

continue generally to justify the opinion expressed of them more than thirty years ago by Lord Palmerston, in a letter to Lord Minto, which has been published in the *Life of Lord Palmerston*—"Misconduct is the rule and good conduct the exception in the Catholic priests of Ireland; they, in a multitude of cases, are the open and fearless and shameless instigators to disorder, to violence, and murder; and every day and every week the better conducted, who are by the constitution of human nature the most quiet and timid, are being scared by their fellow-priests, as well as by their flocks, from a perseverance in any efforts to give good counsel and to restrain violence and crime."

The following paragraph appeared in the *Record* of January 20:—"A Munster man" writes to us:—"As your readers may like to hear how we get on in Ireland, I give the following conversation which I heard lately. In the course of conversation with a Roman Catholic farmer near Ly——, we spoke of the awful outrages that were committing in the country. He said "the worst thing he saw in it was that the clergy, who should be the teachers of the Gospel, encouraged murders." Then he told me of a widow whom he knew to be ejected for non-payment of rent. The people who were present spoke of the cruelty of turning the widow out. Some said that the landlord ought to be shot; others said they should not commit murder. Walking along the road with the priest afterwards, I asked him, Was it a sin to kill the landlords? The priest gave no reply, but walked along the road for half a mile without saying a word. At last a flock of rooks rose out of an oaten garden, and flew across the

road ; and the priest, pointing to them, said, "Would it be a sin to shoot one of these crows that are stealing the farmer's crops?" I said, "No." "Then," said he, "what sin is it to shoot the man that would throw her out on the road?" The priest did not say another word, but walked off. The man said he never could forget it.

Mr. Forster, in his speech already referred to, after denouncing boycotting "when there is any intimidation in it," as a crime against the law, and saying that it had been "a most prevalent and injurious crime, most destructive to the peace and good order of large districts," and had become "the strongest weapon of the League," went on as follows: "I do not know that I can better describe it than in the language used, I am sorry to say, by a Roman Catholic curate at a Land League meeting in Queen's County in September. Mr. Owen said, at that meeting, he wished to remind them that to meet this array of mighty warriors, great generals, English gold and influence, they had but one weapon, and that weapon the substitute of the old pike that did such good service in '98, and it was the all-powerful weapon of the Land League, the power to boycott, the power to crush by social ban, as by a Nasmyth's steam hammer of a thousand tons, every traitor of the country. 'Use that weapon with discretion. Use it wisely, but where needed use it without mercy.'" And it is worthy of notice that the Home Rulers in the House of Commons actually cheered when these wicked words of the priestly advocate of their cause were quoted.

All priests are not alike, however ; there are still honourable exceptions to the general rule, such as Lord Palmerston observed to exist in 1847. It may perhaps be that traces of Gallicanism still linger in the midst of the prevalent Ultramontaniam of Ireland. If so, we can understand how it is that moral feeling is not utterly deadened, nor moral judgment utterly perverted, as where the teaching of Liguori and of the Jesuits bears its proper fruits. It is right that we should take notice of the fact that occasional protests against boycotting have proceeded—rarely, however—from Romish priests, apparently sincere and not liable to the strong suspicion that attaches to the expressions of disapprobation of outrages contained in some episcopal pastorals and speeches that have seemed mainly devoted to the stimulation of the feelings that break forth in lawlessness and crime. We would have pleasure, therefore, in quoting the most decided and strongly expressed that we have seen of all such protests, even if we did not find in it a faithful and graphic portraiture of the system against which it is directed. The Rev. J. Browne, Romish curate of Tintern, county Wexford, has written a letter to the *New Ross Standard* in reply to an accusation of his not being a Land Leaguer. After stating that he had been a member of the local branch of the League from the time of its commencement till its suppression by Government, Mr. Browne thus proceeds:—"But, if Land Leaguering means a surrender of any principles of honour,—a sacrifice of public honesty and self-respect,—the demolition of the acknowledged canons or rules of society,—a rupture of the bonds of charity and friendship, by ignoring or proclaiming the recognised conventionalities of life,—then the Tim Healy men say right, I am no Land Leaguer. If Land Leaguering arrogates to itself the despotic power of exercising over its members and non-members a system of coercion which out-Herods Herod in point of intolerable tyranny and unscrupulous exaction,—if it claims the right of visiting

with all the horrors of boycotting every tittle-tattle that may be construed, by no friendly expert, into a breach of Land League rules,—I am no Land Leaguer. If it be honourable in the League to send out its emissaries at night, or perhaps on the holy Sabbath morning, to stick up infamous placards and threatening notices, surmounted by death's heads and coffins,—and that ladies (?) should be found at it—oh, shame!—I am not of the League. If it be necessary or advisable in order to promote the interests of the League to discard religious doctrines by the violation of the natural and Divine laws, in requiring a son to starve out a father who may have in some way sinned against its unwritten code,—or in divorcing a wife from a husband who has been found incautiously tripping—I cannot subscribe. It has been said by the Divine Master, 'What therefore God hath joined together let no man put asunder.' But the Tim Healy men say, This woman must not speak to her husband; she must not supply him with food, and lest she should be regardless of this moral injunction they cut off her supplies, by absolutely boycotting the school of which she is teacher. If such be the ways and means of Land Leaguering no one will be surprised that I am no Land Leaguer. If it be lawful, or at most a slight offence, to shoot down a most honest and upright man, or any man, to achieve a Land League purpose, membership would be an indelible blot. If it be considered a pious and edifying thing to desecrate our graveyards by hanging up abominable effigies almost at the church doors, I rather feel proud of the title, Non-Land-Leaguer." Mr. Browne's letter gives us a clear view of the character of the moral teaching of the priests who are the spiritual guides of multitudes of the people of Ireland. How the sentiments expressed in it, honourable to himself, are to be reconciled with the laws of his Church concerning excommunication, we do not think it necessary to consider.

Archbishop M'Cabe has issued a pastoral, which was read in the Romish churches of Dublin and the surrounding districts on Jan. 22, calling for prayer that the people might not "listen to the open or secret abettors of violence or injustice, or to the counsellors of extravagant expectations." Dr. M'Cabe has himself, in former pastorals, gone pretty far in the way of counselling extravagant expectations, encouraging the sentiments of that false Irish nationalism which engenders hostility to the British government; but he has for some time past shown a moderation which is far from meeting with the approval of some of his brother prelates. His more fiery brother, Archbishop Croke, speaking at Emly on Jan. 20, on the occasion of the blessing of a cross at a new church, reminded his hearers of a great meeting held there two years ago, and of "the fearless and emphatic pronouncement" he had then made in favour of the Land League movement,—"the great movement, which was then only in its infancy,"—and of "the great men who guided it." He said that "what he then said in its defence he wished to repeat to-day," and that "he believed the people of Ireland would never be content until this, their plain right to live and thrive in their native land, was practically recognised." Dr. Croke is not likely to be so imprudent as fully to explain at present what this means. We may make a pretty safe guess of its meaning, however, from the words of Dr. Nulty, the Romish Bishop of Meath, in a *Letter to the Clergy and Laity of the Diocese of Meath*, published in the end of last year, and widely circulated by priests in Ire-

land. Dr. Nulty says:—"The land of every country is the common property of the people of that country; because its real owner—the Creator who made it—has transferred it as a voluntary gift to them. *Terram autem dedit filiis hominum* (The earth He hath given to the children of men). Now, as every individual, in every country, is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of this or any other country that would exclude the humblest man in this or that country from his share of the common inheritance would not only be an injustice and a wrong to that man, but would moreover be an impious resistance to the benevolent intentions of his Creator."

II.—DIPLOMATIC RELATIONS WITH THE VATICAN.

QUESTIONS have been asked in the House of Commons, as it was right they should be on the first possible opportunity after the opening of Parliament, concerning Mr. Errington's relations to the British Government and the alleged negotiations between the British Government and the Vatican Court. To these questions both Sir Charles Dilke, as Under Secretary for Foreign Affairs, and the Prime Minister himself, have made replies, which cannot be regarded by British Protestants otherwise than as extremely unsatisfactory. As if to quiet the alarm which they have felt, and which they have expressed in a way that has probably surprised some politicians, they are reminded by Sir Charles Dilke "that the Pope is the Head of the Roman Catholic Church, but he has ceased to exercise temporal power." It would have been more correct to say that he has ceased to be a temporal sovereign. Sir Charles Dilke ought to know that this is the very reason why the rumour of negotiations between the British Government and the Pope has caused so much anxiety in this Protestant country. But as to what has taken place the statement made on behalf of the Government is that "Mr. Errington was not asked to go to Rome; he has received no appointment and no remuneration; he stated that he was going to stay there during the winter, and asked whether he could be of any use to Her Majesty's Government; he was told that we had no negotiations to propose to the Pope, and no request to make to His Holiness: *but there was information on matters interesting to Roman Catholics in the United Kingdom and in some of the Colonies which might be usefully sent through a member of the House of Commons who was so well known at Rome as himself.*" This information was confirmed and supplemented by Mr. Gladstone a few days later. Mr. Gladstone said that "the purport of any communication that Mr. Errington has had from Lord Granville has been exclusively with reference to his becoming a channel and a medium of information;" "the purpose has been entirely to convey information on matters interesting to the Roman Catholic subjects of Her Majesty, and naturally, as connected with them, to the public at large." Mr. Errington's journey, Mr. Gladstone added, "was a journey for private objects, with which we have nothing to do, but with respect to which we did think it useful, and we do think it useful, that many matters which are of great interest, connected with the Roman Catholic subjects of Her Majesty, should be made known in conjunction with the very best information that is to be had concerning them."

But what are these "many matters of great interest connected with the Roman Catholic subjects of Her Majesty," concerning which the British Government so much desires accurate information? What can they be, unless the Pope's perfect freedom of "communication with the faithful," which he demands as a right, and which even Romish Governments refuse as dangerous to the State, should be on the point,—and no agent of the British Government would be told of it if it were so,—of assuming the form of incitement to rebellion or to resistance of British law? or else that the British Government proposes to seek counsel from the Pope as to the government of Ireland, and assistance in the government of Ireland? And these are not things the thought of which British Protestants can entertain with equanimity. The explanation made in the House of Commons of what has been done by the Government, gives too much apparent ground for the remark of a political opponent of Her Majesty's present ministers:—"It means simply this, that Mr. Errington was sent by Lord Granville to the Vatican on a secret mission so contrived that, in the event of its becoming known, Mr. Gladstone could say, first, that Mr. Errington had not been sent 'officially,' or, second, that he had not been sent at all 'by the Government' on a mission to the Pope." There is too much to justify the sarcastic observations of the *Quarterly Review*:—"We must not, it seems, speak of Mr. Errington's as a 'mission,' for Mr. Errington is not precisely an 'accredited Minister;' he is merely armed with 'a letter of confidence.' We have not a recognised ambassador at Rome—only a gentleman who holds a ticket of admission to the back staircase. This ought to satisfy every variety of conscience, and allay the fears of the most timid. The Pontiff has, it is true, been an object of alarm on many occasions in this country; but, as managed by Mr. Gladstone, he will be rendered as innocent as a child's plaything." The tone of these remarks may be embittered by party feeling, but the substance of them must be sadly acknowledged as too near what now appears to be the truth.

We rejoice to make mention of the action taken with regard to this matter by the Wesleyans. The "Connexional Committee of Exigency" of the Wesleyan Methodist Conference has set an example worthy of imitation to all the Protestant Churches of Britain, in promptly addressing to Mr. Gladstone and Earl Granville a remonstrance, in which they say that "the appointment of either an official or unofficial diplomatic representative" of the British Government at the Vatican "involves departure from a principle which has long been acted upon, and in acting upon which the British Government has grown strong and the British Empire has prospered; and it is, moreover, a violation of the convictions of a large portion of Her Majesty's subjects."

The concluding paragraphs of this remonstrance are so excellent, both for the assertion of Protestant principle and for sound and powerful argument, that we feel constrained to quote them without abridgment:—

"While the Bishop of Rome was actual Sovereign of a certain portion of territory, and British subjects resided in the Roman States, it might possibly be considered proper that communications should be held with him on matters involving the interests of British subjects living under his jurisdiction; and it is only as the Sovereign of the Roman States that the Act of 1848 describes and recognises him; but he having for many years ceased to hold that position, and an Ambassador being duly accredited to

the King of Italy, the protection of British interests in Roman territory is provided for, and the plea of necessity for the appointment of a diplomatic agent to the Pope cannot be justified except on the ground of procuring some exercise of his spiritual authority and jurisdiction within this realm, a plea which is not only not recognised by the Constitution, but expressly repudiated by the statutes of this realm.

"That spiritual authority and jurisdiction have often been exercised adversely to the liberty and independence of this Empire, and since the publication of the Syllabus and the action of the Vatican Council, the enhancement and concentration of such authority and jurisdiction have by general consent been rendered more dangerous to all independent civil government, especially if conducted by means of representative institutions. This Committee, therefore, deems it to be incumbent on all States and nations, and especially on all Protestant States, to watch with the utmost care against every encroachment of this so-called spiritual authority and jurisdiction on the domain of civil and temporal government.

"Impressed with these convictions, this Committee will be prepared—if the rumours alluded to should prove to be well founded—to advise the Methodist Connexion to take active measures, either alone or in concert with other Protestants, to prevent a measure so unwise and unsafe from taking practical effect."

In the consideration of this subject it ought to be constantly kept in mind that the Act of Parliament of 1848, entitled "An Act for enabling Her Majesty to establish and maintain diplomatic relations with *the Sovereign of the Roman States*," gives no sanction to the appointment of any diplomatic representative of the British Government at the Papal Court now, when the Pope has ceased to be Sovereign of the Roman States. As for any communications with the Pope as "the Head of the Roman Catholic Church," they are plainly contrary to the Bill of Rights of 1688, one of the chief foundations upon which the British Constitution rests. Nor was it by accident, or without special intention, that the words "Sovereign of the Roman States" were used in the Act of 1848. In the Bill, as introduced into Parliament by the Government of the day, on the plea that the presence of a representative of the British Government in Rome would be greatly for the advantage of the many British subjects dwelling there or having occasion to be there as visitors, the Pope was designated "the Sovereign Pontiff," and the change was made at the instance of the Duke of Wellington; the Marquis of Lansdowne, who had introduced the Bill, readily consenting, and saying that "the only sense in which the term 'Sovereign Pontiff' had been introduced was that of its being the ordinary appellation of the Sovereign of the Roman States," and that "it was not for a moment to be supposed that the term Sovereign would be understood in the sense of an acknowledgment of spiritual authority." But the Pope could now be approached only in acknowledgment of his spiritual authority. The temporal power which he exercises, and the vastly greater and indeed unlimited temporal power which he claims a right to exercise, he exercises and claims in virtue of his pretended supreme spiritual authority.

We think it right here also to call attention to the fact, not so generally known as it ought to be, that the Act of 1848, whilst enabling Her Majesty to establish and maintain diplomatic relations with the Pope so long as he was Sovereign of the Roman States, expressly declared that it

should be unlawful for Her Majesty to receive at her court, as ambassador or envoy from the Sovereign of the Roman States, any one being "in Holy Orders in the Church of Rome, or a Jesuit, or member of any other religious order, community, or society of the Church of Rome bound by monastic or religious vows." On this point Lord Palmerston said, in a letter to Lord Clarendon, on March 9th, 1848:—"I could not have consented to make myself responsible for receiving an ecclesiastic as Roman envoy, and it is much better that our refusal should stand upon a prohibitory law, than upon our own voluntary determination. I quite concur in the view taken of that question by Aberdeen and Stanley [the late Earl of Aberdeen and the late Earl of Derby], and I am convinced by my diplomatic experience that there would be no end to the embarrassments and inconveniences which we should suffer from having a Roman priest invested with diplomatic privilege, holding his court in London, surrounded by English and Irish Catholics, and wielding a power of immense though secret extent, and capable of becoming an engine of political intrigue to serve all kinds of foreign interests. *As for the idea that we could manage the Irish priests by means of a Roman priest in London, I am convinced that the presence of such a man would only have given the Irish priests an additional means of managing us.*" The last sentence is especially worthy of attention at the present moment.

And if, contrary at once to Protestant principles and to sound policy, the British Government were so to humiliate itself as to ask or accept the assistance of the Pope to curb the lawlessness of those that own his spiritual authority in Ireland, at what price would it be obtained? Romish priests are not accustomed to bestow boons for nought. Masses cost money to those who wish to have them said either on their own behalf or on behalf of the souls of their deceased friends supposed to be in Purgatory. Dispensations, indulgences, all things which the Pope, in the plenitude of his spiritual power, vouchsafes to confer, are disposed of for a price. It may be presumed that in the case now imagined there would be no payment in cash. But there would of necessity be a *quid pro quo* in concessions, such as the Roman Curia knows how to appreciate. There might too probably be an acknowledgment, beyond what has yet been made, of the rank and dignity of Romish ecclesiastics. There might too probably be concessions of the demands of the Romish prelates of Ireland with regard to education, endowment of Romish seminaries, even when this would be virtually the endowment of monasteries and nunneries, the establishment of a "Catholic university," and many such things; and no doubt there would be the appointment of chaplains, as many as Romish prelates thought proper to ask, for the army and the navy, for workhouses, for prisons, for hospitals, and grants from the national exchequer to provide all the furniture deemed requisite by Romish priests for the celebration of mass, with abundance of crucifixes, images of the Virgin, and other objects of superstition. It is time for the Protestants of the United Kingdom to tell statesmen of all parties in plain terms, that there has been too much concession of Romish demands already, and that henceforth nothing must be done inconsistent with the Protestantism of the British Constitution.

III.—CARDINAL MANNING ON THE PERSECUTION OF THE JEWS IN RUSSIA.

IN the great meeting held in the Mansion House, London, on Wednesday, February 1st, to express those feelings of sympathy with the persecuted Jews of Russia, and of horror and indignation at the atrocities of the persecution that has raged against them, which have been expressed almost simultaneously, and it may be said unanimously, by all classes of people in all parts of Britain, one of the principal speakers was Cardinal Manning. The moving of one of the resolutions had been assigned to him. He spoke at considerable length, and his speech has won the praise of having been very eloquent. That this praise was well deserved we have no doubt. Cardinal Manning's eloquence has long been of high reputation; and he has often displayed wonderful ability in employing it for the purpose of commending to acceptance the illiberal principles of extreme Ultramontanism and the most exorbitant pretensions of priestly and of Papal power. Eloquence is certainly needful to commend to the acceptance or favourable regard of intelligent hearers principles and pretensions which would make every man a bond-slave, with not even a conscience of his own, but acknowledging his fellow-mortal the Pope as its supreme director, and every country bearing the Christian name a mere province of the Pope's universal empire, in which he, with supreme power, should revise all its laws, confirming or annulling according to his own pleasure. To this purpose Dr. Manning has devoted much of his eloquence. Knowing this, it was with surprise that we read, in an excellent Protestant paper, the remark concerning Dr. Manning's Mansion House speech, that it "shows that, although he has lapsed from the faith of the Church of England, he has not abandoned the principles of toleration and religious liberty in which he was nurtured in her bosom." Does it indeed? We are far from thinking so. How can a man hold fast the principles of toleration and religious liberty who asserts the Pope to be "supreme judge on earth,"—as Dr. Manning does in his *Sermons on Ecclesiastical Subjects*,—"supreme judge on earth of what is right and wrong," and who, holding as an essential article of his faith the doctrine of the Pope's infallibility in all his utterances *ex cathedra* in questions of faith and morals, is necessarily bound in his conscience to complete approval of all the condemnations and cursings of liberty of the press, liberty of speech, liberty of worship, liberty of reading the Bible, liberty of conscience, and all kinds of liberty, save that of thinking and speaking and acting as the Pope bids, which are to be found abundantly in Papal bulls and encyclicals and allocutions? How can he hold the principles of toleration and religious liberty, as these terms are understood in England, and as these principles are taught in the Church of England, who, being an Ultramontane of the most extreme type, must receive as of Divine authority, and equally binding on his conscience as the rule of moral duty with the Scriptures of the Old and New Testaments, the Bull *Coenae Domini* and all the bulls which commend, or which enjoin, the punishment of heretics by imprisonment, torture, and death?

Cardinal Manning seems to delight in any opportunity of presenting himself in public meetings of Englishmen, to plead any cause of

humanity, in pleading which he may expect to carry along with him the sympathies of his hearers. Nor do we doubt that feelings of humanity, such as on such occasions he expresses, are natural to him,—that, if he were a Protestant, he would be an admirable exponent of them, and a most efficient labourer in many a good and holy cause. We can even imagine that he finds pleasure in giving utterance to them when opportunity offers, and half forgets for the moment how his hearers, or the great majority of them, are excommunicated and anathematised by the Church of which he is a dignitary; and how, if the system on behalf of which he labours with unwearied energy were to prevail in this land, so that the power to do it should be his, he would be bound by the law of that Church, received by him as of Divine authority, to persecute them even to death, if the strong arguments of the dungeon and the rack did not bring them to reconcile themselves with the “Holy Catholic Church” by recantation of their errors. At the same time, we cannot forget that every opportunity of making a speech on a public occasion, on a subject on which he can expect the sentiments he utters to be agreeable to his audience, and the eloquence with which he utters them to command their admiration, is an opportunity of increasing his own influence, and so of promoting the interests of the cause which he has most at heart.

Dr. Manning must surely suppose,—Romish ecclesiastics seem generally to suppose, and we fear they are not far wrong in supposing,—that Protestants are for the most part either very ignorant or very apt to be forgetful of the doctrines and principles of the Church of Rome, and of its history and doings. Still, after all possible allowance made for this, it seems to us that it was a display of marvellous effrontery for him, a Cardinal, to stand upon a platform, and make a speech condemnatory of persecution, and rich in sentiments of liberality. There is something monstrous in such a speech from a high dignitary of a Church, of which the robes have been drenched with the blood of murdered millions; a Church responsible for atrocities worse than even those that have been perpetrated by Russian mobs of the present time on the unfortunate Jews, perpetrated to a vastly greater extent, and throughout a period not of months merely but of centuries; a Church that has not repented of her deeds, but still maintains and proclaims the principles which kindled the fires of Smithfield, the principles which time after time made the valleys of the Alps scenes of carnage and woe, which desolated the South of France by the crusades against the Albigenes, which were again illustrated on a similarly great scale in the same land by the massacre of St. Bartholomew's Day, in the Low Countries by the horrible and long continued persecution under the Duke of Alva, in Ireland by the massacre of 1641, and which in Spain and other countries of the South of Europe found their most perfect embodiment in the Inquisition, their glorification in the *auto-da-fe*. Nor does it lessen our admiration of this English Cardinal's cool courage, that it was persecution of Jews against which he declaimed. Had he forgotten, or did he suppose that all his hearers had forgotten, how the Jews were persecuted by the Inquisition in Spain? Had he forgotten, or did he suppose that none of his hearers knew, that the inquisitor Arbues, a zealous persecutor of the Jews, was canonised by the same Pope who bestowed on him his Cardinal's hat? “Is there anything,” exclaimed the Cardinal, indig-

nantly reprobating the intolerant laws of Russia concerning the Jews, "that can debase and irritate the soul of man more than to be told, 'You must not pass beyond that boundary. You must not go within eighteen miles of that frontier. You must not dwell in that town. You must not live in that province!'" It would seem as if he had never heard of the Ghetto in Rome, and did not know anything at all of the treatment to which the Jews were subjected in that city when it owned the Pope as its Sovereign.

If we wonder at the boldness of Cardinal Manning in taking the part he did in the Mansion House meeting, we wonder not less at the weakness and folly—for we cannot regard it as anything else—of the Protestants who invited him to take such a part in it. The Romanists of England have no just claim to have their representative made so prominent on such an occasion. But we suppose it counts for something to be a prince, no matter by whom the dignity may have been conferred. That a prince of the Pope's creating should have respect shown to his principedom in England, as if it were a great reality and not a miserable fiction,—that he should even be preferred in honour above nobles of our own country and dignitaries of the Church of England, appears to us,—apart from all consideration of the bearings of it on religious questions and on momentous political questions connected with them,—to be worthy of being designated by no other term than snobbery.

IV.—FRANCE.

THE CHANGE OF MINISTRY.

THE fall of M. Gambetta from the position and power which he held for so short a time and from which he fell so suddenly, is an event as to the political causes and relations of which we have nothing to say; and which is still so recent that, as to its probable consequences, in so far as they may have anything to do with the religious interests and prospects of France, it would not yet be easy to form an opinion. No Christian can regret the fall of a Government so infidel as M. Gambetta's, or feel otherwise than heartily glad that the bitter enemy of all religion and propagandist of atheism, M. Paul Bert, has ceased to hold the office of Minister of Public Worship. It may be that when the prophecy receives its full accomplishment, "The ten horns which thou sawest upon the Beast,"—the ten kings (or kingdoms) that had given their strength and power unto the Beast,—"these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. xvii. 16), it shall be by infidel hands, by nations become infidel, or even atheistic, that the judgment of God shall be executed,—as was the case to a certain extent in the end of last century, when infidelity in France burst into fierce rage against the Popery by which it had been engendered. But whatever may be our expectations or conjectures as to this, it could not but be a shocking thing to every Christian to see such a man as M. Bert holding the office he did in a great nation. We might be pleased to see him enforcing on the Romish prelates of France the observance of the terms of the Concordat, and thus restraining their

power within more moderate bounds than those to which they had long been permitted to extend it; but it was impossible not to fear that his next act might be to interfere with the just liberty of worship, or to arrest the blessed work of evangelisation which is going on. What course M. De Freycinet and his ministry are to pursue, in things concerning either the Romish or the Protestant Church, remains yet to be seen.

We know not what prospect there may be of M. Gambetta's favourite project of the *scrutin de liste* being by and by accepted in France,—it may soon be brought forward again, notwithstanding his recent fall,—but it is worth while to bear in mind that the adoption of this mode of deciding elections would tend greatly to weaken the clerical party, the members of which would in all probability be deprived of much advantage which they now derive from local influence, often exercised in ways that are most unjustifiable; whilst, on the other hand, it would be attended with the very serious danger of leading to the establishment of a system that would concentrate all political power in the hands of a few irresponsible men in Paris, who would prepare what the Americans call a "ticket" for every election, and contrive to secure a majority in almost every department,—a system as adverse to true constitutional liberty as even priestly domination over voters. It is under genuine constitutional government that Protestantism is most secure, and flourishes as in a congenial atmosphere.

THE ROMISH CHURCH IN FRANCE,

or perhaps we should rather say the Romish clergy of France, may feel relieved from the immediate pressure of great danger by the fall of M. Gambetta's ministry, danger of losing position, revenues, and power. But the danger has not passed away. By multitudes of the people the clergy are very far indeed from being regarded with feelings of respect or love; and intelligent Frenchmen have very generally come to recognise the fact that the Romish Church in France is not, in any proper sense, a national church. How could they fail to do so? The policy of the Roman Curia, for more than half a century at least, has been to denationalise all national churches, and to bring the Romish clergy of all countries into immediate and complete subjection to the central power in Rome. The rights and liberties claimed in times past by national churches, and especially by that of France, are denounced by Ultramontanians as impious pretensions, implying rebellion against God, who has given supreme authority to his Vicar, the Pope. And so successfully has the denationalising process been carried on, that there now remains not a vestige of the Gallican liberties, of which the clergy of France and the kings of France were once the jealous guardians. Intelligent Frenchmen know this; and they know that the Romish clergy of France are now a mere army of Papal troops quartered in the country and ready always to act at the Pope's bidding, to carry out the projects of the Papal court, however contrary these may be to the interests of France. What wonder is it then that they looked with satisfaction even upon M. Gambetta's and M. Bert's schemes for the diminution of the strength of this great army, not consisting indeed of foreigners, but not the less dangerous on that account as the army of a foreign power, every man of which has

been trained to consider obedience to the Pope of far higher obligation than obedience to the laws of his own land, and to prefer the interests—even the most mundane interests—of the church to the highest interests of his fellow-countrymen ?

V.—THE JESUITS AND THE EMANCIPATION ACT.

AS the Jesuits are now swarming all over the country and openly declaring their presence, it is important that our readers should be made aware of the law which they systematically ignore or set at open defiance. The Act of 1829 provides as follows :—

“XXVIII. And whereas Jesuits, and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression and final prohibition of the same therein : Be it therefore enacted, that every Jesuit, and every member of any other religious order, community, or society of the Church of Rome, bound by monastic or religious vows, who at the time of the commencement of this Act shall be within the United Kingdom, shall within six calendar months after the commencement of this Act deliver to the Clerk of the Peace of the county, or place where such person shall reside, or to his deputy, a notice or statement in the form and containing the particulars required to be set forth in the schedule to this Act annexed : which notice or statement such Clerk of the Peace, or his deputy, shall preserve or register among the records of such county or place, without any fee, and shall forthwith transmit a copy of such notice or statement to the chief secretary of the Lord Lieutenant, or other chief governor or governors of Ireland, if such person shall reside in Ireland, or if in Great Britain, to one of His Majesty's principal Secretaries of State ; and in case any person shall offend in the premises, he shall forfeit and pay to His Majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement as is hereinbefore required, the sum of Fifty Pounds.

“XXIX. And be it further enacted, that if any Jesuit, or member of any such religious order, community, or society as aforesaid shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“XXX. Provided always, and be it further enacted, that in case any natural-born subject of this realm, being at the time of the commencement of this Act a Jesuit, or other member of any such religious order, community, or society as aforesaid, shall, at the time of the commencement of this Act, be out of the realm, it shall be lawful for such person to return or to come into the realm : and upon such his return or coming into the realm he is hereby required, within the space of six calendar months after his first returning or coming into the kingdom, to deliver such notice or statement to the Clerk of the Peace of the county, or place where he shall reside, or his deputy, for the purpose of being so registered and transmitted as hereinbefore directed : and in case any such person

shall neglect or refuse so to do, he shall for such offence forfeit and pay to His Majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement, the sum of Fifty Pounds.

“XXXI. Provided also, and be it further enacted, that notwithstanding anything hereinbefore contained, it shall be lawful for any one of His Majesty’s principal Secretaries of State, being a Protestant, by a licence or writing signed by him, to grant permission to any Jesuit, or member of such religious order, community, or society as aforesaid, to come into the United Kingdom, and to remain therein for such period as the said Secretary of State shall think proper, not exceeding in any case the space of six calendar months; and it shall also be lawful for any of His Majesty’s principal Secretaries of State to revoke any licence so granted before the expiration of the time mentioned therein if he shall so think fit: and if any such person to whom such licence shall have been granted shall not depart from the United Kingdom within twenty days after notice of such revocation shall have been given to him, every person so offending shall be deemed guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“XXXII. And be it further enacted, that there shall annually be laid before both Houses of Parliament, an account of all such licences as shall have been granted for the purpose hereinbefore mentioned within the twelve months then next preceding.

“XXXIII. And be it further enacted, that in case any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother, or member of any such religious order, community, or society, or be aiding or consenting thereto, or shall administer, or cause to be administered, or be aiding or assisting in the administering or taking any oath, vow, or engagement purporting or intended to bind the person taking the same to the rules, ordinances, or ceremonies of such religious order, community, or society, every person offending in the premises, in England or Ireland, shall be deemed guilty of a misdemeanour, and in Scotland shall be punished by fine and imprisonment.

“XXXIV. And be it further enacted, that, in case any person shall, after the commencement of this Act, within any part of the United Kingdom, be admitted or become a Jesuit, or brother, or member of any other such religious order, community, or society as aforesaid, such person shall be taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

“XXXV. And be it further enacted, that, in case any person sentenced and ordered to be banished under the provisions of this Act, shall not depart from the United Kingdom within thirty days after the pronouncing of such sentence and order, it shall be lawful for His Majesty to cause such person to be conveyed to such place out of the United Kingdom as His Majesty, by the advice of his Privy Council, shall direct.

“XXXVI. And be it further enacted, that if any offender who shall be so sentenced and ordered to be banished in manner aforesaid, shall, after the end of three calendar months from the time such sentence and order

"hath been pronounced, be at large within any part of the United Kingdom without some lawful cause, every such offender being so at large as aforesaid, on being lawfully convicted, shall be transported to such place as shall be appointed by His Majesty for the term of his natural life."

Such is the law of this country regarding the Jesuits. It had been better for the nation if it had never been enacted. It is not worth the paper on which it is written. It is a dead letter. The Jesuits are dispersed over the country in multitudes; their establishments are openly set up; they are working openly as well as in secret; they mean to conquer; and they are likely to succeed at no distant day.

VI.—CHURCH AUTHORITY : WHAT MEANS IT ?

THE following is an abridged form of an article which appeared in a previous number of the *Bulwark*. It is of such importance that several friends have expressed a wish for its publication in its abridged form:—

Men and Britons, ye who bear the proud name of Englishmen and Protestants, who inherit the rights which cost the best blood of your brave ancestors, what has blinded you—who hath beguiled you, that you continue indifferent alike to kindly warnings which are daily growing more earnest, and also to the startling accounts which every day tell that the enemy of your blood-bought liberties is silently but surely undermining the foundations of your freedom? Ay, more! That the attack is begun, and fortress after fortress is yielding. Why are ye so slow to see your danger, and to arise to defend yourselves, your wives, your children, your homes, and your country against a subtle and treacherous foe?

Why at such a time as this are the followers of Calvin and Ridley, of Luther and Knox, *divided among themselves*, when the enemy of *all* is united as one man to overcome them?

Why are the descendants of the martyrs of Coventry and Smithfield, of Edinburgh and Oxford, standing aloof from each other, satisfied with vain laments and useless talk, when the enemy of each is advancing to the front?

Have you all forgotten how your liberties were purchased—how the Word of God was, as it were, planted in your land? That freedom to read its holy pages was purchased for you with the blood of men like yourselves, who, with holy courage and noble self-sacrifice, gave their lives rather than consent that the Word of God should be again hidden from this people.

Had these noble men been satisfied with vain laments, would England have been as she is to-day—the grandest, greatest, freest empire in the world? Had the noble army of martyrs yielded, step by step, as you are doing, would *you* have been as free as you are to-day? Free, enlightened and free, and yet acting as if you were neither one nor the other.

Do you forget that the safety of the crown and the security of the Protestant succession rest on the Bible, the Word of the Living God?

Do you forget that your own freedom and prosperity as a nation rests on the same glorious foundation? and that in the Bible and on liberty to read it, and liberty of worship, rest all your hopes for time and for eternity?

If your ears are deaf to the warning of friends, how can they be deaf to the ominous words and actions of the enemies of all individual, social, political, and national freedom ?

See you no meaning in the small acts and words of those who accept not the " Word of God " as their rule of faith and life ?

Let me call your attention to *one word*, simple in its meaning, yet a word which caused in its exercise for centuries unutterable horrors, the lessons from which are now too much forgotten. Alas ! that the time should come when any class of Englishmen should scorn their martyr heroes !

This word is " Authority," or " Church Authority," meaning, in the minds of those who use it, the authority exercised by the hierarchy of the Roman Church.

Let us try to answer the question. What means it ?

It means that every free-born Briton should yield his will to the will of *another*—that every secret thought and desire should be laid bare before the eye of *another*—that every act should be controlled by the will of *another*—that every secret of the heart should be put into the keeping of *another*—and that other bound by no tie of kindred or love, and connected with them only by this wondrous word " Authority." Simply it means, that men and women, high and low, should live, think, and act by **THE WILL OF ANOTHER**—that every man and woman shall enter the confessional, and tell the secrets of their lives, not to the Holy One, " who is touched with the feeling of our infirmities," but to men human like themselves ; by which they forge for themselves chains which, though unseen, rob man of his freedom and of his manhood, and woman of her purity.

" Authority " is a word which in its exercise has made brave men infidels or stoics, gentle women victims, and zealous ones devotees, devout women superstitious, and restless ones fanatics.

" Church Authority "—What means it ?

It means *that* which set up the Spanish Inquisition with all its horrible cruelties. It means *that* which invented the Iron Virgin with her spiked bosom, which enclosed in her cruel embrace all who read the Word of God, and who dared to believe God rather than man ; *that* which gave Henry de Beaufort plenary power to slaughter every Hussite who dared to read the Word of God ; *that* by which 200 costly volumes of the writings of Wickliff were burned in Prague, amid the tolling of bells and the blessings of the priests ; *that* which directed Francis I. to order every Lutheran in Paris to be burned.

It means *that* which instigated the assassination of Henry III. and Henry IV. of France, and the brave and noble Coligny. It means that power which carried out the burning of 288 Protestants in England between February and November of the year 1555 ; also, the murder of 154,000 Irish Protestants between December 1641 and March 1643 ; the persecution of Wickliff, the toasting over a fire the brave Lord Cobham, the burning of Huss and Jerome, of Ridley and Latimer and Cranmer, and many other brave Protestants.

It means *that* which sent into Cromwell's army, Jesuits disguised as Episcopalian clergymen, and sometimes as Puritan ministers, to address his soldiers ; and in every place and pulpit to stir up among Protestants a spirit of dissension, which weakened all, and gave time for the Church of Rome better to mature her plans for the downfall of Protestantism.

An extract from the instructions sent in 1551 from the Council of Trent to the Jesuits of Paris, through Casa, Archbishop of Benuvento, will help to enlighten any who may be sceptical as to the answers given to the question, "Church Authority"—What means it ?

"Ye are not to preach all after one method, but to observe the place wherein ye come. If Lutheranism is prevalent, then preach Calvinism ; if Calvinism, then Lutheranism. If in England, then either of these, or John Huss's opinions, Anabaptism, or any other that are contrary to the Holy See of St. Peter, by which your function will not be suspected ; and yet ye may still act in the interest of the Mother Church. There being, as the Council are agreed, no better way to demolish that Church of heresy, than by mixture of doctrines, and by adding of ceremonies more than at present permitted. Some of you who undertake to be of this sort of heretical Episcopal Society, bring it as near to the Mother Church as you can ; for then the Lutheran party, the Calvinists, and the Anabaptists, and other heretics will be averse thereunto, and thereby make that Episcopal heresy odious to all these and be a means to reduce all in due time to the Mother Church."

This is "Church Authority," and it was this same authority which set up the Inquisition in Paris, and every Huguenot who could be laid hands on was dragged before its tribunal to be tortured or burned. It was this which importuned Charles IX. "for the love of God to fall on the Huguenots without pity ;" which planned the massacre of every Protestant in France on the eve of St. Bartholomew, A.D. 1572—the most iniquitous crime ever perpetrated in Christendom ; and ordered the cannon of St. Angelo to boom forth in thanksgiving for the success of the diabolical plan.

It was *that* which ordered every copy of the Bible to be burned during the reign of Queen Mary, and ordered that no mercy should be shown to the Covenanters of Scotland or the Puritans of England.

"Church Authority" means *that* compact which was made between Henry II. and the Pope, by which he received the lordship of Ireland, on condition that he would *compel the Irish to become Roman Catholics. That* which cancelled the canon laws of the Irish Church after the conquest, and *forced* Romanism and the Latin Prayer on an unwilling people, and obliged the conquered nation to receive the Pope's legate, Ireland being one of the last nations to bow to the yoke of Rome ; the Church of Rome having no place or power in Ireland till after the conquest in the twelfth century, Romish ascendancy only lasted about four centuries, for at the Reformation all the Irish Bishops but two shook off the chains of Rome, and returned to the faith of the early Irish Church of St. Patrick and St. Columbkille. It was the same power which, late as 1870, forced the English Parliament to disestablish and despoil the Protestant Church of the glorious Reformation, and give £386,000 of its money to endow Maynooth for ever, to educate Romish priests for Ireland.

This word means *that* which designed the sapping of the foundations of the Church of England by means of her own clergy—which introduced into schools and colleges lay Jesuits, who by this authority were permitted to live and speak and act as Protestants ; while going through that course which would enable them to occupy the high place of teachers of England's Protestant clergy ! the result has proved how deeply and wisely the plan was laid.

“Church Authority” means that no compact need be kept with heretics—it means removing the Word of God from England’s schools, and substituting Romish manuals in its stead—it means substituting the Church of Rome for the Church of England, the Romish missal for the Bible, and the priests of Rome for the Protestant clergy. It is *that* by which the freest parliament in the world is coerced into yielding, step by step, to the authority of him who claims to be the supreme ruler of this free Protestant empire.

Brethren, are you prepared to bow to this authority? Are you prepared to give up all right of private judgment? Are you prepared to see the authority of the Pope set up in Ireland, in India, and in England? Are you prepared to become slaves again under the cruel and iron rule of the followers of Loyola? You and you only can answer this question, so awfully momentous to you and your children.

Let but the Protestants of England, Scotland, and Ireland believe that every man has something to do in permitting the inroads of Rome. Let them be true to themselves and their God, and join themselves into one great body to prevent any man getting a seat in Parliament who will not pledge himself to uphold Protestant principles, and maintain the Protestant Christian character of the Constitution. Let them unite once again for the defence of Protestant truth, and God will stand by them, and victory *will be certain*.

A READER OF HISTORY.

VII.—BIRMINGHAM CHRISTIAN EVIDENCE AND PROTESTANT LAYMEN’S ASSOCIATION.

ON Saturday evening, January 7, the eleventh annual meeting of this association took place in the rooms of the Young Men’s Christian Association Buildings, Needles Alley, and was largely attended.

Mr. S. P. Boot, one of the founders, presided, and, after tea had been disposed of, opened the meeting with a few suitable remarks. He congratulated the members on the present prosperous condition of their society, and asked renewed interest on the part of all present in its extension and progress during the new year.

The hon. secretary, Mr. T. H. Aston, read the following favourable report:—

“ELEVENTH ANNUAL REPORT.

“In submitting their eleventh report, the committee of the Birmingham Christian Evidence and Protestant Laymen’s Association desire to congratulate the members and friends on its progress and present prosperous condition.

“In calling to mind the origin of this institution, the members of the committee are constrained to say that the utmost expectations of its founders have been realised.

“It originated in the conviction that some special organisation was needed to counteract infidel and sceptical teachings in our midst, and also with a desire to propagate the doctrines of the true faith as set forth by the Divine Founder of the Christian religion. Excluding all sectarian or denominational tests of membership, it allows the members of various Churches to unite for the defence of fundamental truths; and, also, for

the purpose of expounding and discussing the evidences upon which their religion is based. Thus, they are practically invited to 'prove all things,' and to hold fast that which is good.

"Since its formation in January 1861, the committee have been careful not to allow themselves to be drawn into controversy with those of the local secularist party, who would only too gladly take the opportunity of gaining a little notoriety by disputations of vain words.

"It is only when competent men are engaged in the work that the followers of Bradlaugh make an outcry against their opponents: this being strikingly manifested during the visit of Messrs. Flanagan and Houston in June last, to deliver a series of addresses on 'Secularism versus Christianity.' It was the same when Dr. Sexton last year visited this town. Instead of meeting him with fair argument—conscious of their weakness—they became noisy and abusive. Their constant desire to put forth 'local talent' for our notice is of little consequence, and the committee can well afford to content themselves with the circulation of literature of a suitable character, as the best counteractive mode of dealing with the lesser luminaries of the local secular propaganda.

"The committee have done much in the issue of pamphlets and serials in exposing various forms of error; and these have been carefully and judiciously circulated. In fact, the principal work of the committee during the year now closed has been the extension of the tract agency, now so prominent a feature of the institution.

"In proceeding to give a summary of the work done, the committee would again devoutly acknowledge the favours vouchsafed by the Creator of the universe during another year's gratuitous work on behalf of the truth revealed in His written Word. May He give each faithful servant courage and renewed zeal, that the work may prosper in our midst, and His name be magnified in every effort. 'Hitherto has the Lord helped us.' Remembering His goodness in the past, the committee desire to 'go forward,' strong in His word, and in the power of His might.

"*The Lectures* have been of an attractive character, and secured, with one or two exceptions, large and appreciative audiences. It will be noticed from a perusal of the list, that several have had reference to Spiritualism—a delusion still being advocated in the town, and which your committee have again and again successfully exposed.

"*Addresses*, with magic lantern views, have been continued by your hon. secretary. Also numerous meetings held, with the subjects illustrated by coloured diagrams issued by the Religious Tract Society of London. During the year an additional series have been purchased, and your hon. secretary now possessing a more varied number of illustrations, both instructive and useful, is enabled to make more frequent visits to the same buildings, thus carrying on an educational agency.

"*Social Tea Meetings* have taken place more frequently than formerly. These are usually enjoyable evenings; a number of the younger people being attracted to our meetings, and as a result taking an interest in the proceedings of this association. During the past year a pianoforte has been purchased, owing to the active assistance rendered by Mrs. T. H. Aston and Miss Eva M. Thurston.

"*The Prayer Meetings* have also taken place oftener, and been well sustained by the members. It is with gratification your committee record

the lively interest taken in these meetings by several of the society's most active members.

"*Mr. Bradlaugh and the Oath Question* having been very prominently before the people during the year, your committee issued forms of petition to the various congregations of the town and neighbourhood, and numerous signatures were thus obtained 'against the admission of an avowed Atheist to the House of Commons.'

"They ask the members to give increased help in this direction during the ensuing year. In various ways assistance can be rendered, but particularly in the circulation of appropriate literature, of which they have a good supply.

"Mr. Henry Varley's '*Appeal to the Men of England*,' Mr. J. Hassall's '*Answer to Bradlaugh's Appeal to the People*,' and other tracts and pamphlets, have done much service, and the committee hope still to continue their circulation.

"*The Library* has been largely increased during the year, and now numbers over one thousand volumes. Of course, to make it as complete as possible, a moderate outlay has been necessary, and the high-class character of the works purchased makes your library one worthy of the institution. To many kind donors the committee tender sincere thanks. The Rev. John Venn, of Hereford, in addition to his gift of books for the library, contributed other works, that have been duly distributed, including various local libraries. Mrs. Mulvany, of Liverpool, kindly sent a goodly number of books and pamphlets. In addition the committee would gratefully mention the following donors of books during the past year:—Mr. J. Britnell (London), Miss M. V. G. Havergal, Dr. Young (Edinburgh), Miss Babbington (Cheltenham), T. B. Dale, Esq. (Warwick), Miss Webster (St. Andrew's), Rev. G. W. Butler, M.A., Professor Bradshaw, Rev. F. Wagstaff, &c.

"*Tracts, Pamphlets, and Leaflets* have been widely sent out, and are still in constant demand. The usual annual application was made by this association to the Religious Tract Society of London, and a grant was generously made. This has been of much service, and enabled your committee to vary the issue at the different meetings held.

"The address of your hon. secretary on '*Guy Fawkes and the Gunpowder Treason*' has again been printed and circulated, together with leaflets, poems, and various papers, having reference to the advances of Ritualism in the Church of England, and in opposition to Romish propagandism in this Protestant kingdom.

"Books and serials are always acceptable, and the committee appeal to those friends of the cause having quantities that may be of little use to the owners, yet of great value to those of our members who are anxious to disseminate the truths of the Christian religion in this large town.

"*The Balance Sheet* appended is highly satisfactory, showing a considerable increase on the former year's income. A small balance, however, is due to the treasurer. The funds are increased by a much larger sale of publications, and the addition of new subscribers. The receipts of the lectures and meetings have been slightly favourable, and the committee are much encouraged.

"In conclusion, the committee earnestly ask the interest and practical sympathy of all who value the principles of the English Reformation, and who are desirous of extending Scriptural truth. It is incumbent on all

who value the right of private judgment to support this and kindred institutions, and thus uphold and sustain the teachings of our Lord and Master, who, when on earth, inculcated a faith worthy of acceptance, and grandly pre-eminent over the numerous cunningly-devised inventions and commandments of men."

On the motion of the chairman, seconded by Mr. G. Davis, the annual report and statement of accounts were received and adopted. The election of the committee for the ensuing year took place on the motion of Mr. J. Woodroffe, seconded by Mr. J. Watkins.

A hearty vote of thanks was moved by Mr. A. Ager to Mr. Aston, for his gratuitous services during the past year, and for his continued interest in the cause of truth. Mr. H. Guest, in seconding the resolution, spoke of the great amount of labour the duties had involved, and trusted Mr. Aston might long be spared to engage in the good work. In responding, Mr. Aston thanked all present for their good wishes, and proposed a vote of thanks to the assistant-secretary, Mr. E. W. Thurston. Thanks were given to the ladies, the chairmen, and others, and the proceedings closed about 10 o'clock.

VIII.—IS SAUL ALSO AMONG THE PROPHETS ?

THIS question may well be put in reference to the recent meeting at the Mansion House in London. The object of the meeting was to remonstrate against the persecution of the Jews in Russia ; and prominent among the speakers, and conspicuous in the midst of Protestant ministers, was Cardinal Manning. The wisdom of Romanists has evidently become too much for the Protestant defenders of the faith in the present day. Their policy has fairly turned the flank of their former opposers, who, in the blindness of a hollow charity, can now mix with them on public platforms, where they have begun to appear as champions of all that is good, and true, and human. Accordingly, this cardinal comes forward as the advocate of the oppressed Jews, and moves the first resolution. This interest in the oppressed will come with a better grace when he begins to preach deliverance to the captives of his own Church, when he carries the pure Gospel message to those whom Popish tyranny keeps in darkness, and without the Bible. This interest in the wronged and afflicted Jews will be more consistent, when he begins to preach the opening of these convents, now planted thickly over the land. The wrongs and oppressions which their inmates may now be enduring, no one outside these walls is permitted to know. And he, forsooth, who can sanction such imprisonment in England, comes forward as the friend of the persecuted Jews in Russia ! The greatest persecutors Jews ever knew were Romanists. The lowest degradations ever inflicted upon them, were inflicted by the hands of Romanists, and under the sanction of Popish laws. This is ably proved in the following letter by Mr. Guinness, in the *Morning Advertiser* of the 6th February :—

SIR,—Cardinal Manning, in moving the resolution at the Mansion House, "That this meeting feels it a duty to express its opinion that the laws of Russia relating to the Jews tend to degrade them in the eyes of the Christian population, and to expose Russian Jewish subjects to the outbreaks of fanatical ignorance," stated that "there are laws larger than any Russian legislation—the laws of humanity and of God, which are the

foundation of all other laws—and if in any legislation they be violated, the whole commonwealth of civilised and Christian men would instantly acquire a right to speak out aloud. . . . that in order to remedy the existing state of things there must be a stern execution of justice upon evildoers,” and he called upon those who were present “to keep themselves from sharing in sympathy with these atrocious deeds.” Sentiments such as these find their way to the best feelings of every Englishman, but I venture to ask how does Cardinal Manning reconcile his words with his proper loyalty to the teaching of his own Church? We find what that teaching is in the edict of the infallible Pope Pius VI., published at Rome on the 5th April 1775 (*Vide* No. V., *Editto sopra gli Ebrei—Roma, 1775*. British Museum: press mark, B.L.L. 1.31 (28*); under “Inquisition” in the old catalogue). This edict is promulgated “to enforce the exact observance of the precautions taken by the Pope’s glorious predecessors, especially Clement XII., in an edict dated February 2d, 1733, and Benedict XIV., in an edict published September 17th, 1751.” The following are some of the injunctions enforced in this edict:—In pursuance of bulls of Paul IV. and Pius V., the Hebrews are to be compelled to wear a yellow badge, to distinguish them from others, under penalty of 50 scudi for each offence. In pursuance of decrees of October 8th and 23d, 1625, the Hebrews were forbidden to erect a stone or inscription over their graves, or to use any funeral ceremony “under penalty of 100 scudi and corporal punishment at discretion.” The Hebrews were forbidden to give or sell meat to Christians, “under penalty of 100 scudi or prison at discretion,” or to sell bread or milk “under penalty of 50 scudi,” &c., or to buy breviaries, missals, and other books, crosses or images, “under penalty of 200 scudi and the galleys.” In accordance with the 6th Constitution of St. Pius V., and the decree of Alexander VII., the Hebrews were forbidden to have shops or handcars out of the Ghetto under penalty of 30 scudi and corporal punishment; and in pursuance of the prescription in the body of the canon law, and in the decree of Benedict XIV., August 26th, 1745, the Hebrews were prohibited from making sales, hirings, or allotments of property of any sort, under penalty of confiscation of the property, nullity of the contracts, and other penalties at discretion. In accordance with many laws (cited in the edict) the Hebrews were prohibited from having Christian servants “under penalty of 25 scudi and corporal punishment;” and in accordance with the bulls of Pius IV., Paul IV., and Clement VIII., the Hebrews were forbidden to “play, eat, drink, or have any familiarity or conversation with Christians, under penalty of 10 scudi and prison at discretion.” The Hebrews must not dare to work in Ghetto on feast-days (Const. III., Paul IV.), under penalty of 50 scudi, and to be dragged through the town at the rope’s end; they were also prohibited from lodging outside the Ghetto “under penalty of 50 scudi and three pulls of the cart rope for men, and for the women flogging.” In accordance with the principles in the body of the Canon Law, and in the 2nd Constitution of Innocent VI., and 3rd of Paul IV., neither the Christian nor Hebrew mother was permitted to have a midwife or wet nurse of the opposite religion, under penalty of 50 scudi, with the addition of flogging, which last penalty the husband was bound to undergo if he did not himself see it inflicted on the wife. Hebrews were also not permitted to enter nunneries or conservatories (houses of seclusion) under penalty of 50 scudi, three pulls of the cart rope for men,

or flogging for women. In accordance with the Apostolic Constitutions of Clement IV., Gregory X., Nicholas IV., and Gregory XI., Hebrews were forbidden to hold any communication with those of their own nation who had been forced into a profession of Christianity, or to induce them to return to the synagogue, or to endeavour to prevent a forced conversion, under penalties of fines, imprisonment, corporal punishment, the cart-ropes, and the galleys, and in the case of Hebrew women, instead of the galleys, flogging and exile, and other more heavy punishments at discretion. No doubt it was in observance of these latter injunctions of his infallible predecessors that the late Pius IX. acted the part of a kidnapper, and refused to restore to the Mortaras the child that he had stolen. "Unchangeable" is the boast of the Church of Rome, but it is scarcely becoming for Cardinal Manning, representing such a Church, to intrude himself into the presence of English gentlemen as the champion of humanity and defender of the laws of God.—I am, Sir, yours, &c.,

A. H. GUINNESS.

16 GREVILLE PLACE, N.W., February 3d, 1882.

IX.—HISTORIC NOTES CONCERNING THE BULL *COENÆ DOMINI* AND THE ROMISH CLERGY OF IRELAND.

IT was mentioned in the article on the Bull *Cœnæ Domini*, in the *Bulwark* for October 1881 (p. 269), that this Bull is one of those to be found in the eighth volume of the Dublin edition of Dens's *Theology*, a volume which is no part of that work, but is an appendix added to it in order to the better instruction of the Romish priests of Ireland and the students of Maynooth College. Reference was also made to some curious historic information concerning the Bulls contained in that volume, the use made of them in Ireland for the training of Romish priests, and the falsehoods told regarding them by Romish prelates and priests to Parliamentary Committees before the passing of the "Catholic Emancipation Act" of 1829, when it suited the interests of the Romish Church to persuade the legislators and people of this country that these odious Bulls were not "in force" in Ireland, but detested and rejected by the Irish priesthood. That information, in so far as it relates to the Bull *Cœnæ Domini*, we now proceed to lay before our readers, as we find it in the work of the late Rev. Robert J. M'Ghee, mentioned in our October number; for we think it very desirable that they should possess it, and probable that few of them are acquainted with, or have access to, Mr. M'Ghee's book, which is now rare. It exhibits a shocking picture of duplicity and wicked deception; and by that deception the passing of the Act of 1829 was obtained.

Dr. Doyle, the Romish Bishop of Carlow, and at that time the most eminent of the Romish prelates of Ireland, was examined before a Committee of the House of Lords on 21st April 1825. The following question was put to him:—

"Pope Gregory XIII. sent a Bull to Ireland exhorting the Irish to take up arms against Queen Elizabeth: was such an act justified by any power ascribed by the Church to the Pope of Rome?"

Although this question does not expressly relate to the Bull *Cœnæ Domini*, Dr. Doyle's answer bears directly upon that subject. His answer was:—

“ No ; the Church has uniformly for nine centuries, by her Popes themselves, by her practice, and by her doctrines, and by her academies, maintained that the Popes have no right to interfere with the temporal sovereignties or rights of kings or princes ; and if there have been flatterers of the Court of Rome who maintained that the Pope had that right so to interfere, it is hard to make us responsible for their opinions, whereas, both as individuals and as a nation we have disregarded this doctrine, and always opposed' with our lives and fortunes those Bulls which went in any way to affect the rights of our kings, to whom we have been most devotedly attached at all times. We do then reject that doctrine as not supported by, or as opposed to, the Scriptures, and to the tradition of the fathers, and to many authorities of the Italian Church itself, of the German Church, of the French Church, of the English Church, and the Spanish Church, and as resting on no foundation but the unauthorised proceedings of Popes and their Italian flatterers, and we ought not to be charged with it.”

It must be considered that Dr. Doyle's views were those of the Gallicans, not of the Ultramontanes, and this may be held to account for some things here that would otherwise appear quite unaccountable ; but, after all possible allowance is made on this score, there remains much that cannot be read without wonder, and the statement of the first sentence may fairly be characterised as audacious. He must be very ignorant of the history of the Middle Ages who does not know that it is false.

Then Dr. Doyle was asked the question—“ Is the Bull *Cœnæ Domini* now in force ? ” To this he replied :—

“ There are portions of that Bull that were in force from the time of Christ ; but the Bull, as a *Bull*, is not in force, nor ever was in force in Ireland, and has been rejected from nearly all the Christian countries of Europe. *If that were in force, there is scarcely anything would be at rest among all the Catholic States of Europe, and they have been as solemn and as earnest in protesting against it as we have been at any period in England or Ireland.*”

Dr. Doyle was then asked—“ Did not the Pope's Nuncio at Brussels, in the year 1768, send a letter to the Archbishops of Ireland, expressing his disapprobation of their acceding to any oath which disclaimed the Dispensing doctrine ? ” His answer was :—“ I do not know what he did ; I believe he may have done so ; but that should furnish to the noble lords a strong proof how little we regard the letters of a Nuncio when they go to prescribe what we are to do in these matters. Surely we are not less competent to determine what is lawful in an oath than a Nuncio at Brussels.” And being asked concerning the Bull *Cœnæ Domini*, “ Was not the same Bull, namely the *Bulla Cœnæ*, declared to be in force in the year 1793 ? ” he replied in the same strain :—“ Not only that, but it may, for aught I know, have been declared during the last year to be in force ; but their declaring it to be so in force does not make it to be in force with us ; *we have never received it, and surely never will.*”

Yet Dr. Troy, the Romish Archbishop of Dublin, in 1793, published a letter in which he declared that Catholics are obliged to submit to decisions and decrees of the Pope on points of faith or morals, which are expressly assented to or not dissented from by the “majority of

bishops representing and governing the Church dispersed;" and Dr. Murray, Romish Archbishop of Dublin, declared in 1825, on examination before a Parliamentary Committee, his adherence to this opinion of his predecessor, saying "that it is the doctrine of every Catholic," and further explaining the matter thus:—"The Pope, as the head of the Church, has a right to address a doctrinal decree to the whole Church. By this very act he summons the pastors of the Church to say whether or not that is conformable to the Catholic faith; and whether they distinctly express their assent to it, or tacitly signify it by not dissenting from it, it then becomes a declaration that such is the belief of the Church at large; and as the Church, whether dispersed at large or assembled in general councils, is infallible, its decisions are a rule of faith, to which every Catholic is bound to submit." This is the Gallican doctrine, not the Ultramontane, and has been completely exploded by the Vatican Decrees of 1870. But even on this view it was impossible to justify the assertion that the Bull *Cænæ Domini* was not in force; and at the very time when Dr. Murray and Dr. Doyle gave their evidence, its authority was taught, and had long been taught at Maynooth, under the management of the Romish prelates of Ireland. And in about seven years from that time, three years after the object of their repudiation of this Bull had been gained by the passing of the "Emancipation" Act, the new edition of Dens's *Theology*, with addition of the appendix already mentioned, containing this Bull, was published with the special sanction and approbation of Archbishop Murray, for the use of the Irish priests, and without protest or dissent on the part of any Romish bishop in Ireland. The book was made a "conference book" for the Romish dioceses, a book which the priests were to study that they should be examined as to their knowledge of its contents at their diocesan conferences.

Dr. M'Hale, the lately deceased Romish Archbishop of Tuam, was examined on November 4th 1826, before the Commissioners of Irish Education. He was then the newly appointed Romish Bishop-Coadjutor of Killala, but had been for ten or twelve years a professor in Maynooth College, where the work of Reiffanstuel was in use as a chief authority in canon law; in which work the Bull *Cænæ* is asserted to be universally binding, being, as that eminent Romish writer says, "the chiefest, the firmest, and as if almost the only pillar of the immunity and jurisdiction of the Church,"—"a most just law, as all concede," so that "no acceptance of it is required for its obligation,"—"a most just and most holy law," which if they do not accept "all persons everywhere, always and continually sin." Yet Dr. M'Hale, being examined concerning the Bull *Cænæ*, in respect of its "excommunicating all persons, without any limitation of time or place, who bring Roman Catholic ecclesiastics before lay tribunals," got out of the difficulty at once by answering:—"With regard to Bulls of this sort, they are never binding upon us unless we receive and publish them; that Bull was probably never published in this country, and therefore we have nothing to do with its contents." Being interrogated as to the excommunication of Lutherans, Calvinists, and all other heretics, pronounced in the Bull, "Is that excommunication confined to any particular country, or does it extend to those heretics wherever they are found?" he answered:—"It extends to those heretics wherever they are found in the sense I

have explained the Bull, provided the Bull is received and published in those countries where they think it necessary to receive and publish a Bull that it may have force. In Italy, for example, it is considered sufficient that it be published at Rome, in order that it should have its effect; it is not so in other countries. But in the sense in which I have explained the Bull, and in those countries in which the Bull would be received and published, it would affect them, but in no other sense." Being asked—"Is there any definite time within which a Bull must be received in any particular country after it is issued?" he made the marvellous reply:—"I am not positive as to the number of days required." Being further pressed with the question—"Is there anything to prevent this Bull of 1741 being now received in Ireland, or at any future time, supposing it has not been received here already?" he answered:—"There is the collision that would be supposed to result from the reception of that Bull with the established authorities of the country; this is an insurmountable objection."

There has seldom been more clever shuffling. It is one good effect of the Vatican Decrees that they have made it impossible now for the most dexterous Romanist to throw doubt over his Church's responsibility for any Bull that ever was issued by any Pope.

X.—ROME'S TENACIOUS GRASP.

WHATEVER Rome gets hold of she grasps as with a hand of steel, whether it be earthly property or souls of men. With neither will she part except by a desperate wrench. Should the light of the Gospel reach the hearts of any whom she holds in her dark imprisonment, their escape is no easy task; and their escape with a clear character is almost impossible. This has been illustrated in many a case of conversion; it was so in a recent case of a reported conversion of a Roman Canon. The woman in the Apocalypse escapes into the wilderness; but the serpent casts out of his mouth water as a flood after her, that she may be carried away of the flood. Every effort is put forth by the priests of Rome to guard their people against the knowledge of the way of life through the Gospel; and they are, in the present day, more watchful and jealous than ever. An agent of the Scottish Reformation Society, who has recently visited a densely Popish part of the country—a district into which the light of the Reformation never penetrated—says: "So far as known to me, I did not get within earshot of a single Catholic. They are, I am told, strictly enjoined now not to come within hearing of a Protestant, and in ordinary conversation not even to listen to the slightest allusion to religion. And I found Protestants lamentably apathetic, and evidently resolved, for the sake of peace, not to let their light shine." This state of things is by no means peculiar to the district here referred to. It is true, to a large extent, over the whole country. Rome not only keeps her hold, but is ever gaining accessions, while nominal Protestants, through fear or profound indifference, are yielding in the contest. There will soon be little more to yield; and what a future awaits our country!

XI.—ITEMS.

A FOREIGN correspondent of the *Tablet* writes :—“It would be wrong to disseminate the Sacred Scriptures among Pagans, as is so frequently done by Protestant preachers in this country, thereby exposing the Word of God to profanation.” Roman Catholic missionaries to the heathen know very well, that if they put the Bible into the hands of those they wish to convert from heathenism, they will not become Roman Catholics, but Protestant Christians. This is the real, secret cause why the sacred volume is not so circulated. Bad, however, as the above statement concerning the Scriptures is, a Ritualist clergyman, the Rev. S. Baring-Gould, has written something far more objectionable. “The Sacred Scriptures,” he says, “without note or comment, in the hands of all, are not a sufficient guide to truth; the Bible thus used is not useless only, but dangerous to morality and truth.” (“The Golden Gate,” part i, p. 177.) What is this but saying, that the Book, which God the Holy Ghost dictated, will, if circulated in all its purity, without man’s explanations, actually make men and women immoral and liars? Most men think the Bible calculated to make men holy; but this opinion finds no favour with him who has had the awful daring to write the above extract.

—*St. James Chronicle.*

SECESSIONS TO THE CHURCH OF ROME.—The Rev. Sidney H. Little, brother of the Rev. W. J. Knox-Little, M.A., canon of Worcester, and rector of St. Alban’s, Manchester, and a well-known preacher in Ritualistic circles, has, with his wife and family, joined the Roman Catholic Church. They were on Friday “received” by the Rev. Clement Harrington Moore, M.A., of the Kensington pro-Cathedral. Mr. Moore, who was formerly a clergyman of the Church of England, as rector of St. Barnabas’, Oxford, admitted another Anglican clergyman into communion with Rome—the Rev. George Witlaw, formerly of Clewer and Cuddesdon College.—*Manchester Courier.*

XII.—NO SURRENDER.

No surrender! no surrender!
Stand together one and all;
Let each prove the Truth’s defender,
For it must not, cannot fall.
Watch and pray, and work, and labour,
Knowing that the cause is just;
Looking up to Christ your Saviour,
Let Him prove your help and trust.

In His name you’ll win each battle,
Fighting, struggling all the day;
Heeding not war’s ceaseless rattle,
Christ’s own Word will win its way.
Steadfast, then, be each disciple,
Bold, courageous, faithful, true,
Forward to the battle joyful,
He will bless and prosper you.

Birmingham.

No surrender! no surrender!
Nail your colours to the tree;
Onward! Christ the great Commander
Leads you forth to victory.
Fight the battle! He’s your shelter
In the day of bitter strife;
Error, having justice dealt her,
Pales before the truer light.

Win the victory! conquer fully!
Let not superstition grow;
In the conflict check it wholly,
Cease not till it is laid low.
Rest you then from every hindrance
To the Gospel’s matchless fame;
Having known the true endurance,
He will own your faithful name.

T. H. ASTON.

THE BULWARK;

OR,

REFORMATION JOURNAL.

APRIL 1882.

I.—IRELAND.

STATE OF THE COUNTRY.

OUTRAGES, many of them of the most atrocious character, continue to be perpetrated from day to day in Munster and Connaught, nor are other parts of Ireland free from them. On February 24 a farmer's son was murdered near Ballyhaunis, County Mayo. He was pulled out of bed, dragged out of the house, and shot dead. It was his father's life which the murderers sought to take, because he had paid his rent, but the farmer having made his escape, they took vengeance on him by shooting his son. On February 25, a murder was committed in Dublin, apparently an act of Fenian revenge, because the man who was murdered had given information to the police which led to the discovery of a Fenian store of arms. On Saturday night, February 25, a party of Moonlighters visited a place called Leighton, near Feakle, in one of the wildest districts of Clare county, where lived two farmers, Michael Moroney and James M'Namara, who were both "suspected" of having paid or of intending to pay their rents. The gang having demanded admittance into M'Namara's house, placed him on his knees, told him to keep his head down, and fired four shots over him as a hint of what he might expect if he acted in defiance of the authority of which they were the representatives. They dragged a son of M'Namara's, a mere lad, from a place in which he had hidden himself, and twice stabbed him with a bayonet, not dangerously, but only, it would seem, as a further gentle warning to his father, whom, before leaving the house, they compelled to swear that he would pay no rent. They then went to Moroney's house, closely adjacent to M'Namara's, but found the door bolted against them and admission refused, which seems to have exasperated them to increased brutality. They fired three shots through the window, then forced open the door and entered. Mrs. Moroney was standing in the kitchen in great terror. They expressed their indignation that they had been so long detained at the door, and on her pleading the feeble excuse that she had not been able to open it, one of the ruffians placed the muzzle of a loaded gun to her head, and demanded in strong language where her husband was. She fell on her knees and cried for mercy, but received in reply a heavy blow and a repeated demand where her husband was. Information being extorted from her that he was in the bedroom, he was quickly dragged from it into the kitchen. He was compelled to hold down his head, was struck on the eye with the butt-end of a rifle; and one of the gang having

declared his crime in the words, "Moroney, you paid your rent," another stepped forward, placed the muzzle of his rifle to Moroney's leg just below the knee and fired, fearfully injuring the leg and shattering the bone in pieces. Four other houses of the same "town-land" were then visited, shots were fired, and warnings given against paying rent. Moroney's case was considered hopeless from the first, and he died after two or three days of great suffering. We have given the particulars of this case so fully, as illustrative of the condition to which large districts of Ireland have been reduced, and of the means by which the cause pretended to be that of Irish patriotism and liberty is maintained. Much like it is the case of a farmer named Connell, whose house, near a place called Brosna, in County Kerry, was broken into by a gang of seven or eight disguised men on Saturday night, March 11. Connell, hastily getting out of bed, was fired at and fell on the floor severely wounded in the right arm and left thigh. The ruffians then entered the room where Mrs. Connell and her daughter were in bed, dragged them out of bed, knocked them down, and struck them repeated blows with the butt-ends of their muskets, firing also at Mrs. Connell, who received a gunshot wound in the right leg, both she and her husband being left faint with loss of blood and in a very precarious state. On Monday night, March 13, a man named Costello was shot in his own house near Ballybunion, County Cork, and, according to the last report we have seen, was sinking fast from the effect of the wound. On Monday night, March 20, a bomb full of dynamite was thrown into a house occupied by a head-constable and some detectives in Dublin, evidently with deadly intent, although no one was injured by its explosion. Other cases are reported of houses attacked and fired into, some of their inmates being more or less severely wounded, and of persons fired at on the highway or in the field, some of them wounded, one gentleman, a landlord, having had his knee-joint shattered, besides many cases of outrages less murderous.

Yet of the country in which, within four weeks, all these deeds have been done, and of which the history of every month for years past exhibits a similar record, one of its Parliamentary representatives a few days ago ventured to assert in the House of Commons that it is "a peaceful country," and "even at this moment is singularly free from disorder." It was Mr. Sexton who made this assertion in Committee of Supply, when he and other Land League members were contending against the vote for the Irish constabulary, and especially against the members of that body being furnished with arms. On a subsequent evening another Irish member moved the reduction of the annual vote for the army by the amount required for troops in Ireland. A pleasant country Ireland would be with no military force in it, and no constabulary, or merely an unarmed constabulary. Munster and Connaught at least would be habitable only for those of whom the Land League and the priests approved; but this is the very object of their desire.

The number of agrarian outrages reported as having been perpetrated in February is four hundred and seven; rather fewer than in January, but very little so, the smaller number of days in the month being considered.

A return, just issued, of the agrarian offences in Ireland during the year 1881, shows the total number reported by the constabulary to have been 4439; and in 3953 of these cases the offenders were not convicted.

The number of offences reported in Ulster was 414; in Leinster, 833; in Connaught, 1235; and in Munster, 1957. The number of cases in which the offenders were not convicted was 354 in Ulster, 751 in Leinster, 1123 in Connaught, and 1725 in Munster. That the same state of things still continues, too clearly appears from the reports of the spring assizes, and of the addresses of the judges at some of them. At Limerick assizes, thirteen cases were tried, eleven of them agrarian. In nine of these eleven cases the jury disagreed, in the other two the prisoners were found not guilty. Not one of the accused was convicted. In a great number of agrarian cases, however, the offenders are not even discovered by the police, or they are not brought to trial because of the impossibility of obtaining evidence against them. Mr. Justice Barry, addressing the grand jury for the Clare assizes, at Ennis, said that their labours would be light, not because of an absence of crime, but of the absence of criminals. Mr. Justice Lawson, at Dundalk (County Louth assizes), said there was a considerable increase in threatening letters, malicious injuries to property, and similar offences, committed with a view to preventing people paying their rent; but no persons had been made amenable for these offences. At Nenagh (North Tipperary), Mr. Justice Fitzgibbon remarked that if the business to be disposed of could be looked on as an indication of the state of the country, it would be one of almost unbroken peace; but unfortunately the returns of undetected crime laid before them presented a very different aspect. Chief Justice May, addressing the Leitrim grand jury, said there was evidence, both on the calendar and in the reports submitted to him, that secret societies existed, and illegal combinations were in force, to deter men by force and terror from the discharge of their honest obligations.

The number of suspects in prison under the Protection Act continues to increase. According to the return just issued it was 587 on March 1, being an increase of 75 since Feb. 1.

"The farce of trying agrarian criminals through juries of terrified or sympathetic tenants is still carried on with constant failure of conviction," says the *Daily Telegraph*, "and because of that glaring result over five hundred 'known criminals' have to be detained untried in jail—a mode of punishment which causes great irritation and no awe."

THE LADIES' LAND LEAGUE

continues to hold its meetings, both at its headquarters in Dublin and throughout the country, and to be tolerated in holding them, the police only occasionally interfering so far as to order the members to disperse—which they refuse to do—and to take down names. The funds of the League, mostly derived from America, are employed, according to the reports made at the Dublin meetings, in grants to evicted tenants, and for behoof of prisoners imprisoned under the Protection Act and their families. The League appears to maintain an active correspondence, obtaining reports from all parts of Ireland of the evictions, arrests, and prosecutions which take place. That it is nothing else than the Land League in female attire is evident, and there is great probability that its proceedings are really directed by the men who directed those of the Land League a few months ago. The House of Commons was indeed lately told by Mr. Redmond that the Ladies' Land League is "a charitable society," a statement not new to the British public, and not likely to gain

much credence even by frequent repetition. "It has been interfered with in a mean and cowardly manner by the Government, through the police," Mr. Redmond was further pleased to say; but the charge against the Government has awakened no indignation in British hearts, which, if it had been believed to be just, it most certainly would. The interference of the Government, through the police, has not, some may think, been carried so far as it with great propriety might have been, but it has at least made the members of the female League more cautious in their proceedings than they were, and young ladies do not any longer openly go about as its emissaries, inciting tenants not to pay rents, and assuring them of support if they should be evicted, or distributing tracts of a seditious character and tendency.

That the Land League still exists and exerts power in Ireland, however secretly and under whatsoever disguise its proceedings may be carried on, is made sufficiently evident by

THE RECENT COUNTY MEATH ELECTION,

which also has afforded evidence how great is the power possessed by

THE PRIESTS,

how openly they assert it, assuming to be directors of their "flocks" in political matters, and how ready they are to use it for political objects, these objects being the same with those of the Land League, of the Fenians, and of the Moonlighters. No sooner did it become known that an election of a member of Parliament for the County of Meath was about to take place, than Dr. Nulty, the Romish Bishop of Meath, issued a circular to the clergy of his diocese, *convening a meeting of them for the purpose of choosing a candidate*. Dr. Nulty indeed was prudent enough to counsel that some regard should be shown to the wishes of the people. "I have therefore to request further, that you will take counsel at once with your parishioners, and inform yourself on the opinions they may have formed, and the preferences they may entertain for individual candidates, in order that the choice the clergy will make at the coming meeting may be as nearly as possible what the great majority of the electors wish and desire." It was a gracious concession to the Romish laity forming the great majority of the electors of the County of Meath; but they were only to be *consulted*, the right of ultimate decision being reserved to the clergy. Nothing can be more evident than that a regard for the interests of the Romish Church determined the choice of a Parliamentary representative for Meath, political considerations being subordinated to this, and political questions viewed in relation to it. This being so, the result appears of greater importance than it otherwise would, as indicative of the state and prospects of Ireland, and as affording proof of the thorough disloyalty of the Romish clergy in general, for it would be absurd to suppose that the Romish priests of the County of Meath are very different from those of other parts of the country. Two candidates only were proposed, in so far at least as information has been communicated to the public of what took place in the meeting of the Meath priests. At first it was announced that they had fixed their choice upon Mr. Patrick Egan, well known as the Treasurer of the Land League, who for some time has found it convenient to reside in

Paris, to avoid imprisonment under the Irish Protection Act; but afterwards, it seems, a bright thought occurred to some of them, that they might give an even more striking demonstration of their approval of the Land League and of all its principles and aims, and might even more offensively insult the British Government, by getting the electors of Meath to return as their Parliamentary representative the Fenian convict, the founder of the Land League, Michael Davitt, now, undergoing in Portland prison the punishment due to the treason-felony, of which he was convicted. Davitt was proposed by a Romish priest, "Father" Duncan; and on the election day, after his election had been declared, an open-air meeting was held in Tuam, at which Mr. Duncan said they had elected Davitt as the greatest protest they could make against the coercive policy of the Government; and if he were not permitted to take his seat in the House of Commons, they would soon have another election, and could then return Mr. Egan. He was followed by a number of other priests, who spoke in a similar strain: The whole history of this election is extremely interesting, as affording indisputable proof of the intimate connection of the priests, the Land League, and the Fenians. How long will our statesmen shut their eyes? When will they learn to regard the Romish priests of Ireland as generally, although there may be some exceptions, enemies of the British Government not less implacable than the Fenians themselves, and far more dangerous?

Dr. M'Cabe, Romish Archbishop of Dublin, is reported to have set out for Rome to receive a Cardinal's hat from the Pope; and it is said by the *Times'* correspondent at Rome to be understood there that his exaltation to the Cardinalate is intended as "an expression of the Pope's approval of the efforts he has made in the cause of law and order." We think it much more probable that it is intended to make the British Government and the British people believe that—for the first time in history—the Pope and the Papal Court are in favour of law and order in Ireland, and so to encourage British statesmen in the foolish hope of getting help from the Pope for the good government of Ireland—his pretended services, deceitful and disappointing as the apples of Sodom, to be purchased *before-hand* by concessions that would increase his power and the power of the clergy, whose absolute ruler he is. The Vatican Court is extremely skilful in the art of throwing dust in the eyes of governments, and is often most successful in practising this art upon Protestant governments, that have not had so much experience of its ways as the governments of Romish countries. It is true that Archbishop M'Cabe has of late shown great moderation in his pastorals; although still indicating, but more obscurely than in days not long past, his favour for views and aims of the Irish "Nationalists" not easily reconcilable with British loyalty. And he has just issued a new pastoral, probably intended for the British Government and people as much as for those to whom it is addressed, in which he speaks out as strongly as any man could wish against the lawlessness and outrage so much abounding in Ireland. We do not take it for granted, we are not entitled and we do not wish to take it for granted, that there is no sincerity in all this. We know, and have pleasure in thinking, that there are well-disposed and well-meaning men among the clergy of the Church of Rome, but we know also how the directors of the affairs of that Church contrive to make use of such men, as they do of the well-

meaning amiable women who enter their sisterhoods, and true-heartedly engage in works of charity. We do not therefore suppose that Archbishop M'Cabe on the one hand, and Archbishop Croke and Bishop Nulty on the other, are no better than mere puppets, moved this way and that according to the will of the puller of the strings; we rather think that, in going each his own way, according to his character and inclination, they are allowed as much length of tether as suits the higher power, and are made serviceable in different ways to the purpose which that power intends, to which movements apparently contrary to one another may both be made subservient.

Archbishop Croke, speaking at Kildare on Monday, March 20, said that "landlordism had been strangled in Ireland;" that "as to the future, the bishops of Ireland were prepared, at all hazards, even that of life itself, to stand by the cause of the people;" and that "they must continue to fight on till the emancipation of the land was obtained, and then that of Ireland itself afterwards." Strong language certainly, and which may even be considered incendiary; a speech in an altogether different strain from Dr. M'Cabe's last pastoral. But the speech and the pastoral may be harmonious enough in the ears of the Jesuits who bear rule in the Vatican. Nor can any one who knows what authority the Papal Court exercises over all the clergy of the Church of Rome, imagine for a moment that Archbishop Croke and Bishop Nulty would speak and act as they do, if they received intimation of its being displeasing at head-quarters.

II.—PROGRESS OF THE GOSPEL IN IRELAND.

WHILST the violent agitation carried on in Ireland for the last three years has unquestionably thrown great impediments in the way of evangelistic work, we are happy to receive testimony from men earnestly engaged in that work that the Gospel of Christ has made manifest progress in the midst of all the turmoil and the perils, and that God in His wondrous providence and grace has even overruled them to the awakening of a spirit of inquiry in the minds of many, and to produce in many a disposition to regard Protestants and Protestantism more favourably than they did before. To Him be the glory; to us belong admiration and thankfulness, and hope and prayer.

The Rev. Horace W. Townsend, Clerical Secretary of the Society for Irish Church Missions, in advertisements calling for aid to that Society, makes in one sentence two statements, both very important,—that "the agitation which has overthrown law and order has also tended to the overthrow of the power of the Romish priesthood," and that it "has promoted a spirit of inquiry after the authoritative teaching of the Word of God." To these statements he adds a third, also of a very gratifying kind, that "want of employment having driven numbers from the country to the cities, an unprecedented opportunity is now given for successful mission work amongst the crowds who attend the Mission services in Dublin, very many of whom are earnestly seeking the way of salvation."

With regard to this last statement of the way wonderfully opened for the Gospel in the cities of Ireland, and especially in Dublin, Mr. Townsend says, in a letter to the *Record* (Jan. 2):—

"Having spent a week in that city during the latter part of December,

I can testify that two services for the poor which I attended were crowded by those for whose benefit they were designed. Every seat was occupied, people stood in the aisles, and every inch of the platform even was quite as crowded. Many had to be turned from the doors because there was really no room for them." And with regard to the other two statements he says:—"The Land League agitation has resulted in a marvellous change of opinion on religious matters, and such numbers are now seeking for the teaching of the Word of God that our missionaries are overworked, and appeal for men and women to consecrate themselves to this glorious effort." Is this indeed among the results of the Land League agitation? Certainly the agitators meant it not so, neither was it in their hearts.

At a meeting of the Blackheath Auxiliary of the Society for Irish Church Missions, on Jan. 21, Mr. Townsend made another very interesting statement. He said:—"In 1846 [when the Society for Irish Church Missions began its work] it was very difficult to get Roman Catholics to admit the paramount authority of the Word of God, or the duty of all Christian people to search the Scriptures; even the Douay Testaments were scarce and very expensive, but now these are very widely circulated. Although the Society could not adopt the Douay Testament as their own, they nevertheless found that when Roman Catholics had begun to read their own Testament they were ready to compare it with the Protestant version."

The January number of the *Banner of the Truth in Ireland*, the organ of the Society for Irish Church Missions, contains some very interesting reports from different parts of Ireland. The Ven. Archdeacon Thacker, honorary superintendent of the Ossory Mission, says: "One of the most remarkable features in the work is the freedom of access the readers obtain everywhere to all classes; even in the very locality where a savage murder was committed a short time before, there your agents are freely conversed with. The deep conviction in the minds of the Roman Catholic community that your agents are not engaged in political or secular pursuits renders them peculiarly acceptable to the people. . . . It is constantly said of the priests by the laity, 'They have destroyed the country.' Instead of finding the prevailing excitement injurious to our work we have found it the very opposite." He adds: "Thousands of the more intelligent of the population would gladly leave the tyrannical rule of their priests if they dared to do so, but never in my memory did more difficulties and dangers surround the unenlightened Roman Catholics than at the present moment. A few wicked men, influenced by a persecuting priest, could bring the boycotting system to bear upon a man in business, and effectually ruin his trade." Concerning the Connemara Mission, the Rev. Canon Cory says: "Our friends are well aware of the deeply trying period through which our agents and converts have been called to pass during the past three years. Many of them have carried—it is not too much to say—their very lives in their hands. Many have gone to bed at night not knowing that their houses would not be set on fire over their heads. Yet it is most remarkable that a very striking reaction has been observed throughout Connemara, and that many who were once our bitterest opponents now openly deplore and condemn the very counsels to which in their moments of blind infatuation they appeared too ready to yield. Numbers of the people appear to be waking up as from some strange

dream, and are asking if this can be the religion of the Saviour, which drives them to torment and even murder those who have lived amongst them for years as neighbours and friends, and who have only tried to do them good. Not a few examples have there been also even within the last few weeks of Roman Catholic priests being openly resisted when they have tried to wield the pastoral staff of physical force, in the name of the meek and lowly Saviour, as did their predecessors before them. We do not disguise from ourselves that Ireland is passing through a most alarming crisis, and that prayer and patience were never more needed, but we rejoice to believe also that the steady sowing of the seed of truth, in an earnest and loving spirit, through the Irish Church Mission, has not been in vain; and seldom within the last three years have our agents been more cheered than they are at this moment, even in the disturbed districts of the West of Ireland."

Of the trials, dangers, and persecutions to which Protestants and all who are suspected of an inclination to Protestantism are exposed in Connemara and other darkly Popish districts of Ireland, all our readers know something already, and reference to them is made in some of the testimonies which we have quoted of the work of grace going on notwithstanding them all. But that the impression of their reality and magnitude may be deepened, and the hearts of God's children moved to earnestness in prayer, we add the following sentences of a letter to the *Record* (Dec. 23), by one who describes himself as having been for many years resident in Connaught, and intimately acquainted with three of the five counties of that province: "The prevalent inhumanity and moral deadness of the country may be judged of by two events of recent occurrence; one—deposed to on oath at the Connaught Winter Assizes—in which the mob lighted bonfires at the door of a dying man, disturbing his last moments with their yells, and after his death permitted no one to bury him but the police; the other, when fires were lighted on the hills around Ballyfarnon to celebrate the last murder in county Roscommon! . . . Unquestionably—and it is well that our friends in England should know this—in the movement as developed in the West of Ireland there is a decided *animus* against Protestantism. This is partly occasioned by the refusal of our people, notwithstanding the most terrible pressure, to identify themselves with the League, but principally by the hatred with which we have been ever regarded by Rome. Threats are frequently indulged in against the scattered handful which dares to oppose the will of 'the people.' Quite recently, in this immediate neighbourhood, a band in its nightly march halted at the house of a Protestant and declared that what they wanted was, not the land, but the lives of the heretics. In a parish such as this in which I live, where there are 250 Protestants, in some instances living miles apart, in a population of at least 12,000 Romanists, it would be easy indeed to make 'a clean sweep' of our entire number if their wicked designs were not restrained by God." There is hope for Ireland, and it is right that we should look at those things which encourage hope. But it is right also to consider that the spirit of persecution is still strong in Popish Ultramontane priests and in great numbers of the people, whose religion is what these priests have taught them, and that under God only the strong hand of the British Government—the presence of what Land League agitators call the "foreign garrison"—restrains it from breaking out in murder and massacre as it did in 1641, and to a smaller extent in 1798.

III.—A PROPOSAL TO INCREASE THE BURDEN OF IRISH PAUPERISM IN ENGLAND AND SCOTLAND.

AN extraordinary attempt is being made by some of the Irish "patriots" in the House of Commons to relieve Ireland of part of the burden of its own pauperism, and to throw it upon the ratepayers of England and Scotland. A bill, called *The Irish Poor Removal Bill*, and strangely misnamed, as it might more properly be called *The Irish Paupers' Irremovability Bill*, has been introduced in the House of Commons by Messrs. Daly, O'Sullivan, and Power. It consists of only one clause, which is as follows:—

"From and after the passing of this Act it shall not be lawful for any Justice or Justices of the Peace in England or Wales, or any Sheriff or Justice or Justices of the Peace in Scotland, to remove or convey or cause to be removed or conveyed to Ireland any poor person from any parish, combination of parishes, or union in England, Wales, or Scotland to which the said poor person may have become chargeable by reason of relief given, provided the said poor person had resided in England, Wales, or Scotland for three years before becoming chargeable."

If this were to become the law, a most important alteration would be made in favour of Irish paupers, and in favour of Irish paupers exclusively, which is surely rather more than is demanded by the principle of equal justice to Ireland, in the laws both of England and Scotland as to the *settlement* of paupers. At present an "industrial residence" of three years is required in England and of five years in Scotland, within the bounds of a union or of a parish, before a pauper can acquire a settlement so as to become chargeable on the poor's rates of that union or parish; and if this cannot be proved, the burden of his maintenance and of that of his family, if he has a family, falls upon the parish or union in which he last resided for that length of time, or upon the parish of his birth, to which he may be sent back, unless that parish makes some arrangement for his support in the place in which he is resident. The proposal now coolly made is that any native of Ireland who has come across to England, Wales, or Scotland, and resided there for three years before becoming chargeable on the poor's rates, shall thenceforth, if he becomes a pauper, be maintained at the expense of the parish or union which has the misfortune to have him for one of its inhabitants at the time of his becoming chargeable. A prodigious influx into England and Scotland of the most undesirable of the population of Ireland would inevitably follow the adoption of this change of the law. An Irishman might come over, bringing his wife and small family with him, or leaving them to follow at a more convenient time, and although he might be continually moving from one place to another, tramping and begging rather than maintaining himself by work of any kind, he would be entitled at the end of three years to fix his abode wherever he might choose, imposing upon the people of that locality the necessity of supporting his wife and children as well as himself. Many have already come over, both to England and Scotland, notwithstanding all the difficulty placed in their way by the present state of the law, attracted by nothing else than the more comfortable provision made for paupers in these countries than in their native island, and having

somehow managed to struggle through the requisite three or five years of industrial residence,—the industry being often little better than a sham,—have attained the object of their desire by getting their names inscribed on a poor's roll. Friends in Ireland sometimes help them to come across; and there are "Catholic" societies in Glasgow, Liverpool, and other towns, which help them after they have come, so that they may not absolutely starve before their years of "industrial" residence are completed. The Bill now before the House of Commons would do away with all necessity of residence for any length of time whatever in any one locality, and of all appearance of self-supporting industry before recourse is had to the poor's rates for relief.

To any modification of the law in England or Scotland necessary for the prevention of hardship to the Irish poor really resident in these countries, far be it from us to object. We believe that cases of hardship are possible under the existing law,—as, for example, if an Irish family has fallen into distressed circumstances, after a truly industrial residence for many years in a Scotch town, in which there are several parishes, and by removals from one house to another have broken the continuity of their residence in any one parish. A measure intended for the prevention of hardship in such cases would be worthy of favourable consideration. But the sweeping change of the law of settlement of paupers, which Mr. Daly's Bill proposes, would make it necessary that England and Scotland should either accept and bear a vast additional burden of Irish pauperism, or that their whole system of poor relief, of grants to out-door paupers, and of the accommodation and dietary of their poor's-houses, should be revised so as to assimilate them to the Irish practice, and make them less attractive to the least deserving of the poor of Ireland. If every ratepayer in Great Britain has an interest to oppose the Bill now promoted by the Irish Home Rulers, far more is it dangerous to the interests of English and Scotch paupers, whose lot would too probably be harder than hitherto if it were passed.

The priests of the Church of Rome are, we believe, the only persons in England or Scotland whose interests would be promoted by the passing of this Bill. An increase of the number of Romanists in the localities in which they are stationed would in various ways be profitable to them, even if it resulted entirely from the arrival and settlement there of the poorest and most worthless of the Romanists of Ireland; who, if little could be obtained from them in the shape of *dues*, would contribute largely to the establishment of claims for additional grants to Romish schools, and remuneration for priestly services in workhouses, hospitals, and jails. The burden of increased poor's rates is not the only burden that would be entailed on English and Scotch ratepayers. The cost of Irish pauperism is already, in many places, very grievous, and their share of it may well be grudged by men who have to work hard to support their own families. The cost of Irish crime is still more grievous. But all this is as nothing in comparison with the injury done, and more especially to the humbler classes of the community, by the settlement among them of a class, the character of which is too clearly attested by the disproportionately great number of criminals whom it produces.

IV.—RITUALISM.

The Passion Play at Rous Lench.—The Rev. W. K. W. Chafy-Chafy, Rector of Rous Lench, appears to have taken alarm at the public notice directed to his device for promoting the spiritual interests of his parishioners by a performance in imitation of the Ober-Ammergau Passion Play and the expressions of contempt and disgust which it called forth. In a letter to the *Daily Telegraph*, with reference to a leading article in that paper, he hastened to extenuate his offence by describing the whole shameful exhibition as merely consisting of "some fourteen *tableaux vivants*," which, says he, "I have been giving here to illustrate and enforce the great lesson of Christmas;" and he intimated that, "although they have been productive exclusively of good at Rous Lench," he does not wish the same means of doing good to be generally adopted! Why not? We can imagine no answer to that question which would satisfy any reasonable man. But Mr. Chafy-Chafy is as much in earnest in deprecating the following of his example as ever he was in getting up the Christmas entertainment which has scandalised all England. He says:—"I do trust this undertaking may not generally spread," and he adds, as if he thought it were something to the purpose:—"Here we are protected by our seclusion, and I do not court a miscellaneous audience gathered from all parts to see it." Not now, we can readily believe; he has had for the present quite enough of publicity. He defends what he has done, however, after the best poor fashion that he can, saying, "I have impressed upon my people again and again the sacredness of it;" much astonished, no doubt, that other people should generally think it shockingly profane. But he departs very far from the truth, when he says:—"We merely represented some events surrounding the birth and early years of our Lord." The man must be in a strange state of mind who reckons the legendary vision of the "Ara Cœli" among such events.

We would not have thought it worth while to make mention a second time of Mr. Chafy-Chafy and the Rous Lench scandal, had we not found that we had failed, in our notice of it in February, to exhibit the full enormity of what took place. We could not make quite sure from the description of the performance given by the approving and admiring correspondent of the *Guardian*, of which we gave an abridgment, whether or not, in any of the *tableaux vivants*, the Lord Jesus was personated by any living man or child. The Virgin Mary unquestionably was so, and so were John the Baptist, Adam and Eve, and many others whose names appear in sacred history. But we could not be confident that it was so in the case of our Lord himself, for we found that when first introduced upon the stage as an infant in the arms of his mother, he was represented by a wax doll; and when we read that in a subsequent scene "the young Jesus" appeared "with hands and eyes uplifted to heaven," &c. &c., we were fain to hope, not being expressly told the contrary, that a figure of wax was still employed. From another account published in the *Spectator*, we learn that our Lord was actually represented by a boy; and the *Spectator's* correspondent mentions as a thing to which "exception might be taken," his "black, thick, curly hair." What Christian can think of it without a thrill of horror? And what training for a poor boy! We might in fancy follow him to the village green, and think how he is likely now to be there addressed by his playmates. And Mr. Chafy-Chafy may

take it for granted that some of his parishioners are now familiarly known among their neighbours as Adam and Eve, the Angel Gabriel, the Virgin Mary, and so forth:—Will he reckon this among the good that has been produced in his parish? Yet the Rous Lench performance has found apologists and admirers among Ritualists. It helps us to a just idea of what Ritualism is.

The *Graphic* of Feb. 28 contains engravings from Mr. Chafy-Chafy's photographs of the Rous Lench "*tableaux vivants*." It is hardly possible to imagine anything more contemptible, if the profanation did not awaken other feelings. And here we are shown how the boy looked who personated our Blessed Saviour in an attitude of adoration. If his face expresses anything it is bewilderment. We pity the boy; and we pity the spectators who could look on unpitying, and even admiring.

Progress of Ritualism in Carlisle Cathedral.—We learn from the *Rock* that "at the installation of the Dean of Carlisle on Friday, Jan. 6, the Holy Communion Service was chanted, for the first time in that cathedral, it is believed, since the Reformation." The appointment of a Ritualist to the Deanery of Carlisle has not been long in beginning to bear fruit.

Celebrations for Intentions.—In the churches where members of the English Church Union are incumbents, it has become common to have "Celebrations for the Intention of the Union," celebrations, that is, of the Mass, which term is now freely used by some of the Romanising clergy, although others still disguise their near conformity to Romanism by speaking only of the "Celebration of the Holy Communion." Celebration for an Intention implies the full acceptance of the Romish doctrine of the Sacrifice of the Mass.

Anglican Nuns.—At Feltham there is a community of nuns who profess to be members of the English Church. These nuns, unlike other sisterhoods professing to be Protestant, we understand make perpetual vows after they have served their probationary term. Accordingly they are "enclosed" for life. The Feltham cloister, so closely allied in its discipline with the religious orders of the Roman Church, is under the special patronage of a prelate of the Establishment.—*Rock*.

Ritualists defying the Bishop of Manchester.—If Dr. Fraser, Bishop of Manchester, expected the Ritualists of his diocese to comply with his monition or injunction that ritual in their churches should not in any case exceed that in use in the cathedral, and to respect his claim to their canonical obedience (see *Bulwark* for February, p. 34), he must have been strangely unobservant of the doings and utterances of the Ritualist clergy generally, who, whilst professing faith in Episcopacy as of divine institution and necessary to the very existence of a Church, have shown nothing but contempt for Episcopal authority, when any attempt has been made to exercise it in contrariety to their own views; and he has not been long of receiving proof that there are other Ritualist clergymen in his diocese who are quite as much resolved to set his authority at defiance as Mr. Green of Miles Platting. Defiance was hurled at him one Saturday evening two or three weeks ago, in a parochial or congregational meeting convened for that purpose, by the Rev. Dr. Marshall, Rector of St. John Baptist's, Hulme, notorious as one of the most extreme Ritualists in England, who plainly announced that he had no intention of complying with his monition, and induced the meeting to adopt resolutions condemnatory

of their Bishop. The mention, as to its effect, proves to have been only as the discharge of a great gun charged with powder and wadding. It is more than time that measures of a very different kind were adopted.

V.—ROMANISM IN ENGLAND.

Jesuit Seminary at Canterbury.—Hales Place, Canterbury, formerly the residence of a Romish lady, was purchased about two years ago by the Jesuits in order to the establishment there of a seminary or college. The sum of £24,000 was paid for the property, which includes fifty-seven acres of land. The college is intended to accommodate 150 students, and there are now more than 100 under Jesuit training there. The Jesuits, driven from the Continent as dangerous to States, are thus permitted to carry on operations in Britain, the probable effects of which no one, who is not a Jesuit, or of principles the same with those of the Jesuits, or altogether thoughtless and heedless, can contemplate without serious apprehension. By their educational operations, more than by all their other works of wickedness, the Jesuits in the sixteenth and seventeenth centuries, undermined and subverted the Protestant Churches of Poland, Hungary, Bohemia, and the South of Germany. They now seek to undermine the Protestantism of Britain; whilst British Protestants generally are supine and apathetic, not aware of the danger which is great only because it is thus disregarded. Why should our country be overrun with swarms of Jesuits and monks and nuns, contrary to law? Why should they be permitted to multiply institutions, every one of which is a centre of pernicious influence, and every one founded in defiance of express law? It would be safer for the country that the law which has been so long broken with impunity and treated with contempt, should no longer be allowed to remain a dead letter. A false liberality would perhaps condemn this as persecution; but they who would so apply that term do not understand its meaning.

New Settlements of Monks in England and the Channel Isles.—The *Rock* says: "Sussex is threatened with another monastic invasion. Only a year or two since the sweeping edicts of the French anti-clerical Government almost inundated England with Jesuits, Benedictines, Dominicans, *et hoc genus omne*. A colony of Carthusians settled at Cowfold, and in a very short time contrived to cover a considerable area of ground with a large monastery and its surroundings. Now another colony of the same order have arranged to take possession of Hurst Court, near Hastings. . . . It will not be surprising if we find that the effect of the monastic colonisation of parts of England will be to bring over to the bosom of Romanism a large number of the fickle and wavering adherents of the Established Church who have lost their heads over variegated vestments, wax tapers, and Mariolatry."

A community of monks belonging to the rather rigid order of St. Pierre de Chartreuse have just become the purchasers of the island of Herm. This little island is situated about two miles from Guernsey, and is frequently resorted to by families for recreation, as the surroundings are beautiful. It is not more than two miles in circumference, while the number of inhabitants does not exceed thirty. What the purpose of the Chartreuse monks is has not yet transpired.

Roman Haired of Free Discussion.—That Popery still inspires those

who are under its dominion with that intolerance which, were it possible for them to persecute, would make them eager persecutors, suppressing Protestantism by fire and sword, is occasionally manifested even in England and Scotland, unfavourable as our laws are to its manifestation. Thus it was at Woolwich a few weeks ago, at a meeting of the Woolwich branch of the Church Association, convened one evening to hear a lecture by the Rev. S. G. Potter, D.D., of Sheffield, on Nuns and Nunneries, the object of the lecture being to show the identity of the Ritualistic convent system, as at present worked out, with that of the Church of Rome. The hall was crowded, but a band of Romanists had got in at an early hour and made an uproar which prevented the lecture from being delivered. A meeting of Romanists had been held on the previous evening, and measures concerted for this purpose. The police were called in, but were unable to expel the makers of the disturbance or to restore order. Dr. Potter, on leaving the hall, had to be guarded by four policemen. A stone was thrown through the window of the cab which he entered, and but for the police the cab would have been overturned.

Romish Priests for Workhouses: An Astounding Demand made by the Romanists of Sheffield.—We copy the following paragraph from the *Yorkshire Post* of February 3:—"A deputation representing the Roman Catholics of Sheffield yesterday had an interview with the Right Hon. A. J. Mundella at Sheffield for the purpose of laying before him the desirability of adequate provision being made for the religious instruction of the Roman Catholic inmates of the Sheffield Workhouse. The deputation pointed out that since the removal of the workhouse from the centre of the town to Pitsmoor, two miles out of it, great difficulty had been experienced in giving the needful religious instruction to the children, which had previously been provided by the priests of the Society of St. Vincent de Paul, owing to the distance the children would have to walk to attend any Roman Catholic mission. It was also shown that the adult inmates were to a great extent debarred from attending the services of the Catholic Church from the same reason, and the deputation asked that, instead of it being within the discretion of the guardians to provide the necessary religious instruction for Catholic inmates, this should be rendered compulsory.—Mr. Mundella, whilst promising to lay the matter before the Local Government Board, alluded to the difficulties in the way of legislation in the matter, particularly with regard to what should be the minimum number for whom special religious instruction should be provided. He thought it would be far easier to come to some arrangement with the Board of Guardians than to pass a bill on the subject. He quite approved the desirability of pauper children being educated at schools outside the workhouse, where they would be beyond parochial influence, and stated that the matter was at the present time occupying the attention of Mr. Dodson and himself with a view to this being brought about." We request special attention to the terms of the demand made by the Sheffield Romanists. It is not a demand concerning Sheffield alone, but made on behalf of all the Romanists of Britain.

On this subject the *Rock* says: "The mere cost in money to the rate-payers of England, if such a concession were ever yielded, would be vast. What its effect would be morally and spiritually it is very easy to guess, when we know so well what has come to pass when Roman Catholic nurses have been admitted to workhouses and infirmaries."

The impudence of the demand is marvellous; but the cause of Romanism never suffers from bashfulness.

But for want of space we would have added to this article some information and observations concerning *Romanism and Education in England*, a subject of great importance which we mean to take up as soon as it shall be in our power.

VI.—ITALY.

Beatification of a Persecutor.—It seems as if it were the desire of the Pope and the Romish Curia to compel the attention of all the world to their warm approbation of all the persecutions of which the popes and priests of former centuries were guilty, thus to place it beyond a doubt how gladly and eagerly they would engage in persecution now if they had the power which they long for, and to show how complete is the delusion of those who fancy that Popery has changed its character and become imbued with the tolerant spirit of the present age. On the 29th of June 1867, Pope Pius IX. canonised no fewer than twenty saints, and the second name on the list was that of Peter De Arbues, "Spanish inquisitor and martyr." The other day, on the 15th of January 1882, Pope Leo XIII. followed the example of his predecessor by the *beatification* of Alfonso Di Orozco, a Spanish monk, famous only for his zeal as a persecutor, and worthy to be named along with even St. Dominic himself for his merciless cruelty and for the multitude of its victims. Beatification is the first step towards canonisation, and, according to the rules of the Papal court, always precedes it. Alfonso Di Orozco was born at Orofesa, in A.D. 1500, became a monk, went to court, was selected by Charles the Fifth as his court preacher, and was long the intimate counsellor both of that monarch and of his son Philip II. His power was thus greater than that of any Spanish statesman or general of his time, and to his influence and counsels, more than those of any other man, are to be ascribed the horrible persecution which was carried on during the reign of Charles, and with still fiercer rage during that of Philip, in the Netherlands, when the victims of the Inquisition, or court nearly resembling the Inquisition, which Charles V. established in Flanders, are estimated at 50,000 in number; and the Duke of Alva displayed his loyalty to his royal master and his zeal for the Pope's religion by slaughter more indiscriminate, and the desolating of rich provinces with fire and sword, when it was "death to pray with a few friends in private, death to read a page of the Scriptures, death to discuss any article of the faith, death to mutilate an image."

The canonisation of Peter De Arbues excited much disgust and indignation among many "Liberal Catholics,"—who are regarded by the Roman Curia with, if possible, even more detestation than Protestants, and would probably be the first to feel the edge of the persecutor's sword if it could be again unsheathed. The following sentences from the pen of one of their number expressed the sentiments of many:—"Nothing was more calculated to degrade the Church and render her unpopular, or to bring a flush of shame to the cheek of every Catholic, than this revival of the most disagreeable recollections of history. Had Arbues contended against the burning of heretics, we should have welcomed him in the name of God as a saint. But history gives no information about the man except

that he discharged the odious office of a Torquemada, and that the long-persecuted Jews brought him to an untimely end. The most that can be said for him is that he died for the idea of the Inquisition, and for that he is to be set up on our altars."*

Similar sentiments have, within the last two or three weeks, been expressed by many in Italy, and in Italian newspapers, concerning the beatification of Alfonso Di Orocco; and it seems likely to have the effect of intensifying the hatred of the priests among the Liberals of that country, making them see what would await them if the Pope were to regain power. We rejoice to think that there are many Romanists in other countries, as well as in Italy, who entertain such sentiments. But not such are the sentiments of those who long for the Pope's restoration to the sovereignty of the Roman States and his exaltation to supreme power over all the nations of the earth. They are pleased to think that "the sword of St. Peter" shall yet smite all his enemies, and encourage themselves with hope of aid from such patrons in heaven as Saint Peter De Arbues and the Blessed Alfonso Di Orocco.

The Pope and the Kingdom of Italy.—A few weeks ago the Pope issued instructions to all the Bishops and Clerical Committees throughout Italy to urge the Catholics on whom the new electoral law confers the suffrage to have their names inscribed on the electoral lists. Permission to take part in the elections is still, however, reserved. Hitherto the Pope has prohibited the "Catholics" of Italy from taking any part in the parliamentary elections of Italy, from "electing, or being elected;" as every "good Catholic"—in the Ultramontane sense—frequently acknowledges his perfect right to do. Perhaps it has now begun to dawn upon the minds of his counsellors that this policy of pride and obstinacy has been carried too far, and that his interests might be advanced by the formation of a strong Clerical party in the Italian parliament. Hitherto the supporters of his cause there have been in a position like that of the Jacobites in the Parliaments of England and Scotland in the reign of William III., who had sworn allegiance to a king against whom they harboured treason in their hearts.

Waldensian and other Evangelical Missions.—The missions of the Waldensian Church are now spread over all Italy. They have, as we learn from a report submitted to a meeting of the Waldensian Missions Aid Society of Edinburgh, in all, 41 churches, 34 stations, and 150 "places visited," with 39 pastors, 19 evangelists, 46 teachers, and 7 colporteurs and readers. The regular attendants of worship are estimated to be 4956; the occasional hearers, 22,193; and communicants, 437.

"Our own correspondent" of the *Record* writes from Milan, under date March 11: "*Le Temoin* affords an instructive idea of the rapidity with which an earnest, intelligent, and even learned Protestantism is advancing in Italy. It relates the inauguration of a new Evangelical chapel at Florence, on the 22d of February, situated in the *Via Manzoni*. The fittings are entirely new, and the chapel, residence, and garden become the property of the Vaudois by virtue of an act of sale duly registered. Close by, a building has been ceded to the Baptists, who have commenced a work of their own in the quarter of San Frediano. Then, in the street of San Gallo, a very central position in Florence, the Episcopal Methodists

* We are indebted for the quotation to Arthur, *The Pope, the Kings, and the People*, i. 171.

are constructing a chapel, with a residence for the pastor. . . So that, in the words of the *Temoin*, 'Evangelical Italian Protestantism in Florence possesses now no less than seven places of worship, and that without reckoning other places of worship owned by foreign Protestants.' *L'Italia Evangelica* of Florence says that the opening service at the Chapel Manzoni was followed by an overflowing assembly presided over by Professor Geymonat, assisted by Dr. Prochet and Professors Comandi and Combe."

How times are changed in Italy within the memory of all of us except the young! Well may we say, "What hath God wrought!" And seeing what has taken place in Italy, and thinking of the Protestant churches in Rome itself and the open sale of Bibles that afflicts the heart of the Pope, of Florence with its seven Evangelical Italian congregations and its newspaper bearing the significant name of *L'Italia Evangelica*, ought we not to feel ourselves animated with fresh hope, and so encouraged to fresh effort in the cause of Protestantism and to new earnestness of prayer?

VII.—PROGRESS OF THE GOSPEL IN FRANCE.

CONCERNING the religious movement which has for years been going on in France, and in which many,—though yet, alas! but few in proportion to the whole population,—have been brought out of the darkness of infidelity and the darkness of Popery into the glorious light of the Gospel, much interesting information is given in a lecture which was delivered a few months since by the Rev. E. W. Hitchcock, D.D., in the American Chapel in Paris. From copious extracts given by the *Record* we select such portions as appear to us especially worthy of attention. Some of them bear an evident relation to the subjects which we have already had under consideration. Dr. Hitchcock says:—

"There is such a movement. It is wide-spread. It declares itself in many ways. It is a complex movement with many factors. They are not all Christian. They are not all religious even. Prejudice and passion, politics and patriotism, as well as honest and intelligent conviction, furnish motives and impelling forces. To this general statement it must be added that there is, as yet, no great reform movement within the Protestant Church. The hearts of individuals have been touched with the sacred fire. But as yet there is no general revival of spiritual religion, with its strengthening of faith, quickening of zeal, and renewal of consecration. And without the Church there is no great awakening. The multitudes are not inquiring, 'Men and brethren, what shall we do to be saved?' But we must state things as they are. Very few are looking Zionward, with desire to enter within her gates. Still fewer, new-born into the kingdom, are rejoicing in the hope of the Gospel, but there is a great increase of religious liberty. France to-day is open to the preaching of the Gospel. Only a few years ago we were obliged to make this confession: 'In France there is no such thing as religious liberty. The Missions of Protestants are subject to *espionage*. Special invitations must be issued for a meeting for prayer in a private house. For a public religious service the permission of the *préfet* must be obtained a week in advance, and he has the power of withholding his consent and preventing meetings altogether. The police are ordered to attend the meetings when held and report thereon.' This indeed was the legal status only a few

months ago. It is different now. Under the new laws regulating public meetings, enacted by the late Parliament, you can hold religious meetings—public and private, anywhere—without issuing your special invitations, without previous consent of the *préfet*. A simple declaration, at the proper bureau, that a public meeting is to be held at a certain time and place, and will be presided over by responsible citizens in the full enjoyment of their civil rights, is sufficient. And you can distribute in the streets and public places Bibles and Testaments, and Christian literature, as was not legally allowed before. Even the law on colportage has been revised, so that foreigners can engage, without fear or restraint, in this branch of evangelistic work. All reasonable liberty is allowed. It is an immense stride in the right direction, and must turn out for the furtherance of the Gospel. And yet there is another side to this bright picture. The liberty of the press, the liberty of colportage, the right of public and private meetings, pertain not exclusively, or distinctively, to Protestants. . . .

“Comparing their present with the past the Protestants of France have gained greatly in relative position before the people; and this gain, in itself, is an inspiration and a presage. The domination, the overwhelming supremacy of the Church of Rome, is being broken. And the causes are not far to seek. Catholicism, Ultramontane-Catholicism, which for the last thirty years has dominated the Romish Church in France, is hierarchal, anti-republican, despotic. It opposes itself to freedom of conscience, to independent investigation, to the circulation of the Scriptures and their prayerful, thoughtful study. It claims authority supreme over civil society and its individual members. Even the souls of the dead are pensioners upon its mercy. Human law is vassal to the Theocratic power. Sovereignty is neither in the people nor in princes; it belongs to earth-born and man-chosen spiritual potentates, self-styled ‘vicegerents of God.’ The supreme Constitution for mankind is the Syllabus. The supreme master of the earth is the Pope. But reason and conscience, and common sense, will not consent to be trampled upon for ever without protest and without revolt. The manly soul will assert its freedom and its rights. And this is the meaning and the interpretation of the religious—the politico-religious—movement in France to-day. It is a revolt against Romish tyranny, intellectual, political, spiritual.”

“Less than formerly do ignorant Romanists look upon Protestants as monsters in human form, and cross themselves, in holy horror, if the shadow of one falls upon their pathway. Less openly and violently do the priests attack Protestantism from the pulpit and in the press. And when they do venture to misrepresent, caricature, and calumniate, they find greater difficulty in persuading their hearers and readers to accept their defamations. The people begin to distinguish between things that differ. And when the priest tells them that Protestantism is responsible for all the evils in the universe, that all the excesses of infidelity and atheism, and all the horrors of Nihilism and the Commune, are its fruits—they ask, the people ask, whence, then, these orderly meetings in Protestant temples and mission-halls? Whence these self-denying labours of pastors and evangelists? Whence the pure morality and the heavenly doctrine they teach? There is something in this Protestantism we have not yet fathomed. We will see what it is. We will know of this doctrine, whether it be of God. And this is the meaning and the interpreta-

tion of the thoughtful attention which multitudes throughout France, in the provinces as well as in the towns, are to-day giving to the proclamation of the Gospel, which for the first time in their life they are privileged to hear. They have asked, are now asking: 'What has Protestantism to offer in place of the reigning superstitions and unbeliefs?' And they await an answer. It makes it a solemn, critical moment for France, and for Europe and the world, whose religious future is pivoted upon this issue more than any of us have yet dreamed.

"Multitudes who have abandoned the Church of Rome have thrown off all religious restraint. There is even an anti-religious Propaganda. They have their organisations, their officers, their agents, their journals, their orators, their private and public conferences. One of the latter has just been concluded in this city, at which it was expressly taught that 'belief in a future life and responsibility to a higher power is an idle and ridiculous superstition, from which men's minds should be emancipated,' and in marvellous contempt of their own vaunted free-thinking principles and right of private judgment, a Resolution was passed to the effect, 'that it would be desirable for parents to be prohibited, by law, from speaking of religion to their children, even at home.' The walls of Paris are often placarded with calls to these anti-religious and atheistic *réunions*. . . . But, notwithstanding this dark picture, large numbers of the people are far from being prepared to endorse the phrensied boastings of their would-be atheistic leaders. The sense of an inner need, which materialism cannot meet, and which requires only to be deepened by the Divine Spirit's teachings to bring men to Christ, is widespread. Hence it is that in Paris, and all over France, so many, especially of the working classes, are ready and eager to listen to the faithful preaching of the Gospel. The same testimony comes from other labourers in various parts of the French field. We thank God that it is no worse. We thank Him that it is so well."

VIII.—SCOTTISH REFORMATION SOCIETY.

THE annual meeting of the Scottish Reformation Society was held on the 13th of March in the Protestant Institute, George IV. Bridge, Edinburgh. There was a good attendance. Mr. Stuart Gray of Gray and Kinfauns presided, and among the gentlemen present were Rev. Dr. Begg, Rev. Wm. Balfour, Rev. John M'Ewan, Rev. Mr. Gemmell, Rev. J. Sturrock, Col. Davidson, Dr. Kalley, Mr. Fleming, S.S.C., &c. After devotional exercises, the Chairman, in his opening remarks, referred to the increase of Popery, to the interest some great families have taken in its promotion, and to the urgent necessity of resisting its extension. The Secretary, Rev. G. Divorty, intimated apologies for absence from a number of gentlemen, including Rev. Dr. Scott, Rev. Dr. Morton, Rev. Jas. Robertson, Rev. Mr. M'Vicar, and Rev. Dr. Dodds, Corstorphine. He then presented the annual report, of which the following is the introductory part:—

What is the Scottish Reformation Society? And what are its objects? These are questions which tell that a new generation has come; and for the instruction of those who put the questions, it is needful to recall in a few sentences the years that are past. In the year 1850 this country was startled by the appearance in London of a Romish cardinal, and by the

simultaneous assumption, on British soil, of territorial titles by Romish bishops. The step was regarded as a bold one at the time, and all the more so because it was taken in open defiance of the laws of the country, and in flagrant violation of the rights of toleration. Though Scotland was not directly or immediately affected, alarm was felt, and indignation was at once and widely aroused. A great public meeting was held in the Music Hall in Edinburgh, to protest against these strange proceedings, and also to devise measures for resistance, as well as for self-defence. The result was the formation of the Scottish Reformation Society. It was felt that a crisis had come, and that a long struggle had now to be encountered. Party differences were laid aside, and a combination was formed in defence of the Protestant religion, with all its blessings, won through blood and death at the time of the Reformation. Hence the name of this Society. It is identified with no party, whether in Church or State; and it still holds to the broad ground taken up at its original formation, embracing in its management and membership those who maintain the great evangelical doctrines of the Protestant faith. For thirty-one years it has borne its testimony, using every legitimate means, and to the utmost of its resources, to check the approaching danger, and to strengthen the Protestant cause against it. The premises occupied by the Society are secured for its use by a clause in the constitution of the Protestant Institute of Scotland, to the following effect, namely, "The Scottish Reformation Society shall have the occupancy, free of rent, of an office, library-room, and other accommodation necessary for the carrying out of the objects of said Society, so long as said Society retains its present constitution." But while thus provided with the use of valuable premises, the Society is wholly dependent for its support on the voluntary contributions of those who approve of its objects; and only to the extent of that support can its operations be carried on. As will be noticed in the latter part of this Report, special attention is given to the instruction of the young as an effectual means of protection against the dangerous and insidious errors of Romanising teachers. And though it is only a few years since the Society began to make this a prominent object in its operations, already more than thirty thousand young people have, through its influence, received such instruction as, by the blessing of God, will give them clearer views of the great and saving doctrines of the Protestant faith, and enable them to stand for their defence in the midst of gathering dangers. In connection with this department of the Society's work, many thousands of volumes have been given away; and information has been diffused by tracts, pamphlets, and catechisms, to an extent that cannot now be calculated, while the dissemination of Protestant literature continues in the issue of more than three hundred thousand pages every year.

If the appearance of a single cardinal in England could awaken such anxieties in Scotland in 1850, what would the feelings have been, had any one predicted then what the state of things in Scotland would be, and what in reality it has come to be, at this day? To give an adequate view of the power and position acquired by Popery in England since then would far exceed the limits available in this Report. The system has developed there into formidable proportions: it threatens to overshadow, if not to overthrow, the once Protestant Church of England. Besides the open and known dangers without, that Church has now got yet greater

dangers within. "The waters are come in, unto the very soul." It will be no easy task to maintain her ground with such a formidable foe without, and with so many thousands of enemies within, in full sympathy with Ritualism, which is Popery in disguise.

But turning to Scotland, the special sphere of this Society's work, it could hardly be expected that the Northern part of the kingdom would long escape the blighting influence begun in the South. It has not escaped. Scotland is already most seriously involved, and stands in a position of the greatest peril. A powerful and active agency is now at work all over the land, and if it be not met by a speedy and determined counteracting power, the Reformation will, piecemeal, be completely subverted. The country is parcelled out for conquest. The Romish Hierarchy is set up in full operation; and Scotland is divided and subdivided. It has six so-called dioceses, with six bishops, one of them designated "The Archbishop of St. Andrews and Edinburgh;" it has above 300 priests, about the same number of chapels, with 41 monasteries and convents, and more than 120 schools, in which the Word of God is not allowed to be taught. If a warning was given out to the country from that public meeting in 1850, how immensely greater is the danger now! The religion of Scotland—the precious heritage which so long has been the secret of her strength and the ornament of her sons in all lands—is this day in the greatest jeopardy. And in sending out this Report, the Committee appeal to all true friends of their religion and their country to strengthen their hands in the work committed to their charge.

From the treasurer's statement it appeared that there was a balance in favour of the Society amounting to £41, which would barely be sufficient to meet the Society's obligations in beginning another year.

The Rev. John Sturrock moved the adoption of the Report, which was seconded by Andrew Fleming, Esq., S.S.C., and unanimously adopted.

The Rev. Dr. Begg moved the second resolution, as follows:—

"That, being deeply impressed with a sense of the anti-Scriptural character of Romanism, as a system wholly subversive of the Gospel of Christ, ruinous to the welfare of mankind, and at the same time claiming universal supremacy in all things, both civil and sacred, this meeting desires to express its deep concern at the progress which that system continues to make in this country, and earnestly calls on all Evangelical Protestants throughout the land to renew their watchfulness, and increase their efforts to resist its encroachments."

Dr. Begg remarked that a man did not deserve the name of Protestant who was not able to tell why he protested against the Popish system, and yet they found multitudes of professing Protestants who were not only thoroughly ignorant of the ground upon which they were Protestants, but who were contentedly ignorant. Some people said the Romish system had become a wonderfully mild and meek system. That was a great fallacy, because they knew that Rome could not change. The fact was that Rome would cease to be Rome if it could be changed, because it claimed infallibility, and if it were to admit it had changed, then most assuredly it would admit that its foundations had given way. At the same time he observed that speeches were made of a very plausible kind, and, if one could be satisfied of their genuineness, of a satisfactory kind. He noticed that an eminent Popish dignitary in this country had been speaking with great eloquence against the Russian persecution of the Jews.

Multitudes of people, he dared say, were carried away with the eloquence of that speech. But what had taken place in the meantime? There had been a process of canonisation going on. The Pope pretended he could make saints, and one of the saints he recently made was the confessor of Charles the Fifth and Philip the Second, during whose reigns an enormous amount of blood was shed—far more blood than had yet been shed in Russia, although that had been very serious. That was to say, at Rome men guilty of the greatest possible atrocities were canonised, while at London Rome deprecated the proceedings going on in Russia. Another fallacy was that Rome was a weak thing, and that fallacy he showed was one of the most disastrous kind. It was a system of immense power, and unless they began with that impression they would be entirely misled. He believed that even our rulers would by and by be constrained to admit that the Irish problem, which was really the Popish problem in Ireland, would baffle all their efforts. They were imagining what was always a very foolish imagination—that a spiritual evil could be cured by a physical remedy. They said, “Give them land, give them this and that, and all will be right.” Now, he admired the moral courage of Mr. Forster in going down into the convulsed districts of Ireland, in standing at the window of an inn and addressing the people in exceedingly plausible language. But at the same time Mr. Forster had still a lesson to learn, he would find it by and by, and probably he would be taught very emphatically. Men might imagine they could put an extinguisher upon obstructives, but those who had any knowledge of public meetings knew the contrary, and our rulers would understand by and by that there was just one word which was the solution of all the ills of Ireland, and that one word was Popery. If they went to the north of Ireland—to the Protestant districts of Ireland—they found everything well, while if they went to the Romish districts of Ireland, everything was found out of joint. This was not because of a difference of the law—because there was the same law all over Ireland, but it was the difference between Romanism, which was destructive to all arrangements of human society, and Protestantism, with an open Bible, which was found to be at the root of all progress and civilisation as well as of all practical Christianity. Dr. Begg then proceeded to refer to the work of the Reformation Society, strongly urging its necessity, and impressing upon ministers and their people the duty of making every congregation a Reformation Society in itself.

The Rev. Mr. Hobart, Carluke, seconded the resolution, which was unanimously adopted.

The next resolution was moved by the Rev. John M'Ewan as follows:—

“That this meeting, while gratified with what has already been done in the way of imparting instruction to the young, do earnestly commend this department of the Society's work to the prayerful attention of Christian ministers and the increased support of all true Protestants.”

Mr. M'Ewan pointed out the great necessity which at present exists for setting before the minds of the young of both sexes a clear view of the great distinctive doctrines of salvation, as contrasted with Romish errors. Having just concluded such a course of instruction among the young men and young women of his own congregation, he bore testimony at once to the profitable character of the work and the warm appreciation of it on the part of those under his charge.

The resolution was seconded by Dr. Kalley, and unanimously adopted.

The names of Sir John Don Wauchope, James Taylor, Esq. of Starley Hall, Dr. J. MacKenzie, Eileanach, Inverness, and Duncan Forbes, Esq. of Culloeden, were added to the General Committee; and that of John Dick, Esq., to the Acting Committee, the others being the same as last year.

After a vote of thanks to the Chairman, the meeting was closed with the benediction.

The following is the concluding part of the Society's Report:—

The Committee desire anew to record their sense of the goodness of God in the measure of success which has attended their labours during the past year. An impression has no doubt been made to a very considerable extent in the way of securing attention to the dangers which are gathering around. These dangers are great and imminent. They have already blighted in many ways the health and vigour of Protestantism in Britain; and just in proportion as Romanism is allowed to strengthen itself, so will its ruinous influence infect and impair the vitality of the pure Christian religion, and thus prepare the way for humiliation and defeat. The cause of Christ will doubtless be triumphant in the end; but the assurance of this will never sanction remissness on the part of the Christian Church in circumstances so ominous. The Churches in this land, with all their other obligations, have a very special and solemn duty laid to their hand at this day, in defending themselves against an old enemy—an enemy that will never make peace with *them*, and an enemy they cannot afford to despise. The Committee do, therefore, respectfully but most earnestly entreat all faithful ministers of the Word to call the attention of their people to the errors of Romish teaching, to the dishonour done to God in their active propagation, to the arrogant claims of the whole system, and to the dangers which at the present moment threaten all that is most dear and sacred to the people of God.

The Committee have to return their cordial thanks to their many friends and supporters throughout the country for their kind and liberal support, in enabling them to carry on their work till now. The Society has no other means of support; and they ask a continuance of their liberality, and, above all, they solicit an interest in their prayers. The cause they have at heart is the cause of Christ; and they trust they will be encouraged not only to continue their work, but also to extend and increase their operations. Warm and earnest friends are every year removed by death; but God can raise up others to fill their place. "Behold, the Lord's hand is not shortened that it cannot save; neither is His ear heavy, that it cannot hear" (Isa. lix. 1).

IX.—CHRIST OR ANTICHRIST ?

SUCH is the title of a most excellent tract by the Rev. James Ormiston, rector of St. Mary-le-Port, Bristol. We gladly make room for the following extracts:—

That Scripture deals with fundamental principles—principles which have found their respective representatives in professing Christendom for the past eighteen hundred years. Epochs have indeed occurred when two widely divergent classes of men have more openly than at others ranged themselves under those respective principles. Satan's tactics,

however, often shift themselves so as most conveniently to gain his evil ends. In the days of the apostles he busily scattered his tares amongst the pure wheat of the preached Gospel. St. Paul, referring to the *germs* of that great "apostasy" which required centuries to mature it as a system and a Church, expressly declared to the people of God at Thessalonica, "The mystery of iniquity doth already work" (2 Thess. ii. 7). The inspired pen of that same great authority likewise went on to foretell a time when those germs should take deep root and bring forth a foul harvest of ecclesiastical pride, false teaching, lying wonders, strong delusion, and soul-perdition.

And what is our own position, dear reader, to-day? What do our eyes behold around us? We cannot fail to be struck with the marvellously exact fulfilment of the prophetic word. The page of history teems with proofs that the predicted apostasy—a "falling away" from "the Faith once delivered to the saints"—early divided the visible Church into two great hostile camps. The old *Pagan* empire of Rome, no longer able to withhold the rising influence and power of the *Papacy*, yielded, as St. Paul prophesied, and the "Lawless One," the "Man of Sin," the anti-Christian head of an organised counterfeit of the true Church of God, became manifested. For twelve hundred years past there has been a succession in the throne of the Lawless One, that Wicked One "who opposeth and exalteth himself above all that is called God, or that is worshipped;" and we have lived to see the day when a poor worm of the dust has claimed to be considered the one *infallible man* in the whole earth, as being the *VICE-Christ*, or *Antichrist*. The Pope of Rome to-day sits in the professing Church as official *head* over us all. He usurps to himself the right to impose new articles of faith upon the consciences of his fellow-men, as, for instance, that heresy called the immaculate, or *sinless*, conception of Mary. Dr. Manning, Rome's highest authority in England, has stated the case in these words: "No [Roman] Catholic can hesitate for one instant in professing his faith that the supernatural and spiritual prerogatives which were wielded by the Son of God in Person attach to His Vicar on earth;"¹ and the same devoted priest of the great apostasy has likewise written of one of the Popes that he "was elevated to be, in his Master's name, king of kings and lord of lords!"² What wonder is it that a system presided over by a man who thus blasphemously claims to be considered the deputy of our glorious, reigning Lord Jesus Christ, should be judicially given up by the living God "to believe a lie"? "For this cause"—namely, because they received not the love of the truth, that they might be saved—"God shall send them strong delusion." The religion of Popery is a huge delusion. Deceit is under its lips whenever it speaks. Well did Cecil describe it as "the masterpiece of Satan." The terrible lengths of delusion to which modern Rome has been divinely suffered to go may well be illustrated by the following review of a book entitled, "Devotion to the Blessed Virgin: its Excellence, and How to Practise It."

After giving a few extracts from this review, the tract proceeds as follows:—

The worship of an ideal goddess, called "Mary," has come in Spain and other Romish lands to be the most popular phase of modern European

¹ Vide Dr. Manning's Lectures on "The Temporal Sovereignty of the Pope."

² Vide the same.

idolatry. The Mary of the four Gospels and the ideal Mary of Liguori and of Pius the Ninth have little more in common than the name; and, alas! this bold innovation upon the worship of the Triune Jehovah has its active sympathisers and exponents within the pale of our own beloved Protestant Church. Thus an organ of the Ritualists has authoritatively avowed: "We are one with Roman Catholics in faith, and we have a common foe to fight. We give our people the fact, the real doctrine of the Mass, first; the name will come of itself by-and-bye. So with regard to the *cultus* of the Virgin; we shall only be able to establish this by slow, cautious steps. If this be really our hope, surely it is better for us to wait patiently while we are working towards its attainment" (*Union Review*). Well may Rome's chief spokesman in England address himself to the Popish priesthood now labouring amongst us to bring back this Protestant nation to the rule of Antichrist in the following exultant strain: "He (Dr. Manning) would ask his rev. brethren present, how often they were now engaged in controversies regarding transubstantiation or invocations? (Several voices: 'Very seldom.') Did it happen once a year? (Cries of 'No.') Should he tell them why? It was because so large a number of the clergy of the Established Church had taken from their hands the labour of contending for the chief principle of the Catholic doctrine which he had referred to, and left them in the peaceful and happy occupation of reaping the benefits; and he (Dr. Manning) confessed he would rather be a humble reaper or a simple gleaner than armed with the weapons of war."¹ It is clear, therefore, that an extensive movement is in operation in England, the object of which is to indoctrinate the minds of our countrymen with the deadly leaven of anti-Christianity. It is wholly in vain that some plead the enlightenment of the nineteenth century, the increase of knowledge, our innate love of liberty, and so forth, as arguments against the possibility of a national return to Popery. Is it not notorious that, during the past forty years, Rome has received into her embrace large numbers of our nobility, aristocracy, gentry, clergy, and other members of the learned professions? And what are the facts connected with the increase of Roman Catholic *population* in England? Let it be noted that I leave *Ireland* entirely out of the calculation. The Roman Catholic Directory is my authority, together with Ravenstein's denominational statistics. Whereas, in 1780, the Romish population in England was one in one hundred, and in 1845 was less than one in fifty, it is now one in fourteen! What does this imply? Again, what wonder that our school boards, boards of guardians, hospital committees, and other national and municipal institutions should become increasingly leavened with the presence and interference of Romish priests and laymen, when so large a percentage of the population as the following has come to represent the strength of the Papacy in our chief towns? Thus in eight towns in Scotland the Romish element is said to be thirteen and a half per cent. of the population; in Blackburn, fourteen per cent.; in Birkenhead, fifteen per cent.; in Liverpool, nineteen per cent.; and in Preston, twenty-two per cent.²

Again, the rapid increase in Rome's priestly army in England is full of perilous meaning. In 1851 (about which time the Pope divided England

¹ Dr. Manning's speech at Leeds, September 13, 1866.

² Vide "The Dangers and Defences of English Protestantism," by William Marshall. (S. W. Partridge & Co.)

into dioceses, and officered them with bishops) there were 958 priests at work amongst us; in 1881 there are no fewer than 2,282! So also Romish chapels, of which in 1851 there were 683, whereas now they number 1,461. Monasteries and convents in 1851 amounted to 70; in 1881 they are set down as having increased to 507. Jesuits, monks, friars, and foreign priests are at this moment crowding in by steamboat and rail, and, with their wealthy resources, are purchasing mansions and lands in England on the most alarming scale.

The Republican government of Roman Catholic France, as well as Germany and Italy, refuses to allow the continuance of the monastic orders of Rome, as being dangerous to the peace of the State, and has, therefore, consistently and summarily ejected them from the commonwealth; and we of England, of Protestant England, with the terrible history of the past before us, are pursuing the suicidal course of allowing those conspirers against all law and order to settle down on our soil. Let me further remind you, dear friends, that the law of our land is being openly violated by this Roman Catholic incursion. The Act of 1829, which so fatally admitted Romanists to Parliament as legislators for "this Protestant kingdom," distinctly provides against the residence in England of members of the order of *Jesuits*, and of similar organised communities of Roman Catholics.

Surely, it is time—and indeed it may be said that it is nearly too late—to cope with this tremendous concentration of the power of Antichrist. The call to take a position of practical antagonism against the gigantic system of intolerance and superstition which our forefathers so determinedly cast off three hundred years ago, at the cost of the martyrdoms of Smithfield and Oxford, is to-day clear and decided. "He that is not with Me is against Me" are the terms of this campaign, as proclaimed by the Christ of God, and heralded by His sent servants. All who, through grace, have been led and enabled to see in Jesus a finished salvation have no choice. Such are already committed to "contend earnestly for the faith once delivered to the saints." The honour of their Captain's name, the rights and prerogatives of His throne, the interests of His kingdom, and the liberties of His Church and cause, combine in this call to arms. The Bible, its blessed testimonies, and our blood-bought right to read it, and circulate it, and teach it, unfettered by the impracticable conditions of the fallen Church of Rome, are involved in this holy war.

Is it not the highest joy of the true Christian to believe that the Lord Jesus is King of kings and Lord of lords? Does he not firmly hold to the glorious truth that all power in heaven and in earth is vested in Him at the Father's right hand? that by Him kings rule, empires are established, nations are blessed or chastised, peoples are exalted or debased, accordingly as they honour or despise Him and His laws? that the poor potsherd of the earth have no might nor wisdom against Him, as Sovereign Head over all things to that Church which is His body? These are, I trust, verities and convictions possessing many hearts and consciences at this eventful epoch of our country's history; and, if so, let them prayerfully, intelligently, and courageously rally together to resist proud Antichrist's encroachments upon our liberties, both civil and religious, determining by the enabling grace of God to hand down to our children the birthright which we ourselves have inherited from our martyred sires. The taint of Romanism is upon almost everything around

us. **Fleshy taste, instead of spirituality and Scriptural purity, is taking possession of our national worship. Conformity and Nonconformity are both alike falling victims to the poisoned atmosphere. Our duty is plainly, therefore, to oppose the first show of that which is not spiritual and Scriptural in its origin. This will tend, no doubt, to make us unpopular. But we are called to take higher ground than to aim at the approval of man. One is our Master. The Truth—the living, personal Truth—is our supreme Guide. Some of those who read these lines may differ from me as to the possibility of Antichrist's regaining his long-lost power and supremacy in our dear England; but I am convinced that unless, as a nation, we again renounce the presence and interference of the great abomination—of that false woman who sits upon the beast—as surely as we partake of her sins, and repent not, so shall we receive of her plagues (Rev. xviii. 4).**

Those of my thoughtful readers who wish to trace the infallible fulfilment of the prophetic Scripture touching the relationship of the Papal Antichrist to the true Church of God, and the consistent tenacity with which the enthroned Christ of God has adhered to His decreed principle of government of both nations and individuals, may well study the unanswerable work of Elliott, the *Horæ Apocalypticae*. Blessed indeed is he who, in this hour of trial, is found standing faithful and true to the name and truth of Him—the Lord's one Anointed—whom the proud Babylonian Antichrist has for centuries sought to misrepresent, to usurp, and to supersede. The *organisations* of the Lawless One are complete. Organisation can only be met by organisation. Let Protestantism therefore organise. "Unity is strength," whether for good or for evil. Disunion means weakness.

Our fundamental rallying-point is found in the words of our King's decree, "He that is not with Me is *against* Me." By this, then, let us stand. By this let us war the good fight. Truth and freedom we must and will maintain—the truth of the Gospel of God's free grace—the liberty wherewith Christ hath made us free. May the Spirit of wisdom and of power direct and strengthen us unto the end of the struggle, and keep vividly before our minds and consciences the Master's other words, "He that gathereth not with Me scattereth abroad."

X.—ITEMS.

MASSES INVALIDATED BY SPURIOUS WINE.—The following curious illustration of Romanism is given by *Il Secolo*, a widely circulated and influential Italian paper:—"A short time ago the Archbishop of Besançon received from a merchant a present of a bottle of wine, such as, he said, would be most appropriate for the celebration of the Mass, and worthy of being recommended to the clergy of his diocese. The Archbishop, struck with the quality of the wine, warmly recommended it. The merchant received a multitude of orders; but the wine distributed to the inferior clergy was of a quality very different from that sent to the Monsignore. A priest, well experienced in wine, caused it to be analysed, when behold! it was found not to contain a single drop of the juice of the

grape! Great was the scandal, and great the consequences to the faithful, as the Archbishop had ordered that all masses celebrated with the adulterated wine should be annulled, and this decision was announced from a hundred pulpits. The poor priests were naturally the greatest victims, for the masses that had been celebrated had been paid for, and those who had ordered them naturally wished that they should be repeated."

If Democritus were alive now, and could but see the superstition of our age, our religious madness, as Meteran calls it—*religiosam insaniam*—so many professed Christians, yet so few imitators of Christ, so much talk of religion, so much license, so little conscience, so much knowledge, so many preachers, so little practice, such variety of sects, such as have the hold of all sides, *obvia signis signa*, &c., such absurd and ridiculous traditions and ceremonies; if he should meet a Capuchin, a Franciscan, a pharisaical Jesuit, a man-serpent, a shave-crowned monk in his robes, a begging friar, or see their thrice-crowned sovereign lord the Pope, poor Peter's successor, *servus servorum Dei*, to depose kings, with his foot to tread on emperors' necks, make them bare-footed and bare-legged at his gates hold his bridle and stirrup, &c.—(Oh, that Peter and Paul were alive to see this!)—if he should observe a prince creep so devoutly to kiss his toe, and those red-cap cardinals, poor parish-priests of old, now princes' companions—what would he say? *Cælum ipsum petitur stultitia*. Had he met some of our devout pilgrims going barefoot to Jerusalem, Our Lady of Loretto, Rome, St. Jago, St. Thomas' shrine, to creep to those counterfeit and maggot-eaten reliques; had he been present at a mass, and seen such kissing of paxes, crucifixes, cringes, duckings; their several attires and ceremonies, pictures of saints, indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at *Ave Marias*, bells, with many such *juvunda rudi spectacula plebi*, praying in gibberish, and mumbling of beads; had he heard an old woman say her prayers in Latin, their sprinkling of holy water, and going a procession—

Monachorum incedunt agmina mille;
Quid memorem vexilla, cruces, idolaque culta;

their breviaries, bulls, hallowed beads, exorcisms, pictures, curious crosses, fables and babbles . . . what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a Jesuit's life, among the rest, he should have seen a hypocrite profess poverty and yet possess more goods and lands than many princes, to have infinite treasures and revenues—teach others to fast and play the gluttons themselves, like watermen that row one way and look another; bow virginity, talk of holiness, and yet indeed a notorious bawd and famous fornicator, *lascivum pecus*, a very goat—monks by profession, such as give over the world and the vanities of it, and yet a Machiavellian rout interested in all matters of state—holy men, peacemakers, and yet composed of envy, lust, ambition, hatred, and malice, firebrands, *adultæ patriæ pestis*, traitors, assassins—*hæc itur ad astrua*; and this is to supererogate, and merit heaven for themselves and others!
—*Burton's Anatomy of Melancholy*.

THE BULWARK;

OR,

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I.—IRELAND.

STATE OF THE COUNTRY.

THE same sad tale has still to be told regarding Ireland which has been told so often for a long long time, a tale of murders and attempted murders, outrages of many a kind, lawlessness, and a miserable sense of insecurity, in all those districts in which Popery most prevails and the power of the Romish priests is all but absolute.

The record of agrarian murders for the month which has elapsed since we last wrote on this subject, begins with the death on March 19 of a lad named Gibbons, who had been assaulted two days before by a party of men lying in ambush for him, in a wood near Clonbur. His mother was severely beaten in attempting to protect him from his assailants, and was in a precarious condition at the time of his death. A young man was murdered in Dublin on March 20, and another young man on March 28; and both cases, if not agrarian in the strict sense of the term, yet appear to be connected with the same widely-extended conspiracy by which dynamite explosions, raids of Moonlighters, and agrarian outrages are all devised and instigated. On March 30, Mr. Herbert, a County Kerry landlord, was shot on his way home from Castleisland, where he had been attending the Petty Sessions as a magistrate. Death was not instantaneous, but he could only stagger on a little way after receiving the fatal wound, as appeared from the traces of blood upon the road, and he was dead when some women shortly after found him lying on it. He was unpopular, because of his outspoken denunciations of the Land League. Of the state of feeling in the district striking evidence is afforded by the fact that, on the morning after the murder, eleven lambs, which had been grazing in front of his residence, were found to have been cruelly killed by stabbing with a pitchfork. On Sunday, April 2, the murder of Mrs. Smythe took place in the demesne of her brother-in-law, Mr. W. Barlow Smythe of Barbavilla, in the county of Westmeath, as she was returning from the Protestant church of Collinstown, with him and her sister, Lady Harriet Monck. The shot was no doubt intended for Mr. Smythe, but the murderer had not aimed accurately, and it took effect on his sister-in-law, who was seated opposite to him in the carriage, blowing off part of her skull and scattering her brains all over the carriage. The shot was fired from a clump of trees. On April 17, an "Emergency" bailiff, in the employment of the Property Defence Association, was murdered in County Kerry.

Besides these cases of murder actually perpetrated, there have been several cases of attempted murder, in which the intended victims escaped

only because the assassins who fired at them had not been able to take sure aim. Some of them made escapes as narrow as it is possible to imagine: a landlord in County Mayo, for example, through whose coat-tail a bullet passed. A case is reported also, from the neighbourhood of Mallow, of a man so savagely beaten that his recovery is almost despaired of; his offence against Land League law being that he had been negotiating for a farm; another farmer, a tenant on Lord Kenmare's estate in County Kerry, has been fired at and wounded in the legs, because he was supposed to have given some information to the agent respecting other tenants on the estate. We cannot load our pages with accounts of minor outrages, and are obliged to pass unnoticed even cases of shots fired into dwelling-houses, with reckless disregard of the possibility of murder, incendiarism, and other crimes which in any country but Ireland—or, we should rather say, the thoroughly Romiah part of Ireland—would be accounted very serious. Boycotting has been carried on without abatement; and it has been enough to bring a midnight visit of Moonlighters to a poor man's house that he has worked as a labourer for a man who was boycotted.

The murders of Mr. Herbert and Mrs. Smythe have excited more sensation, and made a deeper impression on the public mind, than any that have taken place in Ireland since that of Lord Mountrorris. In part, this may be owing to the social position of the victims, which, although it ought not to be so, has given to their sad fate a deeper impressiveness than if they had belonged to the humblest class of the peasantry, whilst at the same time it has carried home to many a stronger conviction than they ever felt before of the danger to which persons of all classes are alike exposed in the present condition of Ireland; but most of all, we believe, it has been caused by the peculiar circumstances of Mrs. Smythe's case, which could not but deeply move every right-feeling heart.

It is now too evident that those to whom Mr. Parnell and other agitators addressed their inflammatory speeches in the early days of the Land League agitation, and who responded to fierce denunciations of landlordism and landlords, with cries of "Give them an ounce of lead," had it in their hearts to do according to their murder-breathing words. And whatever signs there may be,—as we are sometimes told there are, and we would fain believe it true,—of beneficial effects produced in Ireland by the operation of the Land Act, it is plainly impossible that any general amelioration of the state of things can take place, or that any causes tending to amelioration can freely operate, whilst terrorism subsists, and a secret power hostile to the law enforces its decrees by murders and other atrocious deeds; whilst many of the peasantry show that their sympathy is with the perpetrators of these atrocities, even with murderers whom they screen from justice instead of delivering them up to it,—the extent to which this fellow-feeling with criminals prevails being so great, that at the recent Galway Assizes men were brought to trial for *thirty* offences only out of *three hundred and sixty* which had been committed in that county; and whilst juries, acting on true Romiah principles with regard to their oaths, refuse to convict, even on the clearest evidence, the criminals who are brought to trial, either from approbation of their crimes or from fear of being themselves the next victims. It was stated in the House of Lords, in a debate on trial by jury in Ireland, on March 31, that Mr. Herbert was shot because he had told the Judge at the last assizes, that a fellow-juror had said he would hold out for a week before he would find a ver-

dict of guilty; and how daringly the conspirators against law and order proceed in the exercise of terrorism over jurors is strikingly manifested by the extensive distribution of printed posters in Cork on March 27, warning jurors summoned to Cork Assizes to *discharge their duties in the interests of the prisoners*, and threatening that the names of those who fail to obey will be taken note of. The conviction has been forced upon the minds of many who were very reluctant to admit it, and is daily becoming stronger and more general, that measures very different from any yet adopted must speedily be employed for the restoration of the authority of the law in Ireland, in order that crime may be prevented by the certainty of punishment, and that the peacefully disposed may be able to live in peace and security. Some speak of martial law for the most disturbed districts; but this, we trust, will never be found necessary, and it could only be justified by the most imperious necessity, for, to say nothing of other objections, the judgments of its tribunals could never be regarded by the public with that confidence which is always extremely desirable, and indeed essential to good results. Everybody expects that we shall soon hear what are the proposals of the Government. In a few months the Protection Act will expire, and the question must be considered whether or not it is to be renewed. Many who supported the passing of it as necessary for the time, would fain see it give place to something else more agreeable to British notions of civil liberty, than the imprisoning of men and keeping them in prison for a long time without bringing them to trial, merely on suspicion, however well-founded the suspicion may be, of their having been guilty of criminal acts or being engaged in criminal conspiracies. But it is too certain that a great majority of those who are detained in prison under this Act are men who would have been brought to trial and convicted long ago if it had not been for the certainty that juries would have violated their oaths and pronounced verdicts of acquittal. The idea of throwing them loose upon the country, to pursue their evil courses without restraint, is one which cannot for a moment be entertained, except by those who would gladly see them successful in all their designs. The opinion which seems most to prevail is, that the system of

TRIAL BY JURY

must be suspended for a time in Ireland, or at least in those parts of Ireland in which it has manifestly failed to serve the purpose of the administration of justice, in which it really operates only for the protection of criminals and the encouragement of crime, and that courts must be constituted in which, even with regard to the most serious crimes,—as is the case in this and all other countries with regard to petty offences,—the judges themselves shall decide as to the guilt or innocence of the accused.

And why has trial by jury so signally failed in Ireland? A reference to the *Moral Theology* of "Saint" Alphonsus Liguori is a ready answer to the question. From that book and others of the same class—the books studied and recommended at Maynooth—it may also be learned why murders and other agrarian outrages are so numerous.

THE "DYNAMITE POLICY,"

so strongly recommended by the Land League's supporters in America, has been pursued of late in a number of instances, although its results

have not in any of them been such as can greatly encourage the hope of speedy triumph over the power of hated England. Attempts have been made to blow up the Custom House stores and the barracks of the constabulary in Limerick ; but in the former case the dynamite cartridge was discovered and its explosion prevented, in the latter case the dynamite bomb flung at a window of the building struck the window sill and did no harm beyond the destruction of the window and a part of the wall. Had it entered the room, however, where the constables were assembled for the evening roll-call, as was evidently intended, its effects might have been very serious. Dynamite bombs have also been thrown, in at least two instances, into the houses of persons obnoxious to the Land League party, fortunately without injury to any of the inmates, although doing much mischief to property.

The diabolical character of this "Dynamite Policy," and the evident inclination of some of the more ardent Irish "patriots" to adopt it, make the necessity of strong measures for the prevention of crime as evident as the necessity for military operations would be if the flag of rebellion were hoisted.

It is not only in Ireland, however, that disloyal Irishmen have been engaged in schemes for working mischief by means of dynamite. That some of them have become informers against their fellow-conspirators is not wonderful ; it is quite in accordance with what we must believe to be the moral condition of them all ; yet, possibly, to this alone, under Providence, we owe it that serious harm has not been done, much property destroyed, and many lives wantonly sacrificed. There seems to be no reason to doubt that reliable information was received by the Government of a plot for the blowing up the Manchester Town Hall at or about Easter. The warning was enough to make the execution of the wicked design impossible. The folly of the men who could imagine that even if they had been able to accomplish it, it would have helped to advance their cause, is more wonderful than their wickedness. It would seem as if the Pope's most devoted servants in Britain were bent on showing us how much there might be to justify our ancestors in passing some of the laws concerning Papists which have been blotted out of the statute-book, and which we have long been accustomed to regard as too harsh and severe.

Since this article was placed in the printer's hands, the newspapers have told us that information has been received of a plot to damage Woolwich barracks, and that precautionary measures have been adopted.

THE LAND LEAGUE,

like the Society of the Jesuits after its seeming suppression by Pope Clement XIV., evidently continues to exist and to carry on its operations actively, although secretly. Its power has been manifested in the election of Land League candidates to the chairmanship, vice-chairmanship, and other offices in Boards of Guardians of the Poor in some unions, among which is that of Limerick. In other places, the Land League candidates for such offices have been defeated. To the Land League also may unhesitatingly be ascribed the issue of the directions and warning, already noticed, to the jurors at Cork. But perhaps the most impressive proof that has been given of its continued existence and baneful activity is the issue, in the beginning of April, of a list of landlords whose tenants

have undertaken to pay no rent. The Land League thus seeks to carry out the policy of its No-rent manifesto; and has issued this list,—not yet, it is said, complete,—as affording evidence that the agitation in Ireland is “growing broader and deeper, and that the strike against paying rent until the suspects are released has become general, and is growing in intensity and earnestness.” The list is a long one, but some doubt may be entertained of its reliability.

It has long been known that the Land League depends mainly for the means of carrying on its operations on contributions from the Irish in America, many of them of the very poorest classes, over whom priestly influence prevails to make them give largely, for persons in their circumstances, towards what they are taught to regard as a sacred object. At a meeting of a Land League Convention just held in Washington, it was reported that 180,589 dollars had been received by the American League since its formation, of which 169,262 dollars had been sent to Mr. Patrick Egan, the treasurer of the Irish League; and that other sums had been sent to Ireland by branches of the League, making, with remittances through the *Irish World*, a total of 300,444 dollars, about £60,088, sent from the United States and Canada to Ireland. How some of this money has been expended the public may learn, as is probably intended, from reports made at meetings of the Ladies' Land League, of grants to evicted families, and so forth; but that it has all gone for such purposes is not easily to be believed. “Who paid for the defence of ‘Captain Moonlight’?” asked the Attorney-General for Ireland in a speech in the House of Commons two months ago; and he added that the common report of the country was that it was done by the Land League.

The utmost possible pressure was brought to bear by the Land League upon Home Rulers in the House of Commons to constrain them all to vote against Mr. Gladstone and his colleagues on the *Cloture* Resolution, but not with complete success, a few of them refusing to submit to this dictation. Of the merits of that question, we have not a word to say; but that the opposition of the Land League had anything to do with its merits is not for a moment to be supposed. Resentment on account of the Protection Act, and the arrests made under it, was evidently a principal motive; another was probably an apprehension that the first employment of the proposed new rule might be to prevent the Land League's representatives from wasting the time of the House of Commons so much as for some miserable sessions they have wasted it. The reply made by Mr. P. J. Smyth, one of the members for Tipperary, to some of his constituents who passed a resolution censuring his vote, shows an independence of spirit which we are glad to see, right feelings which still more strongly command approbation, and a just appreciation of the character and doings of the Land League. “Look around,” he says, “and if you are not utterly lost to every sense of patriotic and human feeling, weep for a land reduced to a condition of savagery. See the poor and honest man shot down in his cabin, in the midst of his little ones. See the gentle and blameless lady massacred in her carriage. See these things, and reserve your curses for the League of Hell that has brought all this ruin—all this shame and dishonour—upon our nation.”

THE PRIESTS

have come pretty prominently into notice during the past few weeks, Michael Davitt having of course been found disqualified for election to a

seat in the House of Commons, and a new writ having been ordered for the county of Meath, Bishop Nulty and "his clergy" met at Navan to select again a candidate whom they should *recommend* to the electors, and they selected and recommended a Mr. Edward Shiel, who was accordingly elected without opposition. How worthily he will represent the priests of Meath may be inferred from the sentiments expressed in the speeches made at a meeting held to congratulate him after his election, at which Mr. Metge, M.P., declared his opposition to the introduction of an extra police force into the country, and said that "if the Government wished to have the country stained with crime and outrage, the way to do it was to bring policemen into it," and that "the people were driven from constitutional agitation to assassination." This apology for assassination seems to have been received with satisfaction.

"Father" Feehan, Romish Priest of Rathdowney, Queen's County, was brought before a bench of county magistrates on March 26, charged with having declared, in addressing a meeting at Rathdowney, that his idea of a fair rent was No rent at all till the leaders of the people were released from prison; with having advised the tenants on Lord Castletown's estate, that if any one of their number was evicted, not one of them should pay a penny of rent till the evicted tenant was restored to his holding; and with having read from a paper what he said was the opinion of Dr. Minogue, Bishop of Nevada, on the No-Rent manifesto, that if he, Dr. Minogue, had been in Kilmainham, he would not have issued a No-Rent manifesto, but a manifesto *To arms! To arms!* The meeting at Rathdowney seems to have been really a Land League meeting, and "Father" Feehan is in that district a noted Land League leader. His inflammatory speech was delivered within two miles of the spot where a process-server was recently murdered for having served a writ for rent. He was ordered to find bail to keep the peace for six months, or to be imprisoned for six months; and, refusing to give bail, was committed to the county jail at Maryborough. Between the time when the offence was committed, and the priest's appearance before the magistrates, it being publicly known that a summons had been served upon him, Dr. Moran, Romish Bishop of Ossory, thought it right to take action in the matter, and addressed to him a very remarkable letter, which, as it has been published, was probably intended for publication:—"*Kilkenny, 23d March 1882. My Dear Father Feehan,—*Under the peculiar circumstances that have arisen in the parish of Rathdowney, I deem it expedient that you should cease to exercise faculties till further arrangements may be made. It is with regret that I therefore withdraw from you the faculties which you hold in this diocese, excepting the faculty of offering the Holy Sacrifice, and from receipt of this note your connection with the parish of Rathdowney shall cease.—I remain, your faithful servant, Patrick F. Moran." (Of course there was a big cross before the Bishop's signature, but heretical newspapers have omitted it.) It may be that Bishop Moran thought by his action in this case to assure the public of his respect for law and order; but it is to be observed that his letter contains not a word of censure of "Father" Feehan's conduct, he only finds that it would not be convenient to employ him any longer at Rathdowney for the present.

On March 31, "Father" O'Higgins, of Shanaglish, County Galway, was committed to jail on a charge of inciting to murder, which he is alleged to have done in addressing an assemblage of people, beside a Land League

but which he was decorating, on the subject of the coming election of Guardians, denouncing in particular one of the old Guardians, and saying he wanted "no scut of a fellow," and that they should "shoot the rats." Bail was refused by the resident magistrate, but the Court of Queen's Bench has admitted Mr. O'Higgins to bail.

On April 4, "Father" M'Philpin, priest of Athenry, County Galway, appeared at the Petty Sessions at Athenry, charged with delivering an inflammatory harangue in his chapel, in which he had requested the congregation to wait after service, as he had something to say that concerned the peace of the district. It appeared that he had inveighed in very strong terms against the constabulary. Like "Father" Feehan, he was ordered to find bail, or in default to be sent to prison for six months, but he thought it better to give bail than go to prison.

In a letter concerning the murder of his sister-in-law, of date April 10, Mr. Barlow Smythe says :—"I wish I could think that horror had paralysed the country, and hindered an involuntary expression of horror. No ; I hear of no public denunciation of murder, no public sympathy, no excommunication of assassins proclaimed to the masses on yesterday—the great festival of Christianity—which, however late, would have been decent. I hear only of an invitation yesterday in the chapel to sow the land of a 'suspect.'"

But if the murder of Mrs. Smythe and all the other murders that have been committed have failed to awaken such feelings as they ought in the breasts of the Romish clergy generally in Ireland, we are told it is far otherwise at the Vatican, and that there they are regarded as humanity and Christianity require. The Rome correspondent of the *Globe* asserts that the murder of Mrs. Smythe has created an extraordinary sensation there. He says :—"The Pope himself was excited beyond measure, and expressed himself in no dubious terms regarding the conduct of the Irish Catholic Episcopate." But it is immediately added that "Leo XIII. years ago condemned the illegal and Communistic proclivities of the Land League, and issued stringent orders to the Irish Episcopate, through the Propaganda, for the separation of the Catholic clergy and people of Ireland from all seditious and rebellious proceedings." We know something about this, and, knowing it to be a most inaccurate statement, we can affix its proper value to that which precedes it, and similarly appreciate others which follow it,—as that "it is now felt that the Irish Catholic prelates and priests have been unwilling or unable to second the views of the Pontiff ;" and that "the Catholic Archbishop of Dublin was not alone among the Irish hierarchy in maintaining the principles of religion, and of law and order, but his efforts were neutralised by the Catholic bishops, who, headed by Archbishop Croke of Cashel, fell into the trap laid for them by the Parnellites." The trap laid by the Parnellites for Archbishop Croke and Bishop Nulty, and other such simple-hearted priests ! How credible ! But, however this may be, it is not true that Pope Leo XIII. ever condemned the illegal and Communistic proclivities of the Land League, but he did, in a letter of date June 1st, 1880, exhort the Irish people to "*obey the bishops, and in no particular deviate from the sacredness of duty ;*" and he did, by another letter of date January 3d, 1881, warn them against violent courses, assigning as a reason for this good advice, his belief that "Ireland may obtain what she wants much more safely and readily if she only adopts a course which

the laws allow, and avoids giving cause of offence ;" thus signifying or seeming to signify his approval of the objects of the Land League, at the same time praising the Irish people much for their piety and virtues, and *never even alluding to the many murders and other crimes which by that time had been committed.* (See *Bulwark* of February 1881, p. 32.) At that time, the Pope and his counsellors were evidently uncertain what their future policy with regard to Ireland would be, and the Pope's letter was written in such terms as not to commit him decidedly, but to leave it quite open to him to espouse either the cause of the British Government and of law and order, or that of the Land League and of rebellion, as might seem likely to be most for the interest of "the Church." If Mr. Errington's visit to Rome has excited at the Vatican a hope of getting concessions from the Government which would be more important than any possible results of the triumph of the Land League party in Ireland, or if the Land League cause is regarded at Rome as hopeless, it is quite natural that a holy horror of murder should now be felt by men who felt no emotion of the kind when they heard the story of Lord Mountmorres's assassination or of many another similar deed.

II.—ROMANISM IN ENGLAND AND SCOTLAND.

ROMISH MISSION SERVICES AT PLYMOUTH.

ROMANISTS, much as they object to all proselytising on the part of Protestants, which some of the Irish members made the ground of great complaints in the House of Commons some two and a-half years ago, against the Irish Church Missions, and gravely urged as an excuse, if not even a justification, of the outrages in Connemara—are nevertheless very active in their endeavours to make proselytes to the Church of Rome in England and Scotland. We find in the *Record* an interesting account of certain "Mission Services" conducted by Dominican "Fathers" in Plymouth. It was originally published in a Plymouth paper, the *Western Morning News*. It is long, but we give it without abridgment, interjecting a remark or two of our own in brackets, and marking by Italics some passages particularly worthy of notice.

"The mission services which are being held at Plymouth Roman Catholic Cathedral have thus far been very fully attended. At the early services there have been a great number of communicants. In addition to the usual services yesterday, there were special services for the Confraternity of the Holy Family, and also for the Confraternity of the Children of Mary and Joseph. Many new members were enrolled.

"Yesterday evening, after Father Buckler had conducted Rosary, Father Proctor said, *they intended that night to make solemn acts of reparation to our Lord in the Blessed Sacrament for all the sacrileges, and insults, and irreverences that had been committed against Him in those mysteries of His love.* [Man making reparation to God for sins committed against Him! It is on the same level with works of supererogation.] Before they made those acts of reparation, it was well they should remind themselves of what the Catholic Church taught, and what the children of the Church believed, with regard to that mystery. They believed, in the words of the Council of Trent, that 'in the Blessed Sacrament of the Altar there were contained really, truly, and substan-

tially the body and the blood, together with the soul and divinity, of our Lord.' [A correct statement of the Romish doctrine of Transubstantiation, in its utmost grossness.] Understand this change or see it, they could not. It was a mystery; but they believed it, because God had taught it to them. [The usual Romish style of argument—assertion in place of argument.] Jesus Christ promised it in the 6th chapter of John, where He said, 'The bread which I will give is my flesh.' [A favourite Romish argument, in which it is overlooked that the sacrament of the Lord's Supper was not instituted when the words quoted were spoken, and which assumes a signification of them, exclusive of any reference to the feeding upon Christ by faith.] The Jews marvelled and were offended, but our Lord did not explain it to them. He confirmed what He had said before, and added, 'Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you.' And this promise of our Lord had its fulfilment when, in the most solemn moment of His life upon earth, He took bread and said, 'This is my body,' and He took wine and said, 'This is my blood.' These words *must* mean the fulfilment of our Lord's promise in the 6th of St. John. [*Must!* an assumption of that which it is pretended to prove.] The Church and the Apostles from the beginning so understood them; St. Paul writing, 'If they eat and drink unworthily, they eat and drink judgment to themselves, not discerning the body of the Lord.' [All carnal; nothing spiritual. And the body of the Lord, in the literal sense in which the term is here used, is what Romanists, according to their own doctrine, do not discern.] So the Fathers had held; and *this was the secret of Catholic worship, of its ceremonies, of its gorgeous vestments, of the lighted candles, and of the flowers which were wasting themselves in the service of God.* [Nothing could better illustrate the nature and tendencies of Ritualism. The reference to the flowers is especially worthy of notice, and shows what ought to be thought of the floral decorations admitted in churches not otherwise Ritualistic.] They believed their God was there, and why blame them for doing all they could to honour Him? The body of the Lord was there—not a dead, lifeless, inert, inanimate thing; no, it was the Living Bread which came down from heaven, and the life of our Lord in the Blessed Sacrament was the counterpart of His life upon earth. In simple but beautiful imagery the preacher drew the analogy between the treatment of our Lord and the treatment of the Blessed Sacrament to-day from those outside the Catholic Church and from Catholics themselves. He then asked the congregation to go down upon their knees and ask Jesus Christ to pardon the sins of unbelievers who reviled Him, and the sins of all Catholics who were cold in His services. After the making of that *act of reparation by the congregation*, the preacher spoke of the indignities done the Blessed Sacrament as the priest carried it forth to the help and comfort of some departing soul. He urged Catholics to do more reverence to the Blessed Sacrament upon such occasions, and to see that the house in which it was received was clean and in order. Jesus Christ, when upon earth, dwelt with poverty, but never with dirt. Here was *something for them to make reparation for, and the act of reparation having been made*, the Father went on to speak of the sanctity of the building in which God thus deigned to be. *Every church in which there was a Catholic priest and a Catholic altar was a temple of the living God, and they knew how men had profaned them* [to wit, the Reformers, and the Pro-

testants from the Reformation till now]. There were those who spoke and wrote against Him, and who taught men not to believe His word [that is what the Church of Rome teaches], who, like the Jews, in the littleness of their minds and the poverty of their faith, said, 'How can He give us His flesh to eat?' Those were the men who began to profane Catholic churches, and for their sacrileges let reparation be made that night. How men had profaned our Lord's sacred presence in His churches was a matter of history. They had taken the Blessed Sacrament from the altar, and had trampled it under foot, and they had changed those temples built for the mystery of God into stables for their horses, and they who now lived *in this land of irreligion and unbelief*, when they looked around them, saw very much to remind them that they had to ask God to pardon their sins and the sins of their fathers. They saw up and down in this land noble and stately temples with their beautiful spires and steeples, their charming appearance, their carving and groining. There were Canterbury, and Durham, and Exeter, and Lincoln, and York, and the rest; and the whole of these, every one of them, was a temple of the Blessed Sacrament. They were built by the efforts of their Catholic forefathers, and they were built *as homes for Jesus Christ upon earth*; that there might be preached the same great doctrine of the Real Presence which he preached to them that night, at whose altars there was offered up the same sacrifice as that at which some of them had assisted that morning; *in their tabernacles was contained the same body and the blood of the same God-Man whom they worshipped that night*. And now look at them. They were beautiful with an empty beauty, because the beauty of the temple was gone, and as they wandered through their deserted aisles, and looked at the table where once stood the altar, oh, it made their Catholic hearts bleed as they thought of their faded glory. Oh! it made them ask themselves, had they not something to make reparation for here, when they knew that in the pulpits of those temples this doctrine of the Blessed Sacrament was treated as though it was untrue; when they knew that there the preachers preached against the great Blessed Sacrament, for which, and for which alone, those temples were raised to the great God. *An act of reparation having been made for the profanation of the Blessed Sacrament in Catholic churches*, the preacher next explained that the Blessed Eucharist was a sacrifice as well as a sacrament. By sacrifice they meant an oblation, an offering to God which was made to God and accepted by Him in acknowledgment of His Godhead and His dominion over us, and of our subjection to Him, and this idea of sacrifice was natural to the human heart. *As far as he (the preacher) knew, there was only one religion in the world that had not a sacrifice, and that was the religion established by law in this land.* [The preacher's education must have been very imperfect.] The Jewish sacrifices were a figure of the great sacrifice of Jesus Christ upon Calvary, and the sacrifice of our Lord upon the altar was the counterpart of His sacrifice upon the cross. It was the same sacrifice offered by the same High Priest. For their irreverence, coldness, and indifference to Him there was cause for reparation. *The fourth act of reparation having been made*, the preacher said the consummation of the sufferings and death of our Lord was His crucifixion and death upon Calvary, and the consummation and death of our Lord in the Blessed Sacrament was a bad and sacrilegious communion. For this sin *the last of the five acts of reparation was made.*

"The Benediction of the Blessed Sacrament followed."

False Liberality of ill-informed Protestants.—A bazaar on behalf of the building fund of a new Romish church—"the Church of Our Lady and St. Margaret"—at Kinning Park, a suburb of Glasgow, was held in Glasgow on four days of the week ending on April 15. On one of the days the bazaar was re-opened by Provost Thompson, a Quaker, the provost of the burgh of Govan. An account of the proceedings appeared next day in the newspapers, with the heading, RELIGIOUS AMITY AT A CHURCH BAZAAR; and Provost Thompson, "who was greeted with applause," and who "was accompanied to the platform by the Rev. Dean O'Keefe, Coatbridge," and other Romish priests, is represented to have said "that there were probably a larger number of Roman Catholics in Govan than in any other burgh of Scotland, in proportion to the inhabitants;" that he "wished to express his appreciation of the growing liberality which induced them to ask him to come there that day; more especially when he called to mind the very wide divergence of religious thought and mode of worship of the denomination to which he belonged—the Society of Friends." "But, with all this divergency of religious thought, wide as the poles asunder, there was," he said, "a solid, adhesive, attractive centre for all Christians, based on belief in God and faith in Christ," and "surely these were factors which ought to tell in these times of infidelity and irreligion." He told his Romish hearers that "he desired to reciprocate their spirit of liberality," and that just in proportion to the growth of that spirit would they get quit of those disgraceful scenes, those party riots, whether instigated by Orangemen or Roman Catholics, which had been productive of so much mischief in Kinning Park, Govan, and Partick." He concluded by saying, "Let us, then, emulate each other in good works, and hasten the time when it may be truly said, 'See how these Christians love another.'"

On the last day of the bazaar it was re-opened by another Protestant magistrate, Bailie Lindsay, who spoke in the same strain, saying that "no doubt the reverend gentleman [the priest of the new church] and he differed on some things—differed very widely; but that was no reason why they should not agree upon points they held in common, which tended to this, that they all wished to do as much good in their own way as they could."

All very pretty and very amiable, and all very weak and foolish. The only excuse for the conduct and the speeches of these Protestant magistrates—and it is a very poor one—is gross ignorance. We take it for granted that they do not know what Romanism really is. How the Romish priests who were with him on the platform must have laughed in their sleeves when the worthy provost of Govan expressed his delight at their growing liberality, and his desire to reciprocate it. They know what the Syllabus of Pope Pius IX. teaches, which is to them the rule of their teaching, prescribed by an authority acknowledged by them as no less than divine. He, it may be charitably supposed, knows nothing about it. They know that their Church holds, and that they themselves hold, principles which he would consider persecuting principles, which bind them to employ, if they have it in their power, the dungeon and the rack, the stake and the gibbet, as persuasives for the conversion of heretics, if other arguments fail; he imagines that all these are things of the past, which ought to be forgotten. In this he is wrong. Christian charity does not require us to

shut our eyes to the truth. The books by which Romish priests of the present day are trained in theology, teach persecuting principles as decidedly as any bulls of popes of the Dark Ages; and any one who takes the trouble to inquire into the history of the last fifty years, will soon find many instances in which effect has actually been given to these principles.

Besides, we are constrained to ask how it is possible for any Protestant to speak of Romanists as of substantially the same faith with himself. It can only be because he does not know what the Protestant faith is, or does not know what Popery is, or knows very little about either. There may be men calling themselves Protestants, to whom it would seem of little consequence whether the doctrine taught by a professed minister of religion were that of dependence upon Jesus Christ alone for salvation, or that of salvation by works and penances and sacraments, and much help of priests and saints—whether the worship in a church were the worship of God alone, or the worship also of the Virgin Mary, blasphemously styled the Mother of God and the Queen of Heaven, and of no one can say how many saints and angels and old bones and old rags, and bits of iron and of wood and trumpery of the like sort in incalculable variety. We are far from supposing that the municipal dignitaries who patronised the Romish bazaar in Glasgow are of this class; but we would seriously ask them to consider, and we would ask all who may read this to consider, if any Protestant, really holding the doctrine professed by Protestants to be Divine truth and infinitely precious, can consistently give any countenance or support to the Church of Rome. Either Protestant doctrine is true or it is false. If it is true, Romanism must be false—a LIE altogether, the greatest and the worst of lies. And is it a way to do good—is it not sin and a very great sin—to give support and encouragement to the teaching of soul-ruining falsehood, to the practice of God-dishonouring and man-degrading idolatry?

Elijah's old rule is applicable here:—"If the LORD be God, follow Him; but if Baal, then follow him."

III.—ROMANISM FAVOURED IN INDIA AND THE BRITISH COLONIES:

PROTESTANT CHURCHES DISESTABLISHED; CONTINUED ENDOWMENT OF THE CHURCH OF ROME.

THE following letter from Mr. Guinness appeared in the *Rock* of March 10th:—

To the Editor of the Rock.

"SIR,—The Right Hon. W. E. Baxter is reported to have received, at Calcutta, on January 27th last, a deputation from the several Nonconformist bodies (European and native) on the subject of ecclesiastical grants in India. Mr. Baxter has repeatedly urged in Parliament the impolicy of taxing the natives of India for the support of a religious system in which they have no sympathy, and cannot be expected to believe. He has also urged the propriety of withdrawing the grants now made to bishops and clergy of the Established Church in India. In his reply to the deputation, Mr. Baxter states that 'a revision of the ecclesiastical system of India is an absolute necessity,' and that 'he is pledged to bring the question

under the notice of Parliament, unless, as he hopes, the present Government should itself take action in the matter.' The action foreshadowed by this statement is merely the carrying out of the policy formerly initiated by Lords Granville and Kimberley in dealing with the Church Establishments in the colonies. The Parliamentary Returns, No. 269, 1871, and No. 259, 1873, dealing with the ecclesiastical grants in the West Indies, Gibraltar, and the Mauritius, &c., disclose the fact that in the despatches of Earl Granville and Earl Kimberley in 1869, and up to 1873, a policy of disestablishment, and in some instances of concurrent endowment, was advocated, and, notwithstanding the remonstrances of several of the colonies, was to a great extent forced upon them. A reduction of the grants made to the Church of England and other denominations followed; but it is a remarkable fact, and one to which it is of the utmost importance that attention should be directed, that while these reductions have been made in dealing with the Protestant Churches, the recognition and endowment of the Church of Rome was authorised in many places where it had not been endowed before, and in the endowments, where already existing, an increase was sanctioned. The endowments of the Church of Rome in these colonies are as follows:—

IN THE WEST INDIES—

<i>Trinidad.</i> —Grant to the Roman Catholic Church (Parliamentary Return No. 259, 1873)	£6,500 0 0
Grant to Schools (Return No. 356, 1845)	241 13 4
<i>Santa Lucia.</i> —Roman Catholic Church (Return No. 259, 1873)†	1,100 0 8
<i>British Guiana.</i> —(As per Ordinance of Local Government, 1875)	2,500 0 0
<i>Gibraltar.</i> —Annual Grant (Return No. 259, 1873)	500 0 0
<i>Newfoundland.</i> —Convent schools (Return No. 356, 1845)	100 0 0
<i>Nova Scotia.</i> —Grant to Romish schools (per said Return)	80 0 0
<i>Malta.</i> —(Per ditto)	1,092 0 0
<i>Cape of Good Hope.</i> —(Per ditto)	300 0 0
<i>New South Wales.</i> —Priests, &c. (per ditto)	10,413 0 0
Grants to schools (per ditto)	3,030 0 0
<i>Van Diemen's Land.</i> —(Per ditto)	1,873 0 0
<i>Mauritius.</i> —(Per Return No. 259, 1873)	6,800 0 0
" (By further vote, 26th November 1878)	1,200 0 0

A similar procedure was carried out in dealing with the religious endowments in Canada. By the special Acts of 1791 and 1840, the several Protestant churches in Canada, of all denominations, were guaranteed large endowments in lands and funded property. These churches were, by the Act of 1854, deprived of all this property subject to the life interests of the incumbents then living; but the Church of Rome has been left in full possession of all its endowments, the title of which was of no higher character than that under which the Protestant Churches held theirs. These endowments of the Romish Church are as follows:—

Annual Parliamentary grant, as per Parliamentary Return, No. 356, 1845	£1,250 13 10
Tithes granted to the Romish Church in Lower Canada, by 14th Geo. III., c. 88,—estimated by Bishop of Toronto (Parl. Return, No. 141, 1853) at the annual value of	125,000 0 0
The lands with which the Romish Church has also been endowed in Canada, are set forth in Smith's 'History of Canada' (vol. i., Appendix 6, quoted in Parl. Return, No. 141, 1853), containing a total of '2,117,179' acres.—These lands comprise the island and city of Montreal and other valuable estates, and may at least be estimated at the value of £3,000,000) interest thereon at 5 per cent.	150,000 0 0
Total annual value	£276,250 13 10

"It would appear from Mr. Baxter's words that the policy of disestablishment is now to be applied to India, where the Roman Catholic Church is in the enjoyment of large endowments from the State, the particulars of which will be found in the Parliamentary Returns of August 21st, 1871, No. 514; of May 25th, 1876, No. 243; and of February 16th, 1880, No. 37. A careful comparison of these returns shows that the following amounts are paid annually by the Indian Government for the support of the Romish Church:—

Civil department (salaries of bishops, priests, and expenditure in churches)	£6,906 0 0
Military department	24,816 0 0

"I do not think it will be regarded as fair play, nor yet in the interests of the Empire, that the Protestant churches in our colonies shall be disestablished and disendowed, whilst the Romish Church shall retain all its possessions, and I venture to ask whether in the event of Mr. Baxter's views being carried out, the Church of Rome will be allowed, under the fostering care of Lord Ripon, to retain its several endowments, and to maintain its pre-eminent position in India.—I am, &c.,

"A. H. GUINNESS,
Secretary Protestant Alliance.

"9 Strand, London."

It seems proper to subjoin a remark that there are special circumstances affecting *some* of the endowments of the Romish Church in India and Canada, which were in the possession of that Church before these countries came into the possession of Britain, and those in Canada which were so were secured to that Church by the treaty by which Canada was ceded to Britain by France. To each of these subjects we hope to be able at no very distant date to devote a short article.

IV.—ANNUAL REPORT OF THE SCOTTISH REFORMATION SOCIETY.

PROTESTANT INSTRUCTION.

THE Committee feel it to be a very special and incumbent duty to encourage and assist, to the utmost of their power, the instruction of the young in those vital doctrines of the Word of God which bear against the character and workings of the Romish Church. In this work they invite the co-operation of ministers and others who conduct Bible classes. They do not presume to interfere in any way with the ordinary work of ministers in connection with their classes; neither do they assume that they may be deficient in the faithfulness of their instructions. The object of the Society is to stimulate and encourage the young of both sexes to study the subject in order to an intelligent acquaintance with the great questions at issue. They offer prizes to those attending such instructions, leaving the minister or other teacher to award the same according to the best of his judgment of the respective merits of the pupils, whether by written answers to a few questions, or otherwise, as he shall see cause. The course of instruction does not usually extend beyond three or four months, and ends generally about March or April, though in some cases it is carried on through the summer months. The plan most commonly adopted is for the teacher to devote each night to some one of

the errors of Rome, and, after explaining it, to lead the pupils to the Word of God for its refutation. This affords an excellent opportunity for imparting direct Bible instruction, and for pressing home Divine truth, as illustrated and enforced by contrast with error. Many and gratifying testimonies have been borne by ministers and others to the success of these instructions. Some have confined their labours to their own Bible classes, while others have conducted classes of a more public kind, making them open to all who wish to attend. This work is greatly needed in the present day, and the Committee are anxious to see it more extensively carried out, believing as they do that, with God's blessing, it will issue in very precious results, in guarding the rising generation against the errors of Romish teaching, and grounding them in the great doctrines of the Protestant faith, which are the doctrines of the Word of God.

Ministers and others who wish to avail themselves of the Society's assistance in connection with their classes, are requested to communicate with the Secretary before the commencement of their course of instruction, to intimate whether they expect a share of the prizes, and also to give notice before the close as to when they wish the prizes to be sent. Any information regarding the work of the classes and the numbers in attendance will be gladly received.

V.—SCOTTISH REFORMATION SOCIETY.—MISSION TO THE HIGHLANDS.

THROUGH the kindness of their subscribers, the Committee of this Society were enabled three years ago to employ an agent to visit the Western Highlands in the interests of the Protestant cause. Mr. Dugald Macphail, an esteemed office-bearer in the Church, who knows both English and Gaelic well, undertook the mission. He visited and addressed meetings in a large number of places. The people were very grateful for the information and warnings given regarding the dangers which threaten the Protestant religion through the open and secret-working of Romish emissaries. The Committee were encouraged to repeat the experiment last year; and Mr. Macphail's services were again secured for a period extending over four months. The following gives a brief outline of his operations as it appears in the Society's Annual Report:—

“In the beginning of September last, I entered on my labours in the island of Barra, and went through South Uist, Benbecula, and North Uist, passed over Harris, the weather being very stormy, and travelling being difficult except by water. Visited and held meetings in every parish in the Lewis; Portree and Strath in Skye; Plockton, Balmacarra, Lochalah, and Kintail on the mainland; and Tobermory in the island of Mull; and during four months, terminating in the end of December, I held sixty-one meetings in churches, schools, halls, and the open air; lecturing on Popery in English and Gaelic as opportunity offered, and addressing the people on the ominously aggressive progress of Popery in Scotland of late years, encouraged, if not fostered, through the apathy of Protestants generally.

“In the populous islands of Barra, South Uist, and Benbecula, the great majority of the inhabitants are Catholic, those of Barra being

about 2000 to 200 Protestants. The two small islands of Barra and Benbecula have each a resident priest, and in South Uist there are three, with manse and chapels conveniently situated. There is an Established Church at Barra, one in South Uist, with Benbecula attached, and one Free Church in South Uist, with Barra attached.

"It appears that, in former days, the Catholics all along these islands were at liberty to hear the Gospel if inclined to attend on Protestant services; but ever since the setting up again of the Popish hierarchy in Scotland, and the regular visitation of the so-called Bishop of Argyle and the Isles, the people have become quite inaccessible to Protestant influences, and are hardened in their delusions more than ever. Last year the bishop set up stalls in all the churches for the sale of plaster crucifixes, beads, and sashes, at various prices, to suit the condition of the faithful; and the poor people being assured that the possession of these consecrated toys would secure their present and future good, women were seen in large numbers going about offering fowls for sale in order to realise a few pence to purchase these 'blessed things' at the bishop's bazaar.

"Protestants dare not now utter a word against Popery for fear of becoming the victims of petty persecutions, in having their goods stolen, or cattle driven in to destroy their crops at night, and the same punishment is sure to be vigorously inflicted on any Papist who might have the temerity of countenancing Protestant worship in private or in public. Any outrage of this character is considered not sinful, but rather commendable. A number of families, some time ago, were forced to emigrate in consequence of these petty persecutions.

"How the light of Divine truth is to be brought to bear on the gross darkness in which these otherwise loyal and law-abiding islanders are wrapped up, is a difficult problem to solve. Some of them sigh for light and freedom, but can only shake off their fetters at the peril of their lives, or be persecuted, as above indicated, out of their humble holdings; and with national schools in the midst of them in which no religious instruction whatever is communicated, the present and the future, humanly speaking, is darker even than the past.

"Throughout these islands there are few perversions to Popery, except by means of mixed marriages, which are too common and too little thought of; the perversion of man or wife, as the case may be, is only a matter of time. Popish missions, to districts hitherto exclusively Protestant, are being skilfully prosecuted. A Popish fiscal or some other public functionary is appointed, with Popish servants, then a mixed marriage or more, and eventually a localised priest to develop the nucleus into a congregation.

"At some of my meetings, a few isolated Papists, far removed from the surveillance of the priest, listened patiently to my addresses, and, as I was afterwards informed, were hopefully impressed. But I must not particularise, as reports of this nature have been known to be communicated to the priests by the perfidy of nominal Protestants.

"In large districts, almost exclusively Protestant, the information and warnings I had the pleasure and the privilege to communicate have been uniformly appreciated."

It is very desirable that this work should be continued and even greatly extended. But the Society is wholly dependent, in this as in the other

department of its operations, on the support it receives from its friends and subscribers. It is therefore left with them to say whether this mission shall be resumed during the present year. It is earnestly hoped that funds will be supplied sufficient to warrant the continuance of the work.

VI.—POPE PIUS THE NINTH'S SYLLABUS.

SECOND ARTICLE.—EDUCATION.

THE *Bulwark* of June 1881 contains an article on the famous *Syllabus* of Pope Pius IX., giving a general account of it. We intended to proceed, sooner than we have found it possible to do, to a more particular examination of it; and it is with a strong sense of the importance of the subject that we now return to it; for, as we said in entering upon it, "If any one wishes to ascertain, beyond possibility of mistake, what Ultramontaniam really is, and what are the principles now fully established as those of the Church of Rome by the Vatican Decrees, let him study well the *Syllabus*." We refer to our former article for proof of its being the *rule of teaching* in the Church of Rome, laid before the Church as such by the Pope, and accepted as such by its bishops assembled at Rome in 1867. The Vatican Decrees were framed in accordance with it, confirm its authority, and were meant to give effect to its doctrines and principles, to make them universally operative in the Romish Church, and operative in all the nations of the world. From the *Syllabus* we may also learn what are the aims and purposes of the Romish Church,—that is, of the Roman Curia,—of the Jesuits, and of the Ultramontane bishops and priests of our own and other countries.

Cardinal Manning ventured to tell the people of England that the *Syllabus* contains very little to which "any sincere believer in Christian revelation would, if he understood the *Syllabus*, object." In making this statement he must have presumed very much on the ignorance and gullibility of those to whom it was addressed. Nor could he affect to maintain its truth otherwise than by imposing upon the words *any sincere believer in Christian revelation*, a sense which he well knew that no one not a member of the Church of Rome, and no Romanist not a thorough Ultramontane, would for a moment think of attaching to them; for his statement is plainly false, unless no one is to be accounted a sincere believer in Christian revelation but those who accept as such all which the Church of Rome declares to be so, what she calls the *unwritten* as well as the *written* Word of God, the "traditions of the Church" as well as the Holy Scriptures, and all only and entirely as expounded by the Church, that is, by the clergy or by the Pope. It would not have suited Dr. Manning's purpose to avow this as his meaning; his statement would have been made in vain if he had prefaced it by warning all Protestants that he did not reckon them among sincere believers in Christian revelation; but no doubt can ever have existed in his mind that the *Syllabus* contains much which every Protestant who understands it must regard with abhorrence, nor that, were it generally accepted and acted upon, nothing would be taught, or permitted to be taught, among men but the rankest Popery, and the Pope would be the Supreme Lord of the whole earth.

We shall devote the present article exclusively to the consideration of those parts of the Syllabus from which we may learn what are the claims and pretensions of the Church of Rome, or rather of the Pope and the Romish clergy, with regard to Education. The advancement of these claims and pretensions has been evidently much kept in view in the framing of it. To get the education of the young into their own hands, to get the complete management and control both of primary and of higher education, has long been a chief object of the Jesuits and the Ultramontane clergy in all countries in which they could hope by any means to attain it, and they have sedulously prosecuted it wherever they had any footing for the carrying on of their operations. By insinuating themselves into schools and colleges, and imbuing the minds of the young with their doctrines and principles, the Jesuits, in the latter part of the sixteenth and the first half of the seventeenth century, did more to arrest the progress of the Reformation, and to recover lost ground for Antichrist, than was done by all the fires of persecution and all the torture-chambers of the Inquisition. To the same means they have had recourse again, since Pope Pius VII. recalled them to the active service of "the Church;" and, aided by like-minded priests, monks, and nuns, have laboured with great assiduity in France, Switzerland, and other countries, to repair the losses sustained by the Papal power in Europe at the time of the French Revolution; and to make that power more completely dominant than it ever was even during the Dark Ages. How far these efforts have been successful, and how far they have been counteracted in consequence of the sense of danger which they awakened, it would take many pages fully to show; and for the present we must be contented merely to refer, without comment, to the wonderful zeal for education displayed, since about the same date, by Ultramontane Romanists in Great Britain, in Ireland, in the British Colonies, and in the United States of America. To the demands of the Romish prelates of Ireland with regard to Education, we might probably have directed attention here more particularly, were it not that a little previous study of what the Syllabus contains on the subject of Education may serve to throw light on them, and prepare us for the consideration of them, clearly revealing their true nature and their dangerous character.

We shall now set down, in their order, the propositions of the Syllabus which more or less directly relate to Education,—not including those which relate more especially to the preaching or teaching, to old or young, of any religious doctrine other than that of the Church of Rome. It must be remembered that the Syllabus, being entitled *A Syllabus of the Principal Errors of our Time, which are stigmatised in the Consistorial Allocutions, Encyclical and other Apostolical Letters of Our Most Holy Lord, Pope Pius IX.*, all the propositions contained in it are propositions condemned by the Pope. Having set down the condemned propositions in the exact words of the Syllabus, we shall give also the counter-propositions by which the Jesuit Schrader has declared their import,—propositions the approval of which is implied, and is understood by Ultramontanes to be implied, in the condemnation of those condemned. That Schrader is to be regarded as a trustworthy and even authorised expositor of the sense in which the condemned propositions were understood by Pius IX. and the framers of the Syllabus, and of the purpose intended

in their condemnation, has been shown in our former article already referred to.

PROPOSITIONS CONDEMNED IN THE SYLLABUS.

"10.* As the philosopher is one thing and philosophy is another, so it is the right and duty of the philosopher to submit himself to the authority which he shall have recognised as true; but philosophy neither can nor ought to submit to any authority."

"11. The Church not only ought never to animadvert† upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction."

"12. The decrees of the Apostolic See and of the Roman Congregations fetter the free progress of science."

"13. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science."

"22. The obligation which binds Catholic teachers and authors applies only to those things which are proposed for universal belief as dogmas of the faith by the infallible judgment of the Church."

"33. It does not appertain exclusively to ecclesiastical jurisdiction, by any right, proper and inherent, to direct the teaching of theological subjects."

"45. The entire direction of public schools in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognised as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers."

"46. Further, even in clerical seminaries, the mode of study to be adopted must be submitted to the civil authority."

"47. The best theory of civil society requires that popular schools, open to the children of all classes, and generally all public institutes intended for the instruction in letters and philosophy and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be completely subjected to the civil and political power in conformity with the will of rulers and the prevalent opinions of the age."

"48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching it exclusively the knowledge of natural things and the earthly ends of social life alone, may be perfectly approved by Catholics."

* The numbers prefixed to the propositions are those which they bear in the Syllabus. The same numbers are prefixed to the counter-propositions of Schrader.

† Here, as throughout, we give the propositions of the Syllabus according to a translation issued from the office of the *Weekly Register*, for which we are indebted to an Appendix to the first volume of Arthur's work, *The Pope, the Kings, and the People*. But we think it right to mention his note concerning this word, that it is a reproduction of the original Latin word, not the English of it; that in the French it is rendered *sevir* (to act rigorously towards), in the German *forgehengegen* (to proceed against), in the Italian *correggere* (to correct). A comparison of Schrader's counter-proposition will show that he understood it thus; and Arthur justly remarks that "even the maddest theorist would hardly deny the Church the right to animadvert upon philosophy to her heart's content."

SCHRADER'S COUNTER-PROPOSITIONS.

(*What the Pope approves and desires.*)

"10. Although the philosopher is one thing and philosophy another, the former has not only the right and duty to subject himself to the authority which he recognises as true, but also philosophy itself can and must submit to authority."

"11. The Church must not only sometimes proceed against philosophy, but she must not tolerate the errors of philosophy itself, and must not leave it to correct itself."

(Here Schrader appends a remark, which is worthy of attention, "The Church has the right and the duty of proceeding against false philosophy. She must not tolerate the errors of this philosophy, but must expose them to it, and demand from it that it put itself into harmony with revealed truth." To understand this, we must remember that *revealed truth*, in the Ultramontane sense of the term, is whatever the Pope declares to be so.)

"12. Decrees of the Apostolic See and of the Roman congregations do not hinder the free progress of science."

(Here again Schrader adds a remark:—"Because the Apostolic See is appointed by God Himself as the teacher and defender of the truth.")

"13. The method and the principles according to which the old scholastic doctors pursued the study of theology completely correspond with the wants of our time and with the progress of science."

(Schrader says:—"They have been frequently quoted by the Church with the highest expressions of praise, and have been earnestly recommended as the strongest shield of faith, and as formidable armour against its enemies, and have been productive of great utility and splendour to science, and perfectly correspond with the wants of all time and the progress of science.")

"22. The obligation which completely binds Catholic teachers and authors must not be limited only to subjects propounded to all, to be believed as articles of faith, by an infallible utterance of the Church."

"33. It belongs exclusively to the power of ecclesiastical jurisdiction, and that of proper and innate right, to control theological studies."

"45. The entire direction of public schools in which the youth of a Christian state are educated, excepting episcopal seminaries in some particulars, cannot and must not be given to the State, even so that no right of any other authority to interfere in the discipline of the school, in the arrangement of studies, in the conferring of degrees, or in the choice and approval of teachers, can be recognised."

(Here Schrader adds a remark, which greatly helps us to a clear view of the full significance of the proposition. "*The supreme direction of public schools in which the youth of a Christian state are educated pertains to the Church.* It is her duty to watch over *all public and private schools*, so that in the entire school system, but especially in what relates to religion, teachers may be appointed and books may be employed which shall be free from every suspicion of error; and that thus masters and mistresses of the most approved rectitude may be chosen for the schools of the children and youth in the earliest years. The Church would act against the commands of her Divine Founder, and would be unfaithful to her most important duty, committed to her by God, to care for the

salvation of the souls of all men, if she gave up or interrupted her wholesome *ruling* influence over the primary schools, and she would be compelled to warn all believers and to declare to them that schools out of which the authority of the Church is driven are schools hostile to the Church, and cannot be attended with good conscience.”)

“46. The direction of studies in clerical seminaries is in no way in the hands of the State authority.”

“47. The best mode of regulating a State does not demand that the national schools, which are open to all classes of the community, and generally, public institutions destined for the higher scientific instruction and the education of youth, should be withdrawn from all ecclesiastical authority, and completely handed over to the direction of the temporal and political authority, and should be conducted according to the pleasure of the government and the standard of current opinion.”

(Schrader here says :—“Such a corrupting method of instruction, separated from the Catholic faith and the influence of the Church, already exists, and is of great disadvantage to individuals and society in respect to learned and scientific instruction, and to the education of youth in public schools and institutions destined for the higher classes of society. But still greater evils and disadvantages spring out of this method if it is introduced into the national schools; and all efforts and attempts to exclude the influence of the Church from national schools emanate from a spirit extremely hostile to the Church, as from all the efforts to extinguish the light of our most holy faith among the people.”)

“48. Catholic men cannot put up with a kind of education of youth which is entirely separated from the Catholic faith and the authority of the Church, and which keeps exclusively in view the knowledge of natural things and the ends of earthly social life as the great object.”

(Here Schrader says :—“An instruction of youth which imparts only the knowledge of natural things, and keeps in view only the ends of earthly social life, cannot lead youths to necessary salvation, but must draw them away from it.” This is true; and the Jesuit affects to take high Christian ground, but for what purpose may be inferred from the reference to “the authority of the Church” in the proposition.)

The reader who wishes thoroughly to understand what the Syllabus teaches and requires with regard to education would do well to compare the propositions here quoted from it, one by one, with the counter propositions of Schrader and his remarks upon them.

It will be observed that these propositions are not all contained in a single section,—there is no section of the Syllabus specially concerning Education,—but are to be found in several sections under various heads. This does not show that this subject was not of the highest importance in the estimation of the framers of the Syllabus, but rather that it was constantly present to them during their whole work. Of the great importance belonging, in the estimation of the far-seeing leaders of the Ultramontanes, to the subject of Education, and to the claims of the Romish Church with regard to it, convincing proof is afforded by the frequent references to this subject in Papal Allocutions and Encyclicals, and by the frequency with which it has been discussed, and the eagerness with which these claims have been advocated, in Ultramontane magazines and newspapers since a date long anterior to the issuing of the Syllabus. Education was the subject of the very first article, after the programme of the

magazine, in the first number of the *Civiltà Cattolica*, the special organ of the Jesuits and of Pope Pius IX., conducted by an editorial staff of Jesuits residing close to the Vatican, and working under the Pope's immediate direction; and in this article, which was published in 1850, it is said that this is "the question which holds all the future destinies of the nations of Europe struggling in its ballot-boxes." The lie in instruction, says the *Civiltà*, is the most hurtful of all lies; a true saying, which, to any one who knows what is taught in the school-books of schools conducted by Jesuits and their allies, cannot but appear as an illustration of another true saying, that the greatest liars are very often the loudest in their professions of a great regard for truth. The most extreme claims of the Romish Church as to Education are asserted; the rights of States and the rights of parents are completely denied. In order to prevent the teaching of lies, the Jesuit writer says, it may be "necessary to protect children betrayed by the barbarous apathy of their parents;" which, of course, means nothing else than that parents should be compelled to send their children to "Catholic" schools, however much it may be against their will, and however much they may detest the "Catholic faith" taught in them. The claims of states or governments are set aside in an equally summary manner. "Until a government can show itself infallible, it must renounce all pretensions to regulate instruction and opinion." "You must either admit that the government is infallible, or forbid it to mix itself up with education, so far as it relates to truth and falsehood." "The Church" is declared to be the moderator of instruction, because she is the infallible moderator of opinions in all that relates to the moral order.*

It may have occurred to some, in reading the propositions which we have quoted from the Syllabus, with Schrader's exposition of them, that no mention is made in them of that monstrous claim of the Romish Church, asserted in the first of these quotations from the organ of the Pope and the Jesuits, of a right to supersede the authority of parents with regard to the education of their children. But, if the propositions are carefully considered, it will soon be found that it has not been really omitted, although it is quite possible—indeed, very probable—that care was taken not to present it in a gross and offensive manner such as might have excited alarm. This care, that the Syllabus should not excite alarm on the first launching of it into the world, appears in the whole structure of it, and in its whole history. But it was made such that the acceptance of it should necessarily imply the acceptance of the whole Romish system, in that perfection to which the Jesuits have brought it, with the Pope at its head, supreme and unbounded in power. The claims of the Church of Rome, according to the teaching of the Syllabus, are such as would leave no authority whatever to parents in either the primary or the higher education of their children, as to anything which the Church—that is, the clergy—might regard as in any way affecting religion or morals. In proof of this, as far as primary education is concerned, it is enough to refer to the forty-fifth proposition and Schrader's exposition of it. The proof of it, with regard to higher education, is equally clear, from the same proposition, and from the forty-seventh and forty-eighth propositions. No room is left for the authority of parents, none for the authority of govern-

* Arthur, *The Pope, the Kings, and the People*, i., pp. 17-19.

ment; the authority of the Church excludes both, and is all-embracing and absolute.

How all-embracing the claims of the Romish Church are, according to the Syllabus, will be seen if we consider that they include the demands that philosophy shall submit itself to the Church's authority (Prop. 10), and conform itself to the Church's teaching (Prop. 11); that science shall do the same (Prop. 12); that "Catholic" teachers, the only teachers whom the Church would tolerate at all, shall teach only as the Church approves (Prop. 22); that the Church shall have the supreme direction of all public schools and educational institutions, and power to watch over—and ruling influence over—all private schools, so that no teacher may be appointed, and no book introduced or used, but such as shall be appointed by the Church (Prop. 45),—that is, by the Romish clergy.

Pope Pius IX., in his Encyclical of December 8, 1864,—the Encyclical along with which the Syllabus was sent to the bishops of the Romish Church,—dilates upon what he calls the ruin in modern society, one evidence of which he finds in the belief, which he alleges to be extensively prevalent, that all the rights of parents over their children arise out of the civil law, especially a right to control their education, which he seems to think is the ground for the denying—much lamented by him—of the right of priests to take the control of education out of the hands of parents, and for appeals to the civil law in opposition to the exercise of this power by priests; and he dwells upon the denial of this alleged right of priests as a further evidence of ruin.* It is hardly necessary to point out that the rights of parents, with regard to the education of their children, do not arise out of the civil law, which only recognises them as natural rights and protects them; and, notwithstanding the Pope's assertion, it may safely be denied that a belief of their arising out of the civil law is or ever was prevalent, it being a belief evidently impossible for intelligent men. But the Encyclical of December 8, 1864, affords clear evidence of the determination of the Pope and the Ultramontanes around him to insist to the utmost in the claim for that power, which, when they have possessed it, Romish priests have ruthlessly exercised.

As for the State, the only functions which would be left to it with regard to education, if the claims of the Romish Church were admitted, would be to provide money for educational purposes; to take care that instruction should be given in such things as have no relation to religion and morals; and to support the clergy in the exercise of their authority, enforcing submission to it upon all teachers, school managers, parents, and others. No universities would be allowed to be founded, or to remain in existence, but universities "canonically instituted." Our space does not admit of our attempting to explain what is meant by a university canonically instituted. It is enough to say that it is one in which everything is taught which "the Church" is pleased to prescribe, and nothing but what "the Church" is pleased to prescribe, and of which the government is unreservedly committed to the clergy.

And what would be the result, if education in any country were wholly entrusted to the care and placed under the control of the priests of Rome? The question is not to be answered by mere reference to the neglect of the education of the people in all countries in which Romanism has been dominant,

* Arthur, *The Pope*, &c., i. pp. 5, 6.

so that the great majority of them were left in the grossest ignorance, and could not even read. We must look also to the character of the Romish schools which have been planted by Romish priests, or by Jesuits, Christian Brothers, and other Romish societies, and conducted by them, where they have found it necessary to bestir themselves in the work of education, to prevent the people from receiving education from others. Those of our readers who have at hand the *Bulwark* for February 1873 will find in it an account of the Christian Brothers' schools in Ireland, from which they will see that education, as carried on in these schools, is not such as could be expected to prepare boys and girls for becoming useful members of society. It is also important to observe that in Romish schools and seminaries much has been done, and we cannot reasonably doubt that much is being done, to instil into the minds of the young such opinions and sentiments as tend to make them disloyal subjects or bad citizens, and rather to prepare them for taking part in schemes of rebellion or revolution than for peaceful law-abiding lives. Such was the complaint made against the educational work of the priests, the Jesuits, and the "religious" of both sexes in France; and it was one of the chief causes of the recent suppression of their educational institutions, and of the other still more severe measures adopted against them by the French Government. Is the state of the case different in educational institutions of the same kind in Great Britain and Ireland? We wish this were thoroughly inquired into. It would more besit our Government to inquire into it than to dally with a hostile power not separated from us by the Silver Streak, and more dangerous than any that could ever come against us through the Channel Tunnel, if it were made. We have before us, in M'Gavin's *Protestant*, a specimen of the school-books used in Romish schools in Ireland sixty years ago, a *Sketch of Irish History*, which Mr. M'Gavin justly describes as intended for no other purpose than "to cherish and propagate a spirit of hostility and rebellion in the country."* We would be very glad to see the school-books at present in use in the Romish schools of Great Britain and Ireland. The subject is an important one. Are they good, honest school-books? or are they full of falsifications of history, and falsifications of all else which it is for the interest of the Spiritual Babylon to falsify?

Of what description the school-books were which were used in the schools of the Jesuits and other Ultramontanes in France, will be sufficiently apparent from a single specimen. It is from a catechism by Mgr. Gaume, which in 1877 had reached its thirty-eighth thousand, which had been approved by many bishops, was used in municipal examinations, and, till the suppression of the religious examination last year, was available for questioning girls:—

"Q.—Who was Luther? A.—Luther was an Augustine monk in Germany, who apostatised, married a nun, and set himself to declaim against the Catholic Church. After leading a scandalous life, he died on rising from a meal where he had, as usual, gorged himself with wine and food."

"Q.—Who was Calvin? A.—Calvin was a priest of Noyon. He adopted Luther's errors, added his own, went and settled at Geneva,

* M'Gavin, *The Protestant*, No. ccv.

where he burnt Michael Servetus, who had ventured to contradict him, and he himself died of a shameful disease."

Thus would history be taught in every school, if the Church of Rome had the power claimed in the Syllabus.

VII.—THE LATEST MODEL OF "CATHOLIC" SANCTITY.

WE presume that the recent canonisation of saints at the Vatican will still be fresh in the recollection of our readers, although they may not at the time have considered the proceedings of sufficient interest to merit their special attention. We would respectfully solicit that attention now, while we recall some of the incidents of that Romish pageant, and select for inspection a sample of that sanctity which is now authoritatively presented to "the faithful" as a model for their imitation.

We think that the attitude of indifference towards Romanism assumed by many evangelical Christians is rather to be deplored. Some are sanguine enough to believe that, owing to the reverses of late years, the Church of Rome has so far been shorn of her *external* influence, that what she says or does may be safely ignored by those outside her pale. Others seem to think that there is a gradual improvement going on from within, and as signs of progress become apparent, they conclude that the spirit of that system is changed for the better. They see the hierarchy in all European countries engaged in the most earnest and pertinacious struggle for the complete control of education, and they conclude that these are the true friends of education. They can no longer recognise the Romanism of the Middle Ages, that placed a premium upon ignorance, and elevated mendicity to the rank of a Christian virtue. We feel ourselves equally unable to agree with either of these views. Rome is still so powerful that the policy of the Vatican (which is *first* political and *then* religious) cannot with safety be left out of the calculations of European statesmen. And her "acts of religion," which seem most pious to the uninitiated, may be prompted by purely political motives, and have only political aims, as we have just seen in the case of the proposed Spanish pilgrimages.

To those who tell us that the spirit of the Romanism of to-day is that of reform—meaning culture, associated with true and enlightened piety—we reply, How do you reconcile your belief with the late canonisations at Rome, accompanied by such solemn pomp and pageantry, in which ignorance, indolence, and filth indescribable were glorified, and the grossest superstitions were offered to the belief and practice of all Romanists?

These are strong statements, but we think we shall be able to substantiate them from sources whose authority can hardly be called in question. Our limited space forbids us attempting to sketch, however briefly, the life and character of the four new saints, and therefore we shall confine our attention to the most prominent of them, the Blessed St. Labre, beatified by Pius IX., and now canonised by Leo XIII. A biography of this latest acquisition to the calendar has just been written and published by M. Aubineau, the editor of the Paris *L'Univers*, who may well be designated the arch-priest of Ultramontanism. This *brochure*, whose aim is to familiarise the people with a life so simple and self-denying, has been circulated in tens of thousands throughout France and other French-speaking countries.

The author begins by telling us that Amette, a village in the diocese of Arras, in France, has the honour of being the birthplace of the new saint. But lest our readers should suspect us of colouring the narrative, we think it better to let the biographer present his hero to the reader in his own terms:—"No consideration of any kind could induce him (St. Labre) to descend to human studies." Was he so highly gifted with native genius as to enable him to dispense with ordinary human studies? Let our readers judge. "One day his father sent him to the field to make hay. He was told to shake it out in order to dry it better. Every one knows that, to prevent its taking rain, the hay is made up in small cocks, so that nothing but the surface can take wet. Hardly had the Blessed Labre commenced work when the rain began to fall in torrents. Instead of leaving the hay as it was in cocks, he continued shaking it out, until it was exposed to the rain. On his return to the house his father, observing that he was wet through and through, and suspecting what he had done to the hay, reprimanded him severely. 'But I only did what you told me,' was Benedict's reply." So much for his intelligence.

From this biography, however, it may be easily gathered, by reading between the lines, that there was more of the knave than the fool in the character of the saint. His incapacity for work was evidently the result of disinclination for work of all kinds. His parents constantly upbraided him with being a useless burden to the household, and his incurable laziness was the occasion of constant quarrels. His learned biographer continues—"At length he fled from the paternal jurisdiction, and took refuge in the neighbouring convents, from which, one after another, he was expelled. At Moulins a priest charged him with robbery, and used his influence with the authorities to expel him from the city. In the Pyrenees he was accused of *assassination*." So much for his morality.

The Blessed Labre made his way to Rome, the classic soil of beggary and indolence, where he found himself at home. Clothed in dirty rags, and lodging in one of the foulest cellars, he supported himself by eating rotten fruits and other refuse that he picked up in the streets. The filthiness of his unkempt hair and beard, his clothing, and his whole person beggar description. His biographer says:—"His appearance was such as to cause loathing." He goes on to state, with (we think), unnecessary detail, that his hero was covered with vermin parasites innumerable, which, as he humorously puts it, "like a *living* tunic clothed him from head to foot." They swarmed upon his clothes, his beard, and even on the beads of his rosary. "His *love* for these parasites was such that he would pick them up whenever he came across them, and place them in the sleeves of his ragged over-all."

In a word, to judge of Labre by the description of his panegyrist, the editor of the Ultramontane *Univers*, the "Saint" that has just been canonised by Leo XIII. was simply a loathsome drone, or rather, a professional beggar who traded on his filthy tatters at church doors; whose knees were disfigured by ghastly tumours, from going on all fours on the Cathedral pavements; who slept with preference on a dunghill; and whose sole occupation, when awake, was in mumbling his prayers and counting the beads of his rosary. Beyond this, so far as one can judge from his biography, there is not a single word or act of the "Saint" recorded that might relieve the monotony of a life which, without exaggeration, may be termed bestial.

This is the man whom the infallible Pope and his "sacred collége" have just elevated to the dignity which the Christian conscience ascribes to Peter, Paul, John, and multitudes of others, whose names and pious deeds adorn the pages of Holy Scripture! Had some atheistical club got up a pantomime of this nature, as an insult to Christianity in general, or a caricature of Romanism in particular, we could have understood it; but we ask, and find ourselves unable to answer the question—What possible object could the Vatican authorities have in presenting such a model of sanctity to the Catholic world? Is it intended to administer a rebuke to the luxurious and self-indulgent spirit of the age? While we all admit that the Christian virtues of humility and self-denial are too rarely met with in society, yet we hope and believe that very few even of our Roman Catholic countrymen have fallen so low in the scale of intelligence, as to confound these Christian graces with the abject sentiments and loathsome practices of the vagabond of Amette. Humbleness of mind, and holiness of life, never degrade but always elevate the man. The highest Christian virtue is consistent with every relationship in life, and every vocation to which Providence may call us. It consists with intellectual culture, with manual labour, with everything that makes life useful, beautiful, and holy. The Apostle that "laboured more than all others" in the Gospel, worked with his own hands for his support; and the law he laid down for the Church was this—"If any would not work, neither should he eat." This is the life and doctrine which we long to see held up to the admiration and imitation of our countrymen, instead of such degrading models as that of Benedict Labre, of whom Rome herself ought to have been ashamed, even in her darkest days.—*Belfast Witness.*

VIII.—LETTER TO THE EDITOR.

SIR,—Being one of a small band of contributors to the monthly publication of the *Bulwark* in this locality, I take the liberty of informing you of a lecture given by Mr. John Proctor of this town, the heading of which I enclose. Knowing the interest you take in the spread of Protestant truth, I thought a little information from this part of the kingdom would be acceptable. I enclose a condensed account of the lecture taken from one of the local papers. I am informed that Mr. Proctor is a convert to Rome, and he is working very assiduously to spread the principles of Romanism in Newcastle-upon-Tyne. You will observe that Mr. Proctor steers his adopted Church clear of all the persecutions attributed to her through the Middle Ages, as being of a political character, and the Pope and his Church is in no way responsible. This is a nice way to get rid of a very difficult question, and I am sorry he had the impression impressed on his audience. I suppose they were mostly Papists, and prepared to swallow anything he might produce on the subject. The Catholic Church, the friend of the Bible, and the enemy of persecution indeed! Was it because that Latimer, Ridley, Cranmer, were Liberal, or Conservative, or Radical, or Republican, that the Smithfield fires were set aglow in England? Was it because Patrick Hamilton and a host of others differed politically that they were burned at the stake in Scotland? I hold politics had nothing to do in the matter; men had not got politics on the brain then, the same as many of our statesmen have at the present day, and Mr. Proctor may strive

to shift the responsibility of the cruelties inflicted on seekers after truth ; but the facts of 1572 in France, and 1641 in Ireland, and later still in the latter country, as you very properly pointed out, in 1880 at Connemarra in the west of Ireland, Protestants were subject to all sorts of persecutions at the hands of their Roman Catholic countrymen. The enemy of persecution ! What would they have us believe next ? I was pleased to see your remarks this month on the position the head of the Popish Church has taken in reference to the Jews ; it is only a bit of policy on his part.

Hoping I have not trespassed on your attention overmuch, wishing every success to the *Bulwark*, to blow the trumpet loud and long in vindication of our common Protestantism,—I am, sir, yours, &c.,

WILLIAM LIVINGSTON.

IX.—ITEM.

A **POPISH SAINT**.—The Canonisation of the mendicant Labre and other personages, whom the Church of Rome has scandalously added to its list of Saints, is to be supplemented with further additions. The *Times*, January 16, announces : “The beatification of Alfonso di Orozco, the confessor and intimate adviser, first of the Emperor Charles V. and afterwards of Philip II. of Spain, was celebrated at Rome on the 15th January by the Pope’s Sacristan, Monsignor Marinelli, assisted by twelve Cardinals and a number of Bishops and prelates.” The Italian correspondent of the *Record* gives the following information with respect to this intended Saint :—“History tells a great deal more of this Alfonso di Orozco. To the counsels which Orozco gave to Philip II. of Spain were owing those persecutions of the Protestants resulting in the death of thousands of his subjects during Philip’s long reign. In 1559 Philip renewed that atrociously inhuman edict which his father, Charles V., had promulgated in 1540. This edict had imported into the civilised Netherlands the disgusting spectacles of savage lands ; it kept the gallows and the stake in constant operation. . . . The fires once kindled, there followed similar edicts. *These made it death to pray with a few friends in private ; death to read a page of the Scriptures ; death to discuss any article of the faith ; death to mutilate an image.* It was Orozco who instigated the Emperor Charles V. and his son Philip II. of Spain to the measures of which history speaks thus :—‘The Emperor Charles V. had established a Court in Flanders that sufficiently resembled the Inquisition, but Philip II. made a still nearer approach to that redoubtable institution. Like the Inquisition, it had its dungeons and screws and racks. It had its apostolic inquisitors, its secretaries, and sergeants. It had its familiars dispersed throughout the provinces, who acted as spies and informers. Modern historians have estimated the number of its victims at 50,000.’” —It is the instigators of such cruelties that the Romish Church delights to admit to the fellowship of the Saints in heaven, and this road to canonisation has ever been held in esteem by the Popes. The historian Froude relates, in his “History of England,” vol. xi. : Towards the close of the Pontificate of Pope Gregory XIII. two young English Jesuits, named Tyrrell and Fortescue, visited Rome for the purpose of asking the Pope if any person, moved with zeal, should take out of this life Queen Elizabeth, whether his Holiness would approve the action ? To this Gregory replied that he would “not only approve the act, but think the doer, if he suffer death simply for that, to be worthy of canonisation.”

THE BULWARK;

OR,

REFORMATION JOURNAL.

JUNE 1882.

I.—IRELAND.

THE PRESENT CRISIS.

NEVER has Ireland occupied the attention of the whole civilised world so much as at present; never have the thoughts of the whole British people been so much engrossed by Irish affairs. Two events of the first week of May have been the immediate cause of this,—the change of policy on the part of Her Majesty's ministers manifested in the unconditional release of the three members of Parliament and the greater number of the other suspects imprisoned under the Protection Act, and the murder of Lord Frederick Cavendish and Mr. Burke. It would be hard to say by which of these the minds of men throughout the United Kingdom, from its great metropolis to its most remote extremities, were in the greatest degree startled; the effect of them, in that combination in which they are and must be viewed, is that all men think of Ireland and speak of Ireland, and Irish affairs engage attention almost to the exclusion of all other political subjects. The questions are forced on every one's consideration, what is to be done with Ireland? what is to be done for Ireland? It is evident that a crisis in Irish affairs has come. It has come suddenly, and when few, if any, saw reason for immediate expectation of it, although the course of things for several years has been such as too plainly tended towards a crisis of some kind; and it has come in a most unexpected manner. It is impossible to doubt that, on the policy now to be adopted by the British Government with regard to Ireland, Ireland's future peace and prosperity, or increase of misery and progress in ruin, must largely depend. And not only so, but the interests of the whole British Empire are greatly concerned; for if the lawless and seditious in Ireland were to triumph now, their triumph would be accepted by all the world as a proof of the decay of Britain's power, and at the Vatican there would be exultation, and Ultramontane Romanists everywhere would rejoice in the success of schemes of which the Ultramontane clergy of Ireland have been the authors and the chief promoters.

We do not think ourselves entitled to meddle with political questions, except in so far as any of them have an evident relation to the interests of Protestantism; and we shall not go so far as perhaps on this ground we fairly might, in expressing opinion concerning the sudden

CHANGE OF POLICY

on the part of the Government, of which Mr. Forster disapproved so strongly that he felt himself constrained to retire from the Ministry, be-

cause he could not defend it in the House of Commons, as he must have been called upon to do if he had consented to remain Chief Secretary to the Lord Lieutenant of Ireland, and to take the principal part in giving effect to it. We shall not discuss the question which view was right, his or that taken by Mr. Gladstone and the other members of the Ministry, —in other words, the question whether the release of Mr. Parnell and his fellow-prisoners, with all its accompaniments of further concession of Land League demands,—what Mr. Forster has called the “payment of blackmail to treason,”—ought to be regarded as displaying statesmanship of the highest order, courageous, generous, and wise, or superlative folly. By no class of persons in the country was the announcement of the new policy of the Government received with more astonishment, or with more doubt and anxious foreboding, than by many who have always been ardent supporters of Mr. Gladstone. Thus, for example, did the *Scotsman* write on May 3, when the marvellous news had just been received, and Mr. Forster’s explanation had not yet been made in Parliament:—“The resignation of Mr. Forster is expressly said to be due to his unwillingness to take upon himself the responsibility of the course that has been adopted. It is not wonderful that he should take this view. He knows, if any man does, what are the real difficulties in Ireland at this time, and he regards them from the practical rather than the theoretical side. Possibly he may be mistaken. . . . But he knows the history of Ireland and of previous agitations in that country; and he knows that there never was a step taken like to that now announced, which was not regarded in Ireland as a triumph of the agitators and an incitement to more agitation. What was the first demand made after Mr. Gladstone’s announcement yesterday afternoon? It came from the Parnellites, and it was, Would Michael Davitt also be released? . . . The request can hardly be refused: Davitt is in prison under different conditions from those of Mr. Parnell and his friends; but the cause in both cases is the same, and surely Davitt should have the same treatment as the others. But when they are all released, will they be any better friends of order and of the British Government in Ireland than they have been? If they are, there will indeed be hopes of better times for that distracted country, because there will be a complete change, in a good direction, from anything that has been seen before. Mr. Forster does not believe that this change is probable, and it will be strange if most people do not agree with him.” And when Mr. Forster’s statement had been made, the *Scotsman* said:—“It will not for a moment be doubted that Mr. Forster’s fears will have general sympathy, even among those who hope for better results from the policy of concession;” and, as to the first apparent effects of the new policy, “The tone in the House of Commons and in Ireland is that which Mr. Forster looked for. Irishmen are doing now what they always have done; and time will show whether they will go further. The Government have acted in the belief that the law will be stronger for the repression of disorder by virtue of conciliation. It is a policy which, having regard to the past, can only be justified by its success; and that must be fervently hoped for by every man who is sincerely desirous for the national welfare.”

The tone in the House of Commons—that is, of the Land League’s representatives in the House of Commons—was sufficiently manifest in their immediate demand for the release of the Fenian convict, Davitt;

the tone of the members of the same party in Ireland was one of insolent triumph, intense hostility to Protestant Britain, and confident expectation of soon gaining their utmost desires. One specimen will be enough. It is from a report of a "Nationalist" meeting held in Belfast to celebrate "the Land League triumph." The meeting was held on May 5, the day before that on which Lord Frederick Cavendish and Mr. Burke were murdered. The Rev. J. P. O'Boyle, a Romish priest, presided, and spoke as follows:—"We ask ourselves, what is the reason that compelled Mr. Gladstone to capsize the unfortunate Forster? (Groans.) . . . What we want in this country is men who are prepared to go the whole hog with Michael Davitt, and who are not to be made afraid. (Cheers.) Those who have done violence to us—the creatures of Mr. Forster, our soldiers and police—are conquered. (Cheers.) Dublin Castle they may burn down at any time. It is a nest of vipers—a rotten, foul atmosphere rises around it, and it would be well for England and the empire if it were reduced to ashes to-morrow. They may do what they like with it. We are here to-night to congratulate the suspects—the men who put their names to the No-rent Manifesto—the men who are fast gaining the land for the people of Ireland, and a Parliament of our own. (Cheers.) . . . They were in the habit of having 'God save the Queen' stuffed down their throats on many occasions, and he thought they could not now do better than bring the proceedings to a close by singing 'God save Ireland.'" (Cheers.) Mr. C. J. Dempsey, late Land League candidate for the county Londonderry, said, "They had disarmed all opposition, and were now complete masters of the situation. He advised them to continue the present agitation; and if they only imitated that patience, courage, and determination which their leaders had shown, they would not have long to wait for the dawning of Ireland's independence." (Loud cheers.) The Rev. H. Rylett, Unitarian minister, late Land League candidate for Tyrone, referring to the office of Chief Secretary, said it was "no sinecure to be filled by sprigs of lordly English families, and he hoped the people would make the office as hot a one as possible. . . . Lop off all they liked of the branches of the tree of injustice,—now the land question, now another question,—and what remains? There will be no peace in Ireland while England rules there. (Loud cheers.) . . . It was not local government they wanted, or partial self-government. They wanted the whole thing—that Ireland should be a nation once again." (Cheers.)

How good cause the Land League party had for triumph appears even more from

THE RELEASE OF MICHAEL DAVITT

than from that of Mr. Parnell and the other suspects incarcerated under the Protection Act; for, although a member of the Government not many weeks ago described Mr. Parnell as "steeped in treason to the lips," and he might have said the same of all the more notable of his fellow-prisoners, still they had never been tried and convicted as Davitt was. No sooner, however, were Mr. Parnell, Mr. Dillon, and Mr. O'Kelly out of the gate of Kilmainham jail, and permitted to resume their places as members of the British Legislature, than, in answer to a question in the House of Commons, it was intimated on the part of Her Majesty's Government that the same reasons which had induced them to release the prisoners who had been released had brought them also to the determina-

tion to release Davitt. This was two days before the murders in the Phoenix Park, Dublin. Now this Michael Davitt, a Fenian, was convicted on a charge of purchasing arms and sending them to Ireland with a treasonable purpose. The evidence adduced against him comprised a letter which he had written to an associate, distinctly hinting at a plan for getting rid of foul play of some black sheep in the Fenian fold; and of this epistle the judge presiding at the trial, Lord Chief-Justice Cockburn, said that it undoubtedly pointed to "some dark and villainous design against the life of some man."

And is it possible that to a man like this Her Majesty's ministers could look for help in the government of Ireland, in putting an end to outrages and restoring peace and good order? Is it possible that they could look for such help to Mr. Parnell and his associates, of whom this Mr. Michael Davitt is one of the chief? It would seem so; for unless hope of this kind were entertained, it is hard to see what hope could be entertained at all of any benefit from the concession and conciliation policy which they thought fit to enter upon.

THE LAND LEAGUE AND THE OUTRAGES.

We are far from supposing that there was any formal compact made between the Government and the Land League leaders lying in Kilmainham jail; but it is certain enough that Mr. Parnell, through the intermediation of his friend Captain O'Shea, M.P., gave the Government reason to expect, as far as his word could go in such a matter, that his liberation and that of his fellow-prisoners, accompanied with certain concessions, would be followed by such action on their part as would put an end to boycotting, moonlight raids, agrarian outrages, and terrorism. Mr. Parnell wrote to Captain O'Shea a letter, intended to be submitted to the Government, in which he spoke of the absolute necessity of some settlement of the arrears question—that is, of a very large grant of money to tenants in arrear with their rent—suggested other amendments of the Land Act, and expressed confidence that he and his colleagues would be able, if these things were granted, to make effectual efforts for stopping outrage and intimidation; saying that this "would be regarded as a practical settlement of the land question," which would enable him and his friends "to co-operate cordially with the Liberal party in forwarding Liberal principles in measures connected with Ireland;" and that the state of the country would very soon be such that the Government "would feel themselves thoroughly justified in dispensing with further coercive measures." Mr. Forster also had an interview with Captain O'Shea, from which he told the House of Commons that "he came away with a feeling of regret that he had had anything to do with the negotiations;" and in this interview Captain O'Shea, according to the memorandum which Mr. Forster had made of the conversation, said that "the conspiracy which had been used to get up boycotting and outrages will now be used to put them down." But here Captain O'Shea corrected Mr. Forster. He did not use the word *conspiracy*, he believed that *organisation* was the word he used; and most likely it was, but it is of no consequence. Taking Captain O'Shea's own account of what he said, a more shameless avowal could not have been made of the complicity of the Land League leaders with all the diabolical work that has been going on in Ireland. Captain O'Shea also told Mr. Forster that Mr.

Parnell "hoped to make use of a certain person," who was to be got back from abroad, who might be expected to do great service in pacifying the west of Ireland, as he knew all the details of the agitation there,—this person being a Mr. Sheridan, a released suspect, against whom a fresh warrant had been issued, but who had eluded the police, coming and going in disguise between Mr. Egan in Paris and the "outrage-mongers" in the west. Foul instruments, certainly, for a Government to use in the pacification of a country, hands defiled with blood and with the price of blood. As for Davitt, he makes it his boast that if he had been left at liberty he would have prevented many outrages and bloody deeds. He, forsooth, was engaged before his incarceration in protesting against outrages, and advising the Irish people not to injure the land movement by a resort to crime; and the Government committed a great mistake in putting him in prison, friend of law and order that he was, and capable of exerting so powerful an influence. They may believe all this who believe the statement of the telegram which he sent a few days ago to New York, informing the Editor of the *Irish World* that he is afraid of being sacrificed to satisfy the vengeance of Irish landlordism!

The remark of the *Times* is just, that "a conditional promise to aid in repressing outrages is an insult to law and government." A policy of

CONCILIATION BY CONCESSION

is a weak policy, not likely in any case to be successful, but rather serving for the encouragement of fresh demands and fresh law-breaking, as the history of Ireland shows by many examples. What is really just and right, let the British Government by all means do, even if the Land League has demanded it; but to grant anything more to the demands of the Land League or the Romish priesthood, in hope of the contentment and pacification of Ireland, is worse than vain. Statesmen of both the great political parties have made concessions in this way in time past, and always with the same result of disappointment,—the only real gainer being the Romish Church, which has gained by every concession made to the demands of agitators in Ireland since agitation and concession began. Well would it have been if the words spoken by Sir Robert Peel in 1833 had been the rule of conduct with regard to Ireland of all British statesmen from that time to the present. "Parliament will gain nothing by giving way to popular clamour, or yielding one single point beyond that which their sense of justice may dictate. If ministers should either consent to the confiscation of any species of property, or should establish principles leading to future confiscation, they may be cheered in the House by the voices of many around them; but not only will they fail to procure additional security for life, and peace, and property, but so far from satisfying the deluded people of Ireland they will only whet their appetites for further rapine. If ever there was a country in which it was essential jealousy to uphold the rights and properties of all classes,—to teach all men, rich and poor, that these rights must and shall be respected, that clamour and combination shall not prevail,—it is the country which is the unhappy subject of this debate." And as to making friends of Fenians, and of men who are associated with Fenians, and of men who have laboured to excite all the evil passions that break forth in acts of violence and bloodshed, and of members of a League that has paid money for the perpetration of outrages—in hope that its organisation which has promoted them

will be employed for the purpose of preventing them,—such a policy has been strongly and justly condemned by one of the most eminent of the Home Rulers themselves, Mr. Justin McCarthy, M.P., in a passage in one of his novels, to which we are obliged to a correspondent of the *Scotsman* for directing our attention. In Mr. McCarthy's novel, *A Fair Saxon*, chapter xxix., his hero, Tyrone, an Irish member, is discussing some Fenian outrages with a Fenian leader, General Macan. Macan indignantly denies any connection with the authors of such outrages, and expresses the pleasure it would give him to see them shot. "That's all very well," Tyrone said; "I believe you, Macan. These cowardly crimes have nothing Irish in their nature that I can see. But you set a conspiracy going, and you stir up all manner of passions for riot and blood, and you have no control over the people you draw into the thing, and the natural result is some frightful business like this. I tell you plainly, that I think you are responsible for such results; and if there were no other reason but that, I would hold back from you. Remember that this is the first time such things have been done in the name of Ireland."

On the principles here laid down by Mr. McCarthy, it is impossible that the

LAND LEAGUE

leaders should be exonerated from a heavy responsibility for the atrocious crimes that have been committed in Ireland since they began their work of agitation—not even if the organisation to which the outrages are certainly attributable could be proved to be not that of the Land League itself, but—as Colonel Colthurst the other day suggested in the House of Commons that it might be—that of "a society running alongside, which the Land League knew of, but were afraid to control." That links of close connection exist between the Land League and the secret societies, which issue edicts for murder and find men to carry them into execution, can no more be reasonably doubted than that the Land League depends upon money contributed in America, and is very much governed by the expressed desires of its supporters there. The question forces itself upon men's minds, Can the Land League do without the secret societies? The leaders of the Land League were, indeed, as prompt as any men on either side of the Irish Sea in declaring their abhorrence of

THE PHENIX PARK MURDERS,

and the deep regret with which they heard the tidings of them, and there is no reason to doubt their sincerity. They had reasons beyond those of other men to be grieved; they had reasons for being even dismayed. The manifesto which Messrs. Parnell, Dillon, and Davitt addressed to the people of Ireland exhibits both feelings. We thoroughly agree with what the *Record* says on this subject: "The indignation expressed by Mr. Parnell and his friends is no doubt genuine. A heavier blow to the party who have purported to represent the Irish people, and in their name have assumed to negotiate with the Government, could hardly be imagined. It is to a certain extent satisfactory to read the unequivocal repudiation by Messrs. Parnell, Dillon, and Davitt of a policy of murder, and we would gladly believe that they are as much moved by the awful wickedness of the assassinations as by their untoward consequences to themselves personally. But these murders are not a whit more shocking

or dastardly than the murders of Mrs. Smythe, Mr. Herbert, and many others; and we cannot forget that although the Land League was directly and generally charged with sympathy in these outrages, neither Mr. Parnell nor any of his followers took the slightest trouble to repudiate them or to denounce the perpetrators. If we are wrong we shall be very glad, but it certainly looks as if the portentous roar of national indignation which last Saturday's murders have called forth from every part of Great Britain, had terrified the so-called Irish party into an attitude of decorum which, but for it, they would not have assumed."

From the same paper we quote also the following brief paragraph, than which we think nothing could be more to the purpose. It is but the expression, however, of thoughts which have found very general expression:—"We hear much of the revulsion of feeling in Ireland and of the horror and indignation with which the assassinations are regarded by the people generally. We shall be glad to have this good news confirmed; which, if true, it will certainly be by the apprehension of the murderers. It is almost impossible that five men (especially if, as is alleged, they are foreigners) can long conceal themselves and the horse and trap employed by them without the connivance and assistance of others. To leave the country by any of the ordinary routes is out of the question, and to leave it in any other manner again requires the active assistance of others. Four of the assassins have also to get rid of bloodstained clothes and procure others without exciting attention or suspicion. The capture of the murderers will therefore be the almost certain consequence of the repudiation of their bloody deed by the Irish people. Thus the sincerity of the earnest protestations of which we hear so much is put to the test." Certainly one of the saddest and most ominous signs of the moral condition of the lower classes of the Romanists of Ireland is the fact that the murderers of Lord Frederick Cavendish and Mr. Burke have hitherto escaped detection and apprehension. There must have been many persons in Dublin who could have given the information necessary to put the police on the right track, if they had chosen to do so, or had dared to do so. It is probably fear that prevents accomplices who might have become informers from doing so, notwithstanding the great reward offered for information. There is no doubt that several recent murders in Dublin, regarded as mysterious, were really executions of sentences of some secret society, murderous and ruthless as the *Vehmgericht*—murders of men who had shrunk from obeying the mandates of the society, and were accounted dangerous to it, as having in their power to inform against it. But there is doubtless also among the people much sympathy with crime. "Who is it," said Mr. Dillon, in a recent remarkable speech in the House of Commons, "that understands or pretends to understand the Irish peasantry, who will state that he does not know that there is sympathy for crime in Ireland?" Apparently unconscious that there was anything in this of which an Irish patriot ought to be ashamed, he proceeded to account for it, after the fashion of his kind, by reference to all the alleged wrongs of the people of Ireland. But of the crime committed on the 6th of May in the Phoenix Park, Dublin, he emphatically declared that it was an act with which the Irish peasantry had no sympathy, with which the populace of Dublin had no sympathy, with which the whole Irish race the world over had no sympathy. Of the truth of all this the delivering up of the mur-

derers to justice would be better proof than a multitude of words, resolutions of public meetings, resolutions of town councils, and the like.

That Irish "patriots" of the Land League class know how to turn even the tragic event of the 6th of May to account for their political purposes, Mr. Redmond, M.P., showed on the following (Sunday) afternoon at Manchester, when, addressing a great meeting of Irishmen convened "to celebrate the collapse of coercion, and the triumph of the Land League, to rejoice at the liberation of Parnell, Davitt, and O'Kelly, and to express delight at the breakdown of repression, and rejoice at the disgrace and humiliation of its most offensive champion, Buckshot Forster," he said, "he would tell the English people that the Irish nation would regard with reprobation the act of a few desperate and criminal men, and that *there was this lesson to be drawn from this, that until the government of Ireland was brought into harmony with the wishes of the Irish people, until it was responsible to the will of the majority of the Irish people, the government of Ireland by England would continue to be disgraced by acts which cast shame upon the country.*"

But what now of

THE PRIESTS,

whose power in Ireland is so great, and who, we believe, are the originators of all the agitation that has caused so much misery and so much crime? We have given one specimen already of the style in which their views and feelings are expressed, in the report of a speech delivered at Belfast by Mr. O'Boyle, of Saintfield, County Down. There is a *religious*—Romish—paper published in Ireland called *Catholic Progress*, which probably represents the views and expresses the sentiments of many of the priests. In a recent number of this paper they are thus expressed:—"The woes of Ireland are all due to one single cause, the existence of Protestantism in Ireland; the remedy could only be found in the removal of that which caused the evil, and which still continues. Why are the Irish not content? Because, being Irish and Catholic, they are governed by a public opinion which is English and Protestant. Unless Ireland is governed as a Catholic nation, and full scope given to the development of the Catholic Church in Ireland by appropriating to the Catholic religion the funds given to Protestant religion, a recurrence of such events as are now taking place cannot be prevented. Would that every Protestant meeting-house were swept from the land! Then would Ireland recover herself, and outrages would be unknown, for there would be no admixture of misbelievers among her champions." And we are indebted to the Very Reverend "Father" Munro of Glasgow, whose full sympathy with the Ultramontanes of Ireland is unquestionable, for a clear declaration that the whole agitation in Ireland is "religious,"—a truth which we have endeavoured from month to month, for a long time past, to present clearly to view, and which we earnestly wish that the people of this country and the statesmen of this country would most seriously consider. "Father" Munro, in a speech delivered on May 10, which mainly consisted of an attack on Mr. Quarrier and his truly Christian work on behalf of the most destitute children of Glasgow, referred to Ireland and Irish affairs as follows:—"Politicians said that Ireland was agitated by social questions. That was false. It was purely a religious question from the beginning to the end. It began in Queen Elizabeth's time, continued in King James's time, in Charles's time, and in the villain Crom-

well's time, and it continued down to the present time. . . . It was this grievance that had been festering in Ireland for three centuries. [Who kept it festering? we ask.] It was this that created discontent. It was this that had been a burning, seething question, an under-current that had broken out almost into revolution. It was religion [Popery, to wit] that lay at the bottom of the whole elements of disturbance, revolt, and anarchy; all had sprung from this grievance of religion. Could Irishmen remain passive and see their education in the hands and under the auspices and entirely governed by Protestants? Was it possible that a Catholic nation could be contented when a minority ruled its religion, and banished its religion from the schools, and established colleges for debauching the people from the faith of their fathers? Could they remain contented with the legal bench in the hands of aliens and strangers, and see all the power over the minds of the people in the hands of usurpers? Did they think that a spirited nation could be contented under such circumstances? Those elements all springing from religion had been simmering and boiling within their breasts until the outburst had come."

Other things have claimed precedence, so that we have not yet found opportunity to say anything of

THE STATE OF THE COUNTRY.

There was certainly no marked improvement manifest in it before the beginning of May and the announcement of the Government's change of policy. There seemed to be a partial cessation of outrages for a few days, probably upon a hint that such was the wish of the directors of affairs, that a good face might be put upon the Land League side of the negotiations with the Government. Then came the terrible event of May 6.

A tenant farmer was murdered in Longford County on April 23. The return of agrarian outrages for April shows a total number of 462, including two cases of murder, and seventeen of firing into dwellings. On May 1, a farmer was murdered at King William's Town in a remote district of the County of Cork, near the borders of Kerry. A shot fired into a dwelling-house near Ballina, early in May, proved speedily fatal to a farmer. Certainly it was not in any improvement in the state of the country that reason for a change of policy was found. Reason for some new mode of dealing with crime could, however, well be urged from the two facts that in the first three months of this year there were 1417 agrarian outrages reported, and there were only 21 convictions.

We have little space left for any remarks on the two Government measures, the Prevention of Crime Bill and the Arrears Bill, which, along with the liberation of Mr. Parnell and his fellow-prisoners, are the chief features of the new Government policy as to Ireland; but little space is needed for all that we wish to say. Of

THE PREVENTION OF CRIME BILL,

we do not think it a transgression of our rule of avoiding merely political questions to say, that if it had been brought in and passed before there had been any liberation of the suspects, we would have thought the policy of the Government worthy of high approbation, and that we consider it as in the main a wise and good measure, far better than a renewal of the Protection Act would have been. The partial and temporary suspension of trial by jury in Ireland appears, for reasons which were sufficiently

indicated in our article of last month (p. 115), to be absolutely necessary in order to the administration of justice, and to that security for life and liberty and property which is only to be enjoyed when conviction and punishment are pretty sure to follow crime; and if some of the provisions of the Bill would in ordinary circumstances, in a peaceful country, be monstrous infractions of liberty, it is to be considered that great part of Ireland is far from being peaceful, or its circumstances those in which the fullest enjoyment of liberty is possible. Liability to domiciliary visits of the police at any hour of the day or night are not pleasant to think of, but to most people they would be less unpleasant than visits from the ruffian bands of Captain Moonlight. Of

THE ARREARS BILL,

the questions concerning it being questions of mere ordinary politics, we shall say nothing at all except that if what is proposed in it is really just,—just to all parties affected,—it is much to be regretted that the circumstances attending its introduction should have given it so much the aspect of a concession to the demands of agitators; but we trust it will receive fair consideration, and that party feeling will not be allowed to influence the decision of either House of Parliament, nor that of the country of which the Legislature will certainly not disregard the voice. However, we cannot expect this, any more than any former concession or benefaction, to satisfy the demands of the Irish peasantry so long as they are Romanists under the influence and guidance of Ultramontane priests.

We cannot conclude without reference to the desire which has been expressed by many that

A DAY OF NATIONAL HUMILIATION AND PRAYER

should be appointed with regard to the condition of Ireland. The profane may scoff at the suggestion of such a thing, but it must meet with the approbation of all God-fearing people. It is lamentable that for many years, amidst many times of national trial, and on occasions also which called for national thanksgiving, there has been no such national recognition of the hand of God, of our sins against Him, or of our dependence upon Him. America had its day of national prayer when President Garfield was struck down by the hand of an assassin; but it seems as if no need for anything of the kind were now acknowledged by the rulers of our professedly Christian nation. On this subject the *Record* says, in words which, we believe, express the sentiments of thousands and tens of thousands of English, Scotch, and Irish Christians:—"Whatever measures Parliament may think fit to adopt for the restoration of law and order in Ireland, there is one which in former days would certainly not have been forgotten, and we earnestly trust it will not now be omitted. Without entering upon any political question, and without attempting to bestow blame on any one, it is impossible now to shut our eyes to the fact that we are in the midst of a great national calamity. The Almighty has laid His hand upon us. Not only are the lives and property of thousands of our fellow-subjects in grievous danger, but the very foundations of society are rudely shaken; and it is hard even to realise the extent to which the future of our beloved country may be imperilled by the deeds of blood and violence daily enacted in Ireland. If ever there was a time when it behoved us as a nation to humble ourselves under the chastise-

ment of the Supreme Ruler of heaven and earth it is now. We trust that while the private prayers of all Christian people will ascend unceasingly in humble intercession, our rulers will follow the godly custom of former days, and will appoint a day for public and national humiliation and prayer. We have hitherto successfully resisted the intrusion of an Atheist into the ranks of our legislators. Let us not in practice adopt the principles of Atheism by assuming that great troubles like those which have of late fallen upon our land come of themselves or by chance, into the reason of which it is useless to inquire. 'Shall there be evil in the city, and the Lord hath not done it?' Let us humble ourselves, therefore, under His chastening hand, and inquire wherein we have incurred as a nation His displeasure, and let us seek, by national repentance and national reformation, to turn away His wrath from us and regain His favour."

II.—EDUCATION IN IRELAND: FACTS AND ROMISH DEMANDS.

WE know not how we could better bring before our readers some of the aspects of the present Irish Education question, than by availing ourselves of the greater part of an article which recently appeared in the *Scotsman*. It is excellent in the statement which it contains of facts concerning university education in Ireland, concerning intermediate education, and concerning the operation of the Intermediate Education Act of 1878, and the University Act of 1879; and it is equally so in its clear statement of demands now made by the Romish prelates of Ireland,—who, like the daughters of the horse-leech, are continually crying Give, Give,—and in its arguments against them, in all which we thoroughly concur with the writer, although if we were to go a little further, the agreement would perhaps cease, and he and we would be found to look at the subject from very different points of view. We omit only the opening sentences of the article, in which an attempt is made to turn this matter to account in the strife of political parties. We are disposed to smile when we are told of this as one of the legacies of difficulties which Conservative Governments always leave to the Liberal Governments that succeed them, and we would be equally disposed to smile at a similar statement made on the other side, believing that all governments do and must inherit difficulties from their predecessors; and we do not believe that Conservative Governments alone have been to blame for attempting to conciliate Romanists by unwise and unjustifiable concessions, often including pecuniary grants, which may, if one pleases, be called, in the *Scotsman's* phrase, hush-money. We have not hesitated to condemn these concessions, whether made by Liberals or Conservatives; and we purpose still to do so, without regard to the interests of any political party, if unhappily there should be fresh occasion. We are as decidedly of opinion as the *Scotsman* that the Irish Intermediate Education Act of 1878, and the Irish University Act of 1879, were great errors on the part of the late Conservative Government, the greatest errors of that kind which that Government committed, and at which, after reading Lord Beaconsfield's *Lothaire*, we cannot but wonder as much as, after reading Mr. Gladstone's *Vaticanism*, we are constrained to wonder at the appointment of the Marquis of Ripon to the Governor-Generalship of India.

The *Scotsman* says:—"The hush-money now distributed in Ireland under the University and Intermediate Education Acts amounts to £52,500 a year. The capital sum of one million sterling handed over to the Intermediate Education Board from the funds of the Irish Church yields in interest £32,500 a year. The annual grant to the Royal University in Ireland amounts to £20,000. These large sums are distributed in the shape of examinerships, fellowships, scholarships, money prizes to scholars, and results fees to schools, in such a way as to form a concurrent endowment of rival denominations, but so as to give to Roman Catholics the lion's share. This latter result was no doubt the intention of the framers of the Acts referred to. The Roman Catholics had to be satisfied, and the Tory Government thought that money would do it. They were mistaken. When troublers are bought off with money bribes, they are usually quiet for a time; but they are certain by and by to return and to make higher demands, as the Danes did when they were bribed to cease their raids by the old English King. That is precisely what is happening now. The Intermediate Education Board is incurring liabilities which are far in excess of its proper income, and is appealing to the Government for a grant in supplement of its large endowment. The Roman Catholic Bishops are making, expressly for the benefit of members of their Church, exorbitant claims on the Fellowship fund of the new Royal University; and they are prepared, it is said, in the event of their claims being refused, to overturn the settlement of 1879, and to insist on fresh legislation. No one ought to be surprised by these results. They are the natural outcome of that temporising policy which affects to overcome difficulties by the simple method of squaring the opposition.

"Of the two cases referred to, that of the University Fellowships is much the more scandalous. To-morrow the Senate of the new University meets to appoint a number of Fellows, who will act as an Examining Board. The maximum number of Fellows authorised by the charter is thirty-two; but whether the total number will be elected must depend on the state of the funds of the University. The claims on which, it is said, the Roman Catholics mean to insist are—first, that two-thirds of the whole number of Fellowships, whatever it may be, shall be given to persons teaching in Roman Catholic institutions, and possessing the confidence of their Bishops; and, secondly, that no part of the Fellowship fund shall be paid to those who are Professors in any of the Queen's Colleges. Whether the latter demand means that the Professors in the Queen's Colleges shall not be allowed to act as Examiners, or that, if appointed as Examiners, they shall not be paid for their work, it is equally unjust and intolerant. On the former supposition, the control of the examinations would be entirely taken out of their hands, and would be thrown into the hands of the teachers in a number of petty ecclesiastical colleges. Every one knows how much the control of examinations has to do with the distribution of degrees and prizes. The teacher, who is also an examiner, adapts his teaching to his examination, and his examination to his teaching. The students of a teacher who is not an examiner are placed at a serious disadvantage, and it is quite plain that no college could live long if its teachers were excluded from this privilege, while it was possessed by rival institutions. The Professors in the Queen's Colleges acted as Examiners in the Queen's University before it was absorbed in the new University, and they received pay for their work. This is a proposal, therefore, to

cut off these Professors from a privilege and a source of emolument which they enjoyed before the passing of the Act. That deprivation, if effected, would be contrary to the whole spirit of the Act of Parliament, which was careful to conserve the rights and privileges of the colleges and of all connected with them. If the intention of the demand be merely that the Professors, if appointed Examiners, shall not be paid out of the Fellowship fund, that is hardly less unjust. It would mean that the Professors in the Queen's Colleges were to work without pay, in order that more pay might be available for Roman Catholic Fellows. The excuse for such a proposal would probably be, that the Queen's College Professors are already in receipt of salaries paid by the State. But their case is provided for in the rules of the University, one of which says, that if a Fellow is in receipt of a salary from the State, he shall receive on account of his Fellowship only the difference between his salary and the sum of £400. The arrogance of the demand, that two-thirds of the Fellows shall in any case be Roman Catholics, cannot be too strongly condemned. The proposal shows how accurately the intentions of the Government that framed the Act have been interpreted. But it is wholly contrary to the spirit in which recent Parliaments have approached the subject of Irish legislation. The raising of the question of denominationalism in this connection is quite unwarrantable. Neither the examinations nor the degrees of the Royal University have any connection with religion, and, therefore, the question of religion ought not to have been raised in connection with the fellowships. The examiners should be the best men for the office, irrespective of Church or creed. If the men selected as the best on scientific and literary grounds happened to be all Roman Catholics, that would be no good objection to their appointment; but to insist that they shall be first Roman Catholics is to seek to degrade education, and to sectarianise a national institution. Moreover, success would mean the extinction of the Queen's Colleges, and that Parliament is bound to resist, no matter what the Hierarchy may threaten.

"The case of the Intermediate Education Board is also a bad one. The payments made under the Act are of two kinds—exhibitions and money prizes to scholars, and results fees paid to schools. The total income of the Board last year was £36,258; yet at the end of the year the balance-sheet showed a deficit of £6620. The Commissioners expect that their expenditure will increase rather than diminish in the future, and they plead that unless their income be also increased they will require either to restrict their operations or to modify their rules of examination. There is every reason for their taking the latter course. It is their obvious duty to cut according to their cloth. They have, in fact, no right to continue a system of administration which causes their expenditure steadily to increase while their income remains stationary. At present they make the number of their exhibitions and of their £50 prizes depend, not on the amount of money at their disposal, but on the number of candidates who pass the examinations in three subjects. In defence of the rule they urge that it induces teachers to pass as many of their students as possible in three subjects, and not simply in two, which constitute a bare pass. That may be very desirable; but it is obvious that such a rule is inconsistent with a limited income, unless care be taken so to regulate the standard of examination that more shall not pass than there is money to pay. If the very moderate percentage for a pass hitherto in force—20 per cent.

allows too many to get through, let the pass be raised not merely to 25 per cent., as is proposed for the present year, but to 30 per cent., which could not possibly be considered too high for the money offered. On the other hand, if one exhibition for every ten passes is found to absorb too much money, let the proportion be made one in twelve, or in fifteen, or in twenty. That we should consider a preferable course to a reduction in the value of the exhibitions, which is the course adopted by the Commissioners for the present year. They deserve commendation, however, for their reduction of the scale of results fees by one-half. During the two last years, the sum paid in results fees to schoolmasters exceeded the sum paid in exhibitions and prizes to nearly one thousand scholars. Last year, rewards to scholars absorbed only £9297, or little more than one-fourth of the total income of the Board. Results fees amounted to £15,431. In reducing the outlay on the payments to schoolmasters, the Commissioners are diminishing the power of the Act to do evil; for these payments are simply a form of all-round bribery to denominational schools. That, however, is not the opinion of the Commissioners, who are in hopes that their present retrenchment is only temporary, and that an additional grant of money will soon enable them to continue their extravagant courses. Their plea is somewhat ingeniously chosen. They say that when the sum of one million was first proposed, boys only were included in the scheme. Since that time it has been extended to girls, without any addition having been made to the endowment. But the obvious answer to this is, that they have got all the money that Parliament was prepared to authorise them to receive for the purposes of intermediate education; and that to have excluded girls from the benefits of the scheme, in order that boys might absorb the whole, would have been grossly unfair. The Commissioners know the extent of their income, and it is their duty to keep their expenditure within that. The day is probably far off when Irishmen will be either unable or disinclined to demonstrate to their own satisfaction their absolute need of a few more thousands per annum."

Early in the present session of Parliament the priests' representatives in the House of Commons brought in a Bill called the University Education (Ireland) Bill, which was rejected, on the motion for its second reading, by a majority of 214 to 35. It was pleaded for by Mr. Corbett, who had charge of it, and other Irish Romanists, as a Bill designed "to extend the benefits of the Royal University by placing all Irishmen on an equal footing in regard to study and the rewards of merit provided by national endowments," "to remove existing inequalities in the system of University education in Ireland, and to throw freely open to the general competition of the people of Ireland all the moneys voted by Parliament, without exception of any particular sect." It is wonderful how much enamoured of religious equality Romanists, even the most extreme Ultramontanes, can affect to be when it suits a present purpose, well knowing all the while that there is nothing more contrary to the principles of their Church than religious equality, and that as true Romanists they would be bound not to tolerate it for a moment if they could gain the ascendancy. The real object of the Bill was the destruction of the Queen's Colleges, from which it proposed to take the endowment of £25,000 a year which they have, and to hand it over to the Royal University, that along with the £20,000 a year which that University

already has, it might be distributed among affiliated colleges, most of them Romish. "At present," said Dr. Lyon Playfair, "the Royal University scatters its money among small Roman Catholic seminaries, which are not properly provided with teaching appliances. To put more money at its disposal would, I think, do infinite mischief to education, and elevate *cram* above systematic teaching." He might have added that it would be virtually to endow seminaries—which, unhappily, the Irish University Act of 1879 has to some extent so endowed already—which are entirely under the management of the Romish clergy, and in which education is carried on according to the principles and rules of Ultramontanism. The Royal University, it must be borne in mind, is not a teaching institution at all, but an examining board, with the power of distributing rewards and granting degrees; the Queen's Colleges are teaching institutions, and during the thirty-seven years they have existed, they have, as Mr. Gibson said in the House of Commons, "turned out thousands of highly-cultivated, educated gentlemen." To compare with them, as teaching institutions, the wretched Romish seminaries now indirectly subsidised through the operation of the Irish University Act of 1879 would be absurd. The effect of the University Education (Ireland) Bill of this year, if it had been passed, would have been to withdraw State support from good education, and to give it to education essentially bad. The Bill has been thrown out, but the Romish prelates of Ireland, and the members of Parliament who do their bidding, are not likely to lose sight of the objects the accomplishment of which they sought by it. We observe with regret that some members of Government, who spoke vigorously and ably against this Bill, indicated too plainly a leaning in favour of a "Catholic" University. We do not hesitate to express our firm belief that such a university, "canonically instituted," would be as great a curse to Ireland as Maynooth College has been.

III.—ROMANISM IN SCOTLAND.

ATTACK BY A ROMISH PRIEST ON MR. QUARRIER'S WORK OF CHRISTIAN PHILANTHROPY IN GLASGOW.

THERE are probably very few readers of the *Bulwark* who have not heard of Mr. William Quarrier and the great work of Christian philanthropy which for many years he has carried on in Glasgow—a work similar in its character and objects to that of Mr. Müller in Bristol and that of Dr. Barnardo in London, and which in like manner the blessing of God, evidently resting upon it, has made eminently successful. This work has increased in magnitude from year to year, having been unweariedly prosecuted in faith and love, with much self-denial and prayer; and Mr. Quarrier, by whom it was begun, and by whom it has all along been conducted, has been enabled to extend his operations by aid received in unsolicited contributions. These, in the year ending October 31, 1881, amounted to the large sum of £14,655, a sufficient proof of the high estimation in which his work is held by those who have had opportunity of observing it and of witnessing its fruits. During the same year, we learn from the Report published, 485 destitute children were received

into the *homes* which have been established and are maintained in connection with this work, in which there were 275 children when the year began. Of the total of 760 children in these *homes* for the whole or some part of the year, the Report tells us that "204 were casual cases, only helped for, it might be, a day, a night, or a month, and then returned to their friends, or otherwise disposed of; the other 556 have been permanently helped." Orphan and destitute children, the utterly friendless and helpless, are received into the *home* in Glasgow; are sent to *homes* in neighbouring localities where they have the benefit of pure country air and healthful exercise; are fed, clothed, and educated; and in due time are sent out in large parties under proper guardianship to Canada, where they are still kindly cared for, until they are suitably disposed of by being placed under the care of persons of approved religious and moral character, mostly farmers, who are glad to receive them into their houses for the sake of their services, and generally treat them very much as if they were their own children. On March 30, last year, 64 boys were thus sent out; and on May 27 another party of 68 girls and little boys. There is no difficulty in disposing of them when they arrive in Canada; there is rather a competition for them, and far greater numbers would be heartily welcomed. Of those who have been sent out in former years most favourable accounts have in most cases been received; many miserable waifs and strays of Glasgow are now inmates of happy homes, well-behaved and industrious, with excellent prospects opening before them of temporal prosperity; many also giving good evidence of having profited by the religious instructions which they received in the Orphan Homes, where they first knew what it was to sleep on a comfortable bed or to receive a sufficient supply of wholesome food, and where they first heard of a Saviour and His love. Mr. Quarrier's whole work is of a religious character. "We feel it a privilege," he says, in the Report to which we have already referred, "to care for the bodies of those who find a shelter in the *homes*, but we do not stop there, and we have to praise God that very many of the little ones have given testimony to the fact that they have passed from death unto life since coming under our care."

The religious education which the children receive in Mr. Quarrier's *homes* is of course Protestant; being evangelical, as is the religion which has been the motive power of the whole work. But this has roused the wrath of Romanists, who cannot bear to think that children of Romish parents, as many of these destitute and neglected children unquestionably are, should receive such an education. They are moved to indignation by such *proselytism*. Their feelings found vent on the evening of the 10th of April of the present year, from the lips of "the Very Reverend Alexander Munro, D.D.," commonly known in Glasgow as Father Munro, who, with a surrounding of no fewer than nine other Romish priests, presided at the "fifty-second annual congregational soiree and concert of St. Andrew's Roman Catholic Church," Glasgow. He introduced the subject by telling his hearers that "he was sure it would go home to the heart of every man, woman, and child among them." He said he "was going to speak about certain agencies which had been at work for proselytising Catholic children." That the proselytising of "Catholic" children was the object aimed at—or even an object aimed at—in Mr. Quarrier's work, it is hard to imagine that any one who considers its nature can really believe; and nothing could be more absurd than to

speak of the proselytising of children who had never received any religious instruction whatever, and knew no more of either Romanism or Protestantism than they did of Brahminism or Buddhism. But "Father" Munro knew how odious to his Romish audience would be the idea of Protestant proselytising. He proceeded, according to the report of his speech in the *North British Daily Mail*, to make the following statement as to the operations which called forth his reprobation. "He was going to speak about one institution; but before doing so, he would show them an extract from the *Glasgow Daily Mail*, containing two columns of closely printed names of children. There were in all 420 children; of these there were 153 Catholic boys, 23 Catholic girls, and 196 Protestant children.* Those children were all assembled one evening, some five or six years ago, in the Orphan Home Hall, James Morrison Street, conducted by Mr. Quarrier. It was a meeting of the waifs and strays of the town, who were gathered promiscuously from the streets. The children were asked at the door their names, addresses, and religion, and among them were, as he had said, 153 Catholic boys and 23 girls. But that was not the whole list, for many Catholic children said they were Protestants, thinking they would be better received; and that would increase the number of Catholic children by about 50. Besides that casual work at the New Year, Mr. Quarrier conducted a permanent institution, partly in James Morrison Street, and partly at Kilmalcolm, and partly in Canada. It was a philanthropic work for the purpose of saving the children of dissolute or destitute parents from the fate that seemed to hang over them in the streets of the city; and were it not connected with religion, he would be inclined to look upon it—as every man possessed with the feelings of humanity must do—with favour, and praise the work of Mr. Quarrier. But in regard to its religious aspect and its bearings on the Catholic community, he looked upon it as deserving of the deepest censure. At the end of those gatherings the children were called upon to say whether they were willing to remain in the Home. Those who do so were sent to Kilmalcolm, and in the course of time shipped off to the purely Protestant provinces of Canada. The number shown in the *Mail* as dealt with by Mr. Quarrier in the course of a year amounts to about 1000, and, if the same proportion existed as shown in the extract from the *Mail*, there would be about 600 of those children Catholics. It was said that the Catholics were increasing because they made a few converts, because some people by studying religion and by studying the Bible embraced the Catholic faith; but they were as a drop in a bucket compared with this system of proselytising poor Catholic children from the faith of their fathers, who had died for their faith." The converts to the Church of Rome whose conversion is owing to the study of religion and the study of the Bible cannot be very numerous, when they are but a drop in a bucket to the number of children whom Mr. Quarrier proselytises. And equally marvellous with the idea of conversion to Romanism by the study of the Bible, is that of the neglected children whom Mr. Quarrier rescues from misery, ignorance, and a life of vice, being the children of fathers who have died for their faith. To have said that their fathers died from drinking too much whisky would have been nearer the truth. Dr. Munro

* Forty-eight of the 420 are thus left unaccounted for; but on this point we can offer no explanation.

went on to aggravate his charge against Mr. Quarrier by adducing two instances of alleged improper detention of Romish children by Mr. Quarrier, but we have only his statement of them, and in such cases it is particularly necessary to apply the old rule, *Audi alteram partem* (Hear the other side). We pass them over, therefore, with the remark, that the statement made of the first of them by Dr. Munro himself can hardly be read without awakening a strong suspicion that there is something under the surface which would not add to the strength of his cause if it were brought to the light. Then he burst forth in vehement denunciation of Mr. Quarrier for expressing a hope "that the time was not far distant when Roman Catholics would be given to understand, in cases where they could not look after the children themselves, that they had no power to remove them from such places as the Orphan Home on religious grounds." "The law," said Dr. Munro, "had laid it down that religion was a ground for a parent or guardian to remove a child from the custody of even legal holders of the child." We have always believed that a parent or guardian was, in all ordinary cases, the legal holder of a child, and that the law in this recognised a natural right, which the Church of Rome violates whenever she can, if it seems to be for her interest to do so. (See the article on the Syllabus in last month's *Bulwark*.) Happily, the law of this country does not recognise any right on the part of Romish priests to supersede parents or guardians, or to claim from present holders, on alleged grounds of religion, children who have neither parents nor guardians to do anything for them. Dr. Munro, however, waxed eloquent in declamation against Mr. Quarrier's desire "to deprive the Catholic child of the faith of its father and mother;" in which, by a strange mental process, he found something to remind him of negro slavery. "What was slavery but a selling of the body to cruel-hearted men? This, however, was slavery of soul and body—a bargaining for both body and soul." We cannot follow this, but no matter; we do not see what bargaining offends this priest so grievously, but we can at least see how very angry he is. And, knowing what the claims of the Church of Rome are according to Pope Pius IX.'s Syllabus, we understand his meaning perfectly when he exclaims: "Here a child was deprived of the right received at its baptism." After this Dr. Munro diverged to the affairs of Ireland, finding a link of connection between the one subject and the other in the question "Who were these children who were taken away and dealt with in this manner?" and the answer to it, "They were Irish children." What he said of Ireland does not concern our present subject; but in the close of his speech he returned to Mr. Quarrier's work of Christian beneficence. And it was thus that he spoke of it. He "admitted that it was not in their power to stop the institution, because it was fostered by the wealth of this great city." These words are worth noting for the spirit which they breathe, and as showing what Papists—true Ultramontanes—would do if they could. "Thousands of pounds were swept annually into its coffers to enable it to continue the diabolical work of soul-destruction which was carried on within its walls. They said in defence of it that it was only right to take destitute children from the debauched and drunken; but in doing that he maintained that they were only perpetuating the evil they sought to remedy—it was holding out a premium to the very debauchery that it professed to put down." How this became apparent to his mind, Dr. Munro did not say, and we cannot guess; but some

of his hearers must have heard his bold assertion with satisfaction, for they received it with applause. The concluding sentences of the speech are interesting. They contain good advice to Romanists, administered in the pleasant way of showing them what they might do to counteract the "diabolical work" of the institution having its headquarters in James Morrison Street, Glasgow, seeing that they could not put it down. "The Catholics could do two things. They could be sober and industrious, and thereby lessen the vice. They had orphanages of their own, but every Catholic fireside in the city should be turned into an industrial school and orphan home." Excellent advice indeed, which, if generally followed, would relieve the industrious citizens of Glasgow of great part of their present burden of police rates and poor's rates.

We must not omit to mention that the congregational soiree at which this speech was delivered was followed by a concert and ball.

We shall not add any further remarks of our own to those which we have already made, in a cursory manner, in giving the substance and most noteworthy passages of that part of "Father" Munro's speech which related to Mr. Quarrier and his work, but shall conclude with a few quotations from an article concerning it which appeared in the *North British Daily Mail* on the second morning after it was delivered, and from letters published in the same paper.

To the writer of one of these letters we are indebted for calling our attention to Dr. Guthrie's vindication of his conduct in giving a religious education, according to the Protestant faith, to all the children, destitute and neglected like those on whose behalf Mr. Quarrier's exertions are now put forth, who were gathered into the ragged school founded by him in Edinburgh. His argument suits the present case as perfectly as it did that in which it was originally used. "Let me put a case. A ship has stranded on the stormy shore. I strip, and, plunging headlong into the billows, buffet them with this strong arm till I reach the wreck. From the rigging, where he hangs, I seize and save a boy; I bear him to the shore, and through the crowd, who watched my rising and falling head, and blessed me with their prayers, I take him home. What happens now? Forth steps a Roman Catholic priest, and, forsooth! because yon ship contained its Irish emigrants, claims the child, the half-drowned boy that clings to his preserver's side; he would spoil me of my orphan, and rear him up in what I deem dangerous error. I have two answers to this demand. My first is, I saved the boy. The hand that plucked him from the wreck is the hand that shall lead him in the way to heaven. My second is, to point him to the wreck and to the roaring sea. I bid him strip and plunge like me and save those that still perish there."

Another letter states that "75 per cent. of our paupers are Irish," and adds that "our *arabs* are of Irish extraction; our police cases and Monday morning criminals are Pats and Barneys."

And it is thus that the subject is treated in the editorial article just referred to: "His [Father Munro's] ire has been kindled against an institution in this same city of Glasgow, where, he alleges, very wicked things are done. In this institution persons are deprived of their rights." [Here follow some of Dr. Munro's strongest expressions already quoted.] . . . "The wickedness of the proceeding is aggravated by the circumstance that those who are thus treated are young persons in whose interest nobody has lifted up a loud voice till that of Father Munro was heard on

Monday night. . . . Father Munro has appeared as the champion of the oppressed. No one had a better right, for the children who are subjected to the diabolical system are those whom he claims as belonging to his Church; while the perpetrator of the wickedness is Mr. Quarrier, who has opened the doors of his orphanages to destitute children, irrespective of creed. If the very rev. gentleman had spent somewhat less time in ransacking his vocabulary for evil terms in which to speak of the work that was being done, he might have had a little to spare for the useful purpose of pointing out the rights, accruing both from Church and parent, of which the poor children are deprived. It may not be out of place to supply this deficiency to a small extent. The Romish Church has in some things given, and given abundantly, to these children—liberty to run about in the improving company of vagabonds; liberty to learn on the midnight streets of things that many grown-up persons mercifully do not conceive, much less know of; liberty to sink or swim, to die or go to prison in ignorance of the Church from which they derive these precious rights. And Roman Catholic parents have been as liberal as the priests. The children have had freely given to them the right to kicks and cuffs; to be sent out when they should be in bed, to earn, or beg, or steal enough to get drink; to elect between a cold doorstep for a bed or a thrashing at home when fortune has not smiled upon their industry, honest or dishonest. Now, we do not hold either Dr. Munro or his Church in Glasgow inexcusable for the possession of such rights by large numbers of Roman Catholic children. That Church has orphanages of its own where it receives children, and it is no shame if it is not wealthy enough to open its doors to all the destitute of its persuasion. But if the Romish Church in Glasgow has reached the limits of charity, not spiritual but practical, in this direction, Dr. Munro's position is, that the enjoyment of the rights which we have enumerated is to be preferred to food, shelter, education, and respectability as bestowed by Mr. Quarrier, when these are combined with the study of the Bible, by means of which Dr. Munro himself claims that converts have been made to the Roman Catholic Church. If the very reverend gentleman does not mean that he would rather see the street arabs running wild, with all the suffering and crime which such a life entails, than cared for in Mr. Quarrier's Homes, his use of the dictionary has been more vigorous than precise. We may charitably suppose this to be the case, for strong terms and superlative phrases abounded throughout a speech that might be mildly described as swearing at large."

May that which was meant for evil be overruled for good! May this fierce and malignant attack on Mr. Quarrier and his work lead to that good work being regarded with increased interest, and increased support by the prayers and the contributions of those who esteem it at once a privilege and a duty to aid in the rescue of their fellow-creatures from a condition as lamentable as any in which human beings can be placed in this world, raising them to circumstances of comfort and respectability, and bringing them to the knowledge of Him whom to know is eternal life! May it help also to show to many the true character of that system which indefatigably strives to gain power in this land—that system which, arrogating to itself an exclusive right to the name of Christianity, is outwardly its counterfeit and inwardly its opposite!

IV.—POPISH PRIESTS IN SCHOOL BOARDS.

THE following Report of a meeting of the Old Monkland School Board appeared in the *Daily Review* of the 25th of April:—"Yesterday the Board met in Airdrie—Major Alexander, Gartsherrie, Chairman of the Board, presiding. Mr. Allan took exception to the manner in which the various committees had been appointed. Notwithstanding that Father O'Reilly had been at the top of the poll, and represented a very considerable section of the community, yet he was only placed on one committee—the Faskine School Committee. Dr. Wilson thought the most suitable men should be selected for the various committees. They would remember that he had wished to withdraw his own name from the Finance Committee, as he thought some of the commercial men would be more serviceable to the Board. It was the same feeling that prompted him to take exception to a Roman Catholic priest acting upon the committees of a Protestant School Board. Father O'Reilly said if he had known that he was to receive such treatment at the hands of the Board he would have caused his party to have nominated three Roman Catholics, and they could have carried them all, so that they would then have had a full third of the representation of the Board. There could be no comparison made between the Roman Catholic schools and the Board schools, as the Roman Catholic schools were denominational and kept up by private subscriptions, while the Board schools were public property. He maintained that he had a perfect right to be placed on as many committees as any other member of the Board. Dr. Wilson said that he was quite willing to retire from the Finance Committee, and allow Father O'Reilly to take his place. After some further conversation this was agreed to, and Father O'Reilly tendered his thanks to the members of the Board for settling the matter so amicably, and he trusted that the proceedings would now go on harmoniously. Some discussion then took place with regard to the teaching of religious knowledge, and the special examination of the pupils in this branch of education, in the course of which Major Alexander suggested that a special inspector should be appointed. This was put as a motion by Mr. Bell, on the understanding that the expense attending such an examination should be defrayed from the rates. This was agreed to—Mr. O'Reilly dissenting."

We call the special attention of our readers to the statement of Mr. O'Reilly, that "there could be no comparison between the Roman Catholic schools and the Board schools, as the Roman Catholic schools were denominational and kept up by private subscriptions, while the Board schools were public property." It is amazing that this statement should have been allowed to pass without challenge or comment on the part of the other members of that Board. That private subscriptions may be given towards the support of Roman Catholic schools will not be questioned; but if this priest did not mean to leave the impression that these schools are *exclusively* supported from that source, why did he not mention the fact that they are also in receipt of large grants from the public purse? The number of Roman Catholic schools in Scotland in 1880 was 126. The amount of Government grants towards their support for that year was £23,775, making an average of over £188 to each school. What then is the worth of Father O'Reilly's statement that these schools are kept up by private subscriptions? Are the Board schools as liberally

supported from the public funds? Yet he considers them public property, and claims on that plea a right to share in their management. The argument on the same ground can be turned against himself; and as strong a claim can be put forth by Protestants to a share in the management of Popish schools. This claim no Romanist will ever accede to; and no consistent Protestant is ever likely to assert it; but it is to the shame of Scotland that Romish priests should have any hand in controlling the education of Protestant children. They will not allow the children of their own people to attend Protestant schools, if they can hinder it; and they will never sanction the instruction of any children in the Word of God, either in their own or the Board schools. But the Bible has been the secret of Scotland's strength, and the ornament of the Scottish character for generations past; and the want of it has been, and still is, the bane and misery of Romanists in every country where they are to be found throughout the whole earth. The law therefore which allows the priests of Rome to have any hand in the education of the public schools of Scotland is wrong in principle, and its fruits will be bitterness in the long run. Can nothing be done to remedy this state of things? Will the churches not interpose for the sake of their own children, and for the sake of generations yet to come?

V.—ROMISH PRIESTS AND IRISH AGITATION.

IT has long been well known that the clergy of the Church of Rome exercise a very great influence in parliamentary elections in Ireland, so great indeed that for many constituencies no one has any chance of being elected who has not their recommendation and support; it is equally notorious that this influence has often been most unduly exercised by an abuse of the spiritual powers belonging to their priestly office, of their unscrupulous perversion of which to political purposes remarkable proof was brought in a special manner under public view ten years ago, in connection with the county Galway election of 1872, when the candidate whose return they had secured was unseated on petition, because of the means which they had employed in his favour; and Judge Keogh, by whom the question was tried, although himself a member of the Church of Rome, denounced their conduct in terms of the greatest severity. But the recent elections for the county of Meath have perhaps made it even more evident than it was before how predominant the influence of the Romish clergy is in those Irish constituencies in which their flocks include the great majority of the electors; that in fact they have it in their power, and exercise the power, to determine beforehand who shall be elected, and can reckon with confidence on the electors doing as they bid them. The priests of Meath, with Bishop Nulty at their head, have made no secret of their exercise of this power; they may rather be said to have made an ostentatious display of it. On its becoming known, some two months ago, that an election for the county of Meath was likely soon to take place, Dr. Nulty, the Romish Bishop of Meath, promptly issued a circular to the clergy of his diocese, convening a meeting of them for the purpose of choosing a candidate. He was indeed careful to make, even in this circular, some show of regard for the wishes of the people. He said:—"I have therefore to request further

that you will take counsel at once with your parishioners, and inform yourself on the opinions they may have formed, and the preferences they may entertain for individual candidates, in order that the choice the clergy will make at the coming meeting may be as nearly as possible what the great majority of the electors wish and desire." But from this it clearly appears that the laity were only to be consulted, and that the power of deciding in the matter was reserved for the clergy. These words; "the choice which the clergy will make," sound strangely in English ears. And no one can doubt that the conversations of priests with their parishioners, recommended by the bishop under the name of taking counsel with them, were likely to be as much for their guidance as for the ascertaining of their already-formed opinions and wishes. The meeting of the clergy convened by Bishop Nulty was, of course, strictly private; and of what took place in it nothing was made known even to the laity of the same faith in Meath except the final decision which was come to. There is reason to believe, however, that at first the Romish clergy of Meath were inclined to make choice of Mr. Patrick Egan, the treasurer of the Land League; but the bright thought had occurred to some of them that they might even more offensively insult the British Government and nation by getting Michael Davitt, Fenian convict and originator of the Land League, returned to Parliament as the representative of the county, and they fixed their choice on him accordingly, well knowing, as they could not but know, that he being a prisoner in Portland prison, undergoing punishment for the treason-felony of which he was convicted, his election would be a mere sham, a piece of idle, disloyal bravado. On the election day Davitt was proposed by a priest; there was no other candidate; and after the election an open-air meeting was held at which the same priest said they had elected him as the greatest protest they could make against the coercive policy of the Government, and if he were not permitted to take his seat in the House of Commons they would soon have another election, and could then return Mr. Egan. Another election soon became necessary; but by that time they had found that Mr. Egan did not think it advisable in present circumstances to leave his safe retreat in Paris in order to undertake parliamentary duties in London, and Mr. Edward Shiel was elected without opposition. The legal form of election in this case, as when Davitt was elected, served merely to give effect to a real election by the Romish clergy alone, which had taken place a few days before in a meeting at Navan, convened for that purpose by Bishop Nulty. The electors of Meath are manifestly under the absolute government of a caucus of the worst possible description, combining, with all that is bad in the caucus system wherever it exists, evils of great magnitude that are peculiarly its own.

There can be no doubt that the exercise by the clergy of the Church of Rome in Ireland of that power in Parliamentary elections, which Bishop Nulty and the priests of Meath have so openly and unblushingly exercised, is as hostile to the true interests of the country as it is contrary to the spirit of the British Constitution. We gladly express our belief that there are many loyal and well-disposed priests in Ireland, whose views and sentiments are such as are expressed in the last Pastoral of Archbishop (now Cardinal) McCabe, and we have been happy to see instances reported of their indignant protests against the lawlessness and outrage now prevalent. But far more frequent have been the reported instances of utter-

ances of a very different kind by Irish priests, and of conduct quite as eloquent as words for the encouragement of lawlessness and sedition. We cannot forget that priests presided at some of the Land League meetings, and numbers of priests were on the platform at some of them, when, in response to fiery denunciations of landlordism and landlords, cries arose of, "To — with them!" "Give them an ounce of lead!" and the like, and were *not* sternly rebuked. We would be glad to think that such cases as that of Father Sheehy are exceptional, but every one who has read with any attention the Irish news of the last two years must have seen evidence that they are far from being rare. It may reasonably be supposed that the clergy of the diocese of Meath are pretty much like the clergy of other parts of Ireland; and it is evident that they—at least a majority of them—heartily approve of the Land League, with its principles and purposes exhibited in the no-rent manifesto; nay, that they look with favour upon Fenianism, which they have sought to honour in the person of Michael Davitt. At a public meeting held immediately after Mr. Shiel's election for Meath, at which it may safely be taken for granted that many of them were present, Mr. Metge, M.P.; declared his opposition to the introduction of an extra police force into the county, and said that "if the Government wished to have the country stained with crime and outrage, the way to do it was to bring policemen into it," and that "the people were driven from constitutional agitation to assassination;" but no voice was raised to condemn this apology for assassination. Bishop Nulty, about the end of last year, published a letter to the clergy and laity of the diocese of Meath, which has been widely circulated by priests in Ireland, the tendency of which is certainly to encourage the Irish peasantry to strive for the subversion of the whole subsisting order of things. He says—"The land of every country is the common property of the people of that country, because its real owner—the Creator who made it—has transferred it as a voluntary gift to them. *Terram autem dedit filiis hominum.* (The earth He hath given to the children of men.) Now, as every individual in every country is a creature and a child of God, and as all His creatures are equal in His sight, any settlement of the land of this or any other country that would exclude the humblest man in this or that country from his share of the common inheritance would not only be an injustice and a wrong to that man, but would moreover be an impious resistance to the benevolent intentions of his Creator. A higher ecclesiastical dignity than Bishop Nulty—Archbishop Croke—speaking at Kildare on March 20, said that "landlordism had been strangled in Ireland;" that, "as to the future the bishops of Ireland were prepared at all hazards, even that of life itself, to stand by the cause of the people;" and that "they must continue to fight on till the emancipation of the land was obtained, and then that of Ireland itself." Strong language certainly, and by no means calculated to promote the cause of law and order, nor to allay the passions which break out in deeds of lawless violence, in murder, and in demonstrations of satisfaction that murder has been perpetrated. We shall not attempt to point out how full of danger to the best interests of the country it is that a large number of the Irish members of Parliament are in reality representatives of the clergy of the Church of Rome. We have thought it right to bring a few facts under the consideration of our readers. They will draw inferences for themselves. —*Yorkshire Post.*

VI.—ANOTHER REVELATION REGARDING CONVENTS.

A VOLUME is at present in circulation issued by an escaped nun, to which reference may again be made in these pages. It gives an insight into the miseries endured by the unhappy victims who are drawn into these conventual prison-houses. Her fearless exposure of what she experienced during eight years of incarceration in America has drawn down upon her the usual amount of calumny meted out to those who escape from the toils of Romanism. Her defence against her accusers is given in the following letter, which recently appeared in the *Bedfordshire Herald*:—

THE ESCAPED NUN'S REPLY.

To the Editor.

Through the kindness of a friend my attention has been drawn to a copy of your paper of the 18th inst., containing a calumnious article about myself, copied from the Roman Catholic *Universe* of November 5th, the *Universe* copying from the Roman Catholic *Boston Pilot* of 1870. Any one of sense can see the falsehood on the face of the article. The Roman Catholic editor of the *Universe*, blinded by malice, and imbued with the false teaching of his Church, which teaches him that the "end justifies the means," and that even perjury is a good thing to do when the end of saving the Roman Catholic Church from scandal demands it, can only be pitied for publishing that which he knows to be false. Sir, I trust you will do me the justice to give this letter as conspicuous a place in your paper as you gave the Roman Catholic calumny. If you are a true Englishman you will not refuse, because all true Englishmen like "fair play." The Roman Catholic calumny reads, "Edith O'Gorman wrote these letters begging to get back to the convent after she left, to avoid expulsion." To any one with a particle of common sense the falsity of that sentence is evident. In the first place—If I ran away from the convent because I knew the reverend mother was so much displeased with me, that I knew she was going to expel me, I would also know it would be useless for me to write to get back after I had left. In the second place—Nuns are never expelled after they make the vows; the Church of Rome is too politic and wise to do that. When nuns prove refractory and disobedient, they find safer means for subjecting them; for instance, shutting them up in dark cells, feeding them on bread and water, and other cruel treatment which soon brings them to the grave or the insane asylum. After the Roman Catholics failed to assassinate me in Madison, N.J., U.S., they tried another method of silencing me, by calumny; therefore, in the spring of 1870 an anonymous communication appeared in the Roman Catholic *Boston Pilot*, dated Paterson, N.J., and signed "Veritas." This anonymous article consisted of the three letters you have copied, said to have been written by myself. I immediately challenged "Veritas," whoever he might be, to produce such letters; which were not, nor could not, be produced, for the simple reason that it was impossible to produce such letters in my handwriting, although the Church of Rome would not hesitate to forge such letters if they could; also forge envelopes with post-office dates and stamps. These incoherent letters are all signed "DE CHANTAL." My convent name was Sister Teresa de Chantal, and in the same convent were nuns named Sister

Mary de Chantal, Sister Ann de Chantal, Sister Jane de Chantal, Sister Frances de Chantal, Sister Agnes de Chantal, but no Sister de Chantal. De Chantal was a sort of surname given to the nuns, as was also de Paul, because St. Vincent de Paul and St. Jane de Chantal were the patron saints of the convent. While I was a nun I could not, nor never did, sign any name other than Sister Teresa de Chantal; however, these false letters are dated five or six months after I escaped from the convent, therefore I was no longer a nun, consequently could not sign my convent name to any letters. Three months after the date of these false letters I was forcibly abducted and shut up in a convent. Father Senez of Jersey City sent his head man, Mr. Halliard, with a carriage, and under the pretence of taking me for a ride, drove me to the convent in Manhattanville, N.J.—forcibly conveyed me from the carriage, and shut me up in a cloistered convent. What my fate would have been I dare not think, if God, in His mercy, had not touched the heart of the Lady Superior. On the fourth day of my incarceration in her convent, while I was on my knees, pleading with her to grant me my freedom, she said, "I have committed many crimes through blind obedience: although Archbishop M'Closkey will penance me severely, I will not have this crime upon my soul, to keep you here to suffer the cruel fate reserved for you." Now, if I was writing to get back in June, why should they forcibly abduct and incarcerate me in a convent in September? Why should I suffer all sorts of persecution from the heads of the Church; and journey on foot from Baltimore to Philadelphia, 96 miles, rather than be forced into the convent by Archbishop Spaulding in Baltimore; who said that "every day I was out of the convent I was in danger of bringing one of the most terrible scandals upon the Roman Catholic Church that ever came upon it in the United States, and rather than that he would, as the head of the Church, force me into the convent"† but he did not know whom he had to deal with! for I preferred any physical death than go back again to a "hell upon earth." These facts speak for themselves. When these false letters first appeared I challenged Mother Mary Xavier to meet me in any court of justice in the United States and produce such letters in my handwriting, but she could not. If she had such letters, Mother Mary Xavier would be the first one to have them published, not as they appeared in the anonymous articles, but facsimile in my handwriting, and her own name signed to the article. Mother Mary Xavier knew nothing of my fate, nor never heard of me from the day I ran away from the convent until Father Walsh was arrested by my sister, ten months after I escaped. He was arrested and imprisoned in the Boston gaol for the terrible crime he attempted, which caused me to escape to save my life, my honour and purity. The only effort the Reverend Mother made to discover my fate, after I ran away, was to write two letters to Bishop M'Farland, of Providence, R.I., telling him that I had given entire satisfaction, and was one of the most exemplary nuns in the convent until the day I ran away in the nun's dress; asking him to inquire if I had gone to my home, and if not, to keep all knowledge from my parents, who were still to think me safe in her convent. I defy Mother Mary Xavier to deny these facts. If there was one statement in my book wherein I have given dates, facts, circumstances, and names of some of the head bishops and archbishops of the Romish Churches in the United States, also the names of the different

nuns and superiors whom I have had occasion to write about in my book, which has been before the public in the United States since February 1871, that they could prove to be false (many times I have challenged them to refute them if they could), they long ago would have arrested and imprisoned me for libel and slander, which would be an easier way to silence me than any attempted assassination, mob, violence, calumny, and slander, which are the only weapons Rome has ever used against me. I have found in my experience that editors of Roman Catholic newspapers are generally men cowardly enough to war with women, and unmanly enough to calumniate her for the glorious end of saving their Church from scandal, therefore they copy calumnies from each other, but never copy the refutation. However, from them I expect no justice, but from you, Mr. Editor, I do, and from all editors of papers that have copied the Roman Catholic calumny I expect the justice that they will give as much publicity to this letter as they have to the slander, and I trust I shall not be deceived. I have not the slightest animosity towards any Roman Catholics in the world. I pity them, I love them and pray for them, for I know their blindness and delusion, and my daily prayer is that all Roman Catholics may be brought to the knowledge of the truth as it is in Jesus.—Very respectfully,

EDITH O'GORMAN.

VII.—MONASTERIES AND CONVENTS.

BY statute law of this kingdom it is provided as follows:—"That, in case any Jesuit, or member of any such Religious Order, Community, or Society, shall, after the commencement of this Act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother, or member of any such Religious Order, Community, or Society, or be aiding or consenting thereto, or shall administer, or cause to be administered, or be aiding or assisting in the administering or taking any oath, vow, or engagement purporting or intended to bind the person taking the same to the rules, ordinances, or ceremonies of such Religious Order, Community, or Society, every person offending in the premises in England or Ireland shall be deemed guilty of a misdemeanour; and in Scotland shall be punished by fine and imprisonment" (XXXIII., Emancipation Act, 1829).

Such is the law in Britain; and yet, in the face of that law, there are within the kingdom one hundred and sixty-five monasteries and three hundred and fifty-seven convents, or, as they are called, religious houses for women. Of the former there are fifteen in Scotland, and twenty-six of the latter. For what purposes do these secret communities exist? and why does not the Government make inquiry regarding them? Their property is held on a footing which renders it lost for ever to the nation. From within their precincts a baneful influence emanates, which is designed to blight and destroy the religion of the Bible; and history bears its uniform testimony that vital Christianity cannot thrive, nor long exist within a wide range of their vicinity. Though existing in defiance of law, and every year acquiring new accessions of property, no authority ventures to interpose; no effective voice demands to know what things are done in these mysterious retreats. In the case of convents it is well known that young and misguided females are ever and anon disappearing

within their walls. What kind of treatment awaits them, and what destiny may abide them, their dearest friends are not permitted to know. The day is coming when God will lay open these prison walls, if Protestant Governments will not do so, and an awful discovery will then be made to the astonished gaze of the world. Amidst the enormous mass of ill-gotten luxuries which Rome has treasured up will be found, not only "sheep, and horses, and chariots," but "slaves, and souls of men," and "the blood of prophets, and of saints, and of all that were slain upon the earth." An occasional glimpse is got into conventual life. In spite of Popish watchfulness, a ray of light is now and then let in, and more than enough is revealed to awaken the direst indignation. The disclosures made, however casual and partial, are more than enough to call for the stern interposition of the civil power; and the cause of justice and morality must wither under the blight of a foul dishonour, until a full investigation is instituted into the character of these dark and secret places of seclusion. It was but very lately that a terrible story came from Gratz, regarding the miseries of an inmate who attempted to escape from a convent there; and now another case is reported in the *Daily News* in the following terms:—"A painful sensation has been caused at Vienna by a story from Cracow, according to which a nun in a convent there has been inhumanly treated. She belonged to a good Silesian family, and gave all her property to the convent eighteen years ago. But for a faithful old servant who followed her into the convent in order to be near her, she would probably have died under the treatment she received. Her brother could only obtain an interview with her by calling in the police. She had to be supported by two nuns, and appeared in a terribly emaciated condition. Having refused to accept a young confessor introduced into the convent some years ago, she was confined alone in a cell, and the sisters were forbidden to approach her. The story runs that she had worn the same gown for eighteen years, and had had no change of underclothing, or shoes, or stockings for seven years. Her cell had not been cleaned for a twelvemonth, and she was never allowed to leave it. The straw of her bed was rotten and full of vermin. The sisters with her contradicted her statements, but she persisted in imploring her brother to free her from her terrible position. The brother could only provide her with food and clothes. Until the affair has been decided in a court of justice, the nun will have to remain where she is."

It appears from the statement that the offence for which this hapless victim suffered such inhuman treatment was her refusal to accept a young confessor introduced into the convent. How much may be implied in that refusal the outside world would be left to mere conjecture, were it not that some few have escaped to explain its meaning. The very existence of three hundred and fifty-seven places of female imprisonment in Scotland and England is a strange anomaly in a free country. What goes on within their walls none but Romish priests can tell; and as they will never tell, it is the duty of every free citizen to demand of the Government an immediate investigation into this whole business. Romanists will recoil at the very suggestion of such a measure, protesting that these institutions are devoted to religious purposes. But some of the worst crimes have been perpetrated in the name of religion. The Christian religion nowhere warrants the imprisonment of innocent victims; and if they are not afraid of exposure of guilt of some kind, they will court investigation.

THE BULWARK;

OR,

'REFORMATION JOURNAL.

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I.—IRELAND.

STATE OF THE COUNTRY.

AFTER the murder of Lord Frederick Cavendish and Mr. Burke, there was for a short time a partial cessation of outrages in Ireland; no murders were perpetrated, and comparatively few outrages of other kinds. This improvement in the state of things, however, was not of long continuance, and the hopes which arose in some minds upon account of it were rudely blasted. How it took place at all, and why it was of so short duration, are questions of which the answers can only be guessed at. It seemed as if, for some political reason, orders had been issued from the head-quarters of the organisation by which the whole agitation had been conducted that outrages should cease, and that either there had been a change of policy, or some of the secret societies working in connection with that organisation had refused to be restrained. About the 18th of May,—within a fortnight after the terrible crime in Phoenix Park, Dublin,—a farmer named O'Donnell was found insensible on the railway line a few miles from Trales, and died four days after. There is no doubt that he was murdered. Sticks bespattered with blood were found near the spot where he lay. Then followed, on the 8th of June, the murder, a few miles from Athenry, in County Galway, of Mr. Bourke, a landowner and magistrate, and of a soldier of the Royal Dragoon Guards, who was riding behind him as his escort, both being shot dead by a volley of shots fired by persons concealed behind a wall, who, having been well apprised of Mr. Bourke's movements, had there waited for his passing, and had loop-holed the wall to make their concealment perfect and their aim sure. Mr. Bourke was obnoxious to the Land League faction, because of proceedings which he had taken against some of his tenants, and had been for some time under protection of a military escort as one whose life was in special danger; he was obnoxious also, although a Romanist, to the bigoted followers of the priests, because of his having taken an active part in the prosecution of a priest, the notorious "Father" Conway, some years ago. On the same day on which Mr. Bourke and his escort were murdered, no fewer than three other murders were attempted, and, although in none of the cases death was immediate, one of the men wounded by the bullets of the assassins is in a hopeless state, according to the last accounts we have seen, and all were very seriously injured. Henry East, the man whose wounds are expected to prove fatal, if he has not already died from their effects, had been guilty of that grievous

offence against Land League law, working on a boycotted farm. He was set upon by three men near Ballyfarnan, in County Roscommon, who fired three shots at him with revolvers. The other murderous attempts of that day of murder were against a man named Michael Brown, a farmer at Rathglass, County Mayo, and Cornelius Hickey, who lives near Castleisland. Brown was met, near his own house, in full daylight, by six men, who all fired at him; a revolver bullet lodged in his thigh, and his condition is regarded as critical. His offence is supposed to have been that he had "taken a boycotted farm,"—by which is meant, we suppose, a farm from which a tenant had been, in the estimation of the Land League, "unjustly" evicted. Hickey was fired at on his way home to his own house, and received two revolver bullets in his leg. The reason is supposed to be that he had been engaged in some legal proceedings not approved by the Land League as to a piece of land.

Was the almost simultaneous commission of these crimes, all of which were committed on the afternoon of the same day, in places widely distant from each other, a mere accidental coincidence, or did it result from pre-concerted arrangement? We do not presume to answer the question, but we much fear that the coincidence was not accidental.

There have been many other outrages, some of them very atrocious. Among them have been cases of incendiarism and attacks by Moonlighters. In a case of incendiarism in which a house and barn were burned in County Tipperary, the farmer to whom they belonged happened to be absent, but his wife and five children narrowly escaped with their lives. The authors and perpetrators of agrarian outrages in Ireland seem to have no more regard for human life than the Nihilists of Russia or the most barbarous of heathen savages; but they are all, no doubt, "good Catholics," and confess to their priests with due regularity. Pleasant records there must be in the memories of many of the priests of Ireland. We would be glad to know something of the advices given in the confessional, and the penances imposed. On Saturday night, May 27, a band of Moonlighters, supposed to be about one hundred in number, visited every house on an estate in County Kerry, and compelled the tenants to swear, "on the muzzle of a gun," that they would not pay their rents without getting a reduction of at least fifty per cent. On the night of June 7, Moonlighters visited the houses of two tenant farmers in County Roscommon, firing shots into them, and posting notices upon them requiring the farmers to remove cattle they had placed to graze on a boycotted farm. On the same night a party of Moonlighters visited the house of a herd named Leyden, in the same county, and, after firing several shots over his head, made him swear to cease herding on the farm of a boycotted farmer. Leyden, however, continued his work, and, about a week later, notices were posted up at Cashel, offering a reward of £50 for his head. He, being a Romanist, attended chapel on Sunday, June 11, carrying a revolver, and escorted by four policemen armed with loaded rifles; but he has since, and it is not to be wondered at, given up his employment.

We have selected these last three cases as illustrating the extent to which boycotting and intimidation have been carried. The law of the Land League leaves no liberty to those against whom it can be enforced; and the Prevention of Crime Bill, against which the Land League's representatives in the House of Commons exclaim very loudly as devised to take away all liberty from the people of Ireland, would really have, as its first

effect, the emancipation of many of the best of them from a cruel and most oppressive tyranny. The cutting off of cows' tails is a small thing in comparison with those which have just been mentioned; but perhaps none of them shows the intolerable grievousness of Land League rule more perfectly than cases of this kind do. Let us look at one example. A farmer near Youghall was evicted, and no one venturing to take the farm, it was let out for grazing. The cattle of a number of neighbouring farmers were put upon it. On the morning of June 3 it was found that thirteen of them, the property of five different farmers, had had their tails cut off.

The following may be taken as an illustration,—a very curious one,—of the hatred of England and Englishmen which Romish priests and Irish "Nationalists" have excited and fomented:—"On Saturday [June 10], Mr. William Lowe, an Englishman, who has been in the habit lately of buying fowls and game at Athlone and Moate for the English market, was warned that his presence in the latter town was objectionable. He at once left by train, after instructing an employé named M'Dermott to return to Athlone with the day's purchases. On his way thither M'Dermott was attacked and beaten by three men with loaded whips. The crates were smashed and the live fowls let loose, and he was warned that if he or the Englishman again visited Moate it would be for the last time." There is a point of view in which this is serious enough, but the absurdity of the whole thing is such that one is apt to overlook its serious aspect. The people who bring fowls for sale to the markets of Athlone and Moate are no longer to get money for them from English hands. We wonder how the prices will please them when English purchasers are driven off. On the same principle Ireland must send over no more cattle to England, no more salmon to Liverpool or London. Home Rule for Ireland is in the estimation of some Irishmen an exceedingly desirable thing, and they speak as if Ireland's estrangement from Protestant Britain could not be too complete. If their dream could be realised for six months, the greatest fools among them would probably think they had had enough of it. Perhaps, however, they hope that the Virgin Mary would make all right for "Catholic" Ireland by working miracles greater than those of Knock. There would be much need.

Of all the many proofs of extreme moral perversion extensively prevailing among the Romanists of Ireland, perhaps there is none so striking as the erection of

A MONUMENT TO MURDERERS.

On Friday, June 2, a monument was unveiled, which has been erected in Ennis in memory of the three Fenians who were executed at Manchester in 1867 for the murder of a police serjeant. The monument, we are informed, is a Tuscan column, ornamented with wreaths of shamrock and surmounted by "a full-size figure of Erin." Thus do pretended Irish patriots associate what they call the cause of their country with crime,—with a crime of the blackest character, which there was not a single circumstance to palliate. But the patriotism and the religion of "Catholic Ireland" are both chargeable with the reproach of intimate association with crimes of all degrees, from massacres and assassinations to the burning of hayricks and the cutting off of cows' tails.

Yet it may be doubted if even this monument in Ennis is more signifi-

cant of a state of mind in which crime is regarded with approbation than the outcry of the Land League party against

THE PREVENTION OF CRIME BILL,

now too slowly making progress through the House of Commons. It is declaimed against as a measure subversive of liberty, and designed to rob the people of Ireland of all their dearest rights, by the very men who, as far as they could make their power to extend, have subjected Ireland to a tyranny more arbitrary and oppressive than is often experienced even

“In lands where liberty has ne'er been named,
Nor any rights save that of ruling, claimed.”

The Parliamentary representatives of the Land League have had recourse to the methods of obstruction in which practice has made them adepts, to impede the progress of the bill; and they have raised discussion after discussion, in which the same ground has been gone over and over again, on one clause after another, and moved amendment after amendment, well knowing that they would be defeated by the votes of almost the whole House; the purpose of every amendment, that had any purpose but that of obstruction, being to weaken the force of the bill, and to make it practically useless, by exempting from its operation the very crimes of which the prevention is most urgently requisite and the sources of influence to which the frequency of these crimes must be ascribed. “The persistency with which the bill is fought inch by inch,” says the *Times*, “is a testimony of its merits from the point of view opposed to that of the Land League. Small points and great ones are contested with equal zeal.” This, however, has only served to deepen the general conviction that the measure is a good one, of which the adoption is most necessary for the well-being of Ireland; and that even those clauses of it which may most plausibly be argued against as at variance with the principles of constitutional liberty are justified by the statement of fact upon which it is founded, that “by reason of the action of secret societies and combinations for illegal purposes in Ireland, the operation of the ordinary law has become insufficient for the repression and prevention of crime.” The murders which have been perpetrated in Ireland during the time that this Parliamentary opposition to the bill has been going on, have still further deepened this conviction; and even the power which the bill gives to the Lord-Lieutenant of Ireland to prevent public meetings, when he thinks the right of public meeting likely to be abused to the stimulation of outrage or to treasonable purposes, is approved of in consideration of the abuse of this right which has already taken place, and the consequences which have followed. Disregard and defiance of the law have been recommended by Land League leaders at Land League meetings; and if their hearers understood them to mean rather more than they said in plain words, they have no reason to be surprised, and cannot shake themselves free from responsibility. No one charges the Land League leaders, least of all those who are honourable members of the British House of Commons, with having wished, when they made their inflammatory speeches, that landlords should be shot; but, as the *Scotman* remarks, “when a sluice is opened, there is no use in saying that only so many gallons of water are to flow out.”

And what is the state of things which we have to contemplate, as the

consequences of Land League oratory and Land League operations? The progress has been rapid from bad to worse. Mr. Trevelyan informed the House of Commons, early in the debates on the Prevention of Crimes Bill, that, in the first five months of the present year, there had been 2275 outrages of an agrarian character,—the number in the first five months of last year having been about 1400. He stated also that in 1881 there were 17 agrarian murders in Ireland, and that in only 4 cases were the suspected persons brought to trial, and they were all acquitted; that there were 66 cases of firing at the person, 20 of which were brought to trial, and resulted in 16 acquittals and 4 convictions; and that there were 144 cases of firing into dwellings, of which 14 were brought to trial, 11 ending in acquittals, and three in convictions. The number of agrarian murders in the first five months of the present year he stated to have been 10. Is not this sufficient evidence that the ordinary law is “insufficient for the repression and prevention of crime?” The ordinary law is suited to a state of society in which public sentiment generally supports the law, and in which the law can have its course unimpeded by intimidation of jurymen or witnesses; not at all to a state of society in which every witness and jurymen is in fear for his life, and sympathy with crime and criminals largely prevails, and outrages of the worst kinds, and murder itself, and perjury, are, according to the prevalent religious belief, perfectly justifiable and highly commendable.

Much sympathy has been wasted on the men imprisoned under the Protection Act as “political prisoners,” and their Land League friends have been wont to represent them as such, although few of them were ever really so in the ordinary sense of the term, and those whose cases most largely partook of this character were very far from being entitled to sympathy. The number remaining in prison at the beginning of June, according to the official report, was 243; and they are stated to be confined on “reasonable suspicion” of the following offences:—Murder, intimidation and inciting to intimidate, unlawful wounding, unlawful assembling, shooting and wounding with intent to murder, riot and assaulting constables, breaking into dwelling-houses, arson, and firing into dwelling-houses.

In all the debates on the Prevention of Crimes Bill in the House of Commons, the members of the Land League party have laboured to extenuate Irish agrarian crime, and to throw blame on the Government, the constabulary, and the landlords; whilst they have unremittingly contended for alterations in the Bill, the effect of which could only have been to secure impunity to crime by making the discovery of criminals and their conviction hopelessly difficult. The general tone of their speeches with regard to Irish agrarian crime has been very much like that of a speech of one of their number, Mr. Lalor, to his constituents at Maryborough, in the end of May, when he said:—“As to the Phoenix Park tragedy, it was without doubt a very bad thing; but they should not make too much of it.” Since that speech was delivered, a new theory of the Phoenix Park murders has been invented, which Mr. Biggar has had the courage to state in the House of Commons, “that these murders were committed by parties who were in league with the landlords, their object being to force the Government to carry on a system of coercion much more stringent than they would otherwise have done;” and the *Weekly Union*, an “Irish American National newspaper,” for “Irish citizens and Catholic families,”

published in New York on Sundays, has gone a step further in the same line, informing its readers that Mr. Forster "conceived and planned" these murders, and "ought to be immediately arrested and hanged for the crime." The murders themselves, and the invention and publication of such malicious falsehoods, are equally in accordance with the morality of the Jesuits. And much of the same kind is the morality displayed in seeking to secure for criminals immunity from the penalties due to their crimes, and so making the commission of the crime as safe as possible to all who are inclined to it.

It is impossible for us to take notice of all the illustrations of Irish "Nationalism" and Irish Romanism which the debates on the Prevention of Crimes Bill have afforded. One speech, however, demands special attention,—the speech delivered by Mr. Dillon on May 24th. Mr. Gladstone, who felt himself called upon immediately to reply to it, described it as "a heart-breaking speech,"—heart-breaking "to every man who desires to see harmony between England and Ireland." It was certainly calculated to blast all hopes entertained of winning the Irish Ultramontanes to loyalty by justice and kindness, or of conciliating them by any possible concessions. Mr. Dillon declared that he did not "look forward to an immediate settlement of the Irish land question;" that, "so long as they maintained a law which placed the homes of the Irish peasants at the mercy of the landlords, outrage would not cease;" that "he had never denounced outrage, and never would until that House denounced eviction;"—"he had, however, endeavoured to point out to the people that their own good name, the protection of their rights and the future of their country, distinctly lay in putting a stop to outrage;" he expressed his opinion that "by the process called boycotting," "which he was not ashamed to say he had openly advocated in Ireland," "the people could protect their rights as effectually, and more than by violence, murder, and incendiarism;" he said that "wherever they had a population believing that they suffered injustice under the law, they would have combination to defeat the law;" and after denouncing the laws under which the Irish people were placed as unjust, and the government to which they had for a long period being subjected as "a political despotism," he said "the whole question now was, whether it was to be in Ireland secret combination and murder, or open combination and order,"—his idea of open combination and order plainly being that of Land League rule enforced by boycotting. Mr. Dillon spoke plainly out, and his speech has probably had the effect of convincing many that the provisions of the Bill against which he spoke are not more stringent than the necessities of the case require.

Boycotting found other apologists or advocates besides Mr. Dillon among the Land League members of the House of Commons. They eagerly contended against the words of the Bill that are directed against it, and Mr. Healy "implored the Government not to take away the last weapon left in the hands of the Irish people for their protection;" adding, however, that "if they took this weapon away, they might rely upon it, the people would resort to other means," of what nature he did not say, but on the same evening Mr. Redmond expressed his belief that "the result of this Bill would be to make assassination one of the institutions of the land." It is satisfactory to be able to add that the Government remained firm, condemning boycotting as one of the worst forms of inti-

midation, and the House by an overwhelming majority resolved that the words intended for its prevention stand part of the Bill.

Amidst so much that is evil and ominous of evil, it may perhaps be welcomed as one hopeful sign that the subscriptions to

THE LAND LEAGUE,

and its substitute the Ladies' Land League, have greatly fallen off. The Ladies' Land League is reported to have expended, in the second week of June, £1164 on prisoners and evicted families, while the receipts amounted only to £124. Some of the members of that "charitable association" have lately got "into trouble;" three of them having been sent to jail at Castleisland for six months in default of finding bail, and the Court of Queen's Bench having refused to set aside the order of the resident magistrate committing them to it. They had gone to Castleisland to establish a branch of the League, and the head constable there had made an affidavit showing that visits of members of the League to that part of Kerry had always been followed by outrage and intimidation.

It is said that both in America and in Ireland there has been a great decrease of the subscriptions to the Land League ever since the Phoenix Park murders, which, if true, shows—what it is very pleasant to think—that many of those who contributed to its funds did so with no idea of its having any connection with the perpetration of atrocious crimes, and also that they have now begun at least to suspect that it has. And there is apparently some truth in the report; for, according to a Reuter's telegram of May 30, from New York, the Central Council of the Irish Land League had issued an address "stating that since the assassination of Lord Frederick Cavendish and Mr. Burke there had been a heavy decrease in the subscriptions in America, and appealing urgently for renewed efforts in order to raise its funds." But whilst among one class of

THE AMERICAN IRISH,

the great crime committed at Dublin is regarded with horror and detestation, there are many others of them who rejoice at it and exultingly anticipate further deeds of the same kind. Many Land League meetings have been held, in which expressions of disapprobation of the crime were very unfavourably received, and in some of them the assassinations were openly defended as righteous executions. O'Donovan Rossa's paper justified them and gloried in them; and the New York Council of

THE FENIAN BROTHERHOOD

issued an address, reproving Irishmen for calling them murder, and saying: "We pledge ourselves to our brethren of every Irish secret revolutionary association to apply all our resources with a ferocity equal to that of our arch enemy."

Something every now and then occurs to remind us that Fenians are still plotting mischief, not in Ireland only, but also in Great Britain. On the evening of May 12 a large canister with a fuse attached was found fastened to the rails at the back of the London Mansion House; towards the end of the same month it was thought proper to take special precautions against a Fenian attack alleged to be contemplated on the armoury at the Volunteer headquarters at Plymouth; and on June 17 a great store of arms and ammunition—rifles, needle-guns, bayonets, revolvers, &c.—

probably intended for Ireland, was seized in London. Precautions have been taken at all military and naval stations against surprise and dynamite; and it is evident that the Government, probably possessing information which is not communicated to the public, is not without apprehension of the possibility of danger. The Fenians may hope to work mischief by dynamite, but probably their chief wish is by some sudden attack on an armoury to possess themselves of arms.

We shall not say anything at present of

MICHAEL DAVITT'S NEW SCHEME OF IRISH LAND REFORM,

propounded by him on June 6, in an address to the Liverpool Land League, except to remark that it is both wildly absurd and flagrantly iniquitous; and probably we may never need to say anything more about it. We sincerely hope it is not likely ever to become a subject of much serious discussion, but may be allowed to pass into oblivion even sooner than the story of Miss Anne Parnell's impudence in seizing the Lord-Lieutenant's horse by the head, in order to interrogate His Excellency about something of interest to the Ladies' Land League.

We cannot thus dismiss, however, as of little importance, the

PASTORAL OF THE ROMISH BISHOPS,

an address to the Romanists of Ireland agreed upon by them in a conference held in Dublin during the week ending June 10, and read to the Romish congregations on the following day. It is the subject of a separate article in our present number.

But why is it that the Romish Bishops of Ireland so strongly desire, as this Pastoral shows that they desire, the success of the Home Rule movement, and the complete political severance of Ireland from Britain? It is because they hope that in Ireland left to itself their Church might assume that place, and exercise that power, which they claim as of right belonging to it in all lands. And meanwhile, if Home Rule for Ireland cannot be obtained, they would fain persuade the British Government and Legislature to establish the Romish Church in Ireland. The *Weekly Register*, Cardinal Manning's special organ, lately said:—"Much has been done in the matter of legislation for the bettering of Ireland, but much remains to be done. So long as the Church of the majority in England, and the Church of the majority in Scotland, are endowed and established, while the Church of the majority in Ireland is not, it is nonsense to talk of the three countries being on an equality in a United Kingdom."

The folly of any attempt to conciliate Irish Romanists by concession, or of any attempt to establish diplomatic relations with the Vatican, in order to get the Pope's help in pacifying Ireland, or in settling troublesome questions in any part of the British dominions, becomes strikingly apparent, when we consider what is thus proved beyond the possibility of doubt, that the Pope desires the dismemberment of the United Kingdom, and is a warm friend of the movement among the Romanists of Ireland which has this for its object.

After what we have now seen and considered, the bishops take up the subject of the "not a few excesses" already referred to as lamented and to be condemned. And this is what they say on the subject, preserving still the same admirable mildness of tone with which the Pastoral begins, until they find it necessary to put in a few words about murder:—"It must,

however, be well known to you, as indeed it is to the world at-large, that in the pursuit of your legitimate aims, means have been from time to time employed which are utterly subversive of social order and opposed to the dictates of justice and charity. It is to these unlawful means we desire to direct your attention, and especially to the following :—

“ First—Refusing to pay just debts when able to pay them.

“ Second—Preventing others from paying their just debts.

“ Third—Injuring the neighbour in his person, his rights, or property.

“ Fourth—Forcibly resisting the law and those charged with its administration, or inciting others to do so.

“ Fifth—Forming secret associations for the promotion of the above or other like objects, or obeying the orders of such condemned associations.

“ Under each of these heads numerous offences, all more or less criminal, have been committed, fearfully prominent amongst them being the hideous crime of murder, which, even at the moment we address you, horrifies the public conscience, disgraces our country, and provokes the anger of the Almighty. Against all and each of these offences we most solemnly protest in the name of God and of His Church, and we declare it to be your duty to regard as the worst enemy of our creed and country the man who would recommend or justify the commission of any one of them.

“ We solemnly appeal to all our flocks, especially the youth of both sexes, not only to have no connection with secret societies, but to condemn and oppose them as being alike hostile to religion and to social freedom and progress.”

We cannot help thinking that in the first of these sentences, after the words “ It must therefore be well known to you, *as indeed it is to the world at large,*” the bishops might fitly have inserted a parenthetical clause such as this, And therefore it is that we are reluctantly compelled to say a few words to you about this matter.

It is interesting to observe how careful they are, when proceeding to find fault with some of the means which many of their co-religionists have employed for the attainment of the object of their “ National movement,” to remind them that they regard their aims as *legitimate*. It is very tenderly that they address themselves to the duty of administering censure. Indeed the only strong words used are those concerning murder,—something of which kind could not well be avoided.

We do not care to examine closely their classification of the offences which they lament and condemn. But we have a few words to say about them. As to the first and second of the five classes, it is noteworthy that no hint is given as to what are “ just debts.” It is left a perfectly open question, in so far as this pastoral is concerned, whether rent is a just debt or not. For aught that appears it may be that it never is, or that it is only in some cases, as to which no help is given to those who are in perplexity to decide.

The third class includes the most atrocious crimes, murder itself. But the terms used seem to have been carefully chosen to avoid the appearance of severity ; and for aught that appears in the whole pastoral, none of all the agrarian outrages of Ireland has shocked its Romish bishops, except murder, which “ horrifies the public conscience,”—that is, we suppose, excites horror in the public mind,—a fact concerning it that perhaps may help to account for its being so specially and strongly condemned.

As to the condemnation of secret societies, the bishops may perhaps be

sincere. They may probably regard these societies as a little too much beyond their control. However, a condemnation of them in general terms was easy, and would look well. Moreover, it suits the circumstances of the present time to throw all the blame of the outrages in Ireland upon secret societies, and to allege that their activity is a consequence of the great error committed by the Government in suppressing the Land League,—as if the secret societies had been doing anything else than to give effect to the Land League's principles, and to follow out its line of operations.

We cannot pass from this part of the pastoral without observing that the whole of it ought to be viewed with reference to the morality taught at Maynooth, that of "Saint" Alphonsus Liguori and of the Jesuits. What is a just debt? Let us consult Liguori, and we shall find that many debts are not to be reckoned in this category, which people, not enlightened by his or such teaching, are apt to think themselves in conscience bound to pay. What is a murder? Liguori will show us that many deeds which men commonly regard as horrible murders, are of no such character, but excusable,—nay, virtuous and highly praiseworthy. We cannot, therefore, accept the words of the pastoral of the Irish Romish bishops exactly in the sense in which we would take them if used by any set of men not Romanists, or by any Romanists not Ultramontanes.

Having thus accomplished the disagreeable part of their duty, the bishops return to that in which they evidently find pleasure, express their opinions on political questions, and encourage the "National movement" to the utmost of their power. "Let us now assure you that the National movement, purged from what is criminal, and guarded against what leads to crime, shall have our earnest support, and that of our clergy. A considerable instalment of justice has, within the last few years, been given to the tenant-farmers of Ireland. To them, and to those other classes of our countrymen,* especially to the labouring class, much more is due, and it is your duty and ours to press our claims until they are conceded. In every peaceful and just movement of yours the clergy shall be with you, but you must not expect them to do what in conscience they condemn. They cannot be the sowers of hatred and dissension amongst their flocks; they cannot under any pretext tolerate, much less countenance, lawlessness and disorder. They will work manfully with you and for you, but in the light of day, with lawful arms, and for just and laudable objects; and we feel assured that your filial obedience to their instructions, and to the admonitions given in this brief address, will bring down the Divine blessing on our country, save it from the evils with which it is threatened, and lead it speedily to prosperity and peace." The bishops desire the present "National movement" in Ireland to go on, but they would fain have the complete direction of it; which indeed is not unnatural, seeing that they, or their predecessors in office, originated it. Whilst it is in itself satisfactory that the Romish bishops of Ireland thus express their disapprobation of lawlessness and disorder, it is doing them no injustice to call to mind that the Pope himself pointed out to them, nearly eighteen months ago, in his letter to Archbishop M'Cabe already mentioned, the prudence and probable advantage of keeping the Irish "National movement" within the bounds of the law, expressing his belief that "Ireland may obtain

* Who are "those other classes?" Except by the reference immediately following to the labouring class, it does not appear.

what she wants much more safely and readily if only she adopts a course which the laws allow, and avoids giving cause of offence."

The concluding paragraph is as remarkable as anything in the whole pastoral. It seems as if the bishops, regretting the necessity of condemning outrages, even murders, intended for the promotion of the "National movement," sought to place themselves in the most pleasant relations with those of their "flocks" on whom their words might bear a little hard, by showing how much excuse they have found for all the excesses that have been committed; taking opportunity at the same time to encourage them to the utmost in the belief that they have been victims of bad laws and the cruelty of bad landlords,—teaching not likely to have the effect of increasing among the Irish peasantry a readiness to pay rents, nor to make them more orderly and law-abiding than hitherto. "Before concluding, we feel it our duty to declare, without in any sense meaning to excuse the crimes and offences we have condemned [oh no, no, no!], that in our belief they would never have occurred had not the people been driven to despair by evictions, and the prospect of evictions for non-payment of exorbitant rents; and furthermore, that the continuance of such evictions, justly designated by the Prime Minister of England as 'sentences of death,' must be a fatal permanent provocative of crime, and that it is the duty of all friends of social order, and especially of the Government, to put an end to them as speedily as possible, and at any cost."

This pastoral will have served a good purpose not intended by its authors, if it shows to our statesmen and legislators, or to any of the people of this country, what the Romish prelates of Ireland are, and what influence they are exercising and may be expected to exercise in questions concerning the welfare of Ireland and of the British Empire.

II.—SCOTTISH REFORMATION SOCIETY.

AS noticed in a recent number of the *Bulwark*, one of the most encouraging, as it is one of the most necessary services which this Society can render towards the defence of the Protestant religion at the present time is the instruction of the young,—their instruction, namely, in those doctrines of the Word of God which bear on the character and workings of the Romish Church. The design is, not to train a generation of controversialists, but, while teaching the intellect, to embue the mind with the spirit of the Gospel, to warn against the snares of Romish error, and fortify them in a firm adherence to the pure religion of the sacred oracles of heavenly truth. Classes have been successfully conducted for these ends in a number of places during the past winter in connection with this Society, and a large number of prizes have been awarded. Many letters have been received, expressing gratitude for encouragement given, and reporting very interesting results. Some of the fruits are such as to render it necessary for the safety of the persons concerned to withhold the names of places. One minister writes:—"We are certainly very greatly obliged to you and your Society for (1) the tracts and catechisms, and (2) for the valuable prize books. The former we distributed throughout the village and among the members of the Protestant class; and the latter were bestowed according to the diligence and ability displayed in the oral examinations of the class. A great

advance in the knowledge of distinctive Protestant principles has certainly taken place. My experience has confirmed my belief in the sufficiency of simple gospel truth, received into the heart, to overthrow all Romish schemes. I do not believe that Popish doctrines spread among the *lower classes*, except by intermarriage, and the manner in which this is done is a disgrace to any system. I know of cases where the screw of marriage was used to compel women to become Catholics. I have given a course of lectures on the martyrs of the Scottish Reformation, and have used the tract you sent me with much profit in the class." An extract from another letter says:—"It may interest you to know that a born Papist was converted two months ago, when reading her Bible at her own fireside; that another, the wife of a Protestant, is at present attending my communicants' class; that I baptized a child the other day whose parents were married by a priest; and that a whole family are desirous that I should baptize them over again. These latter are lapsed Protestants."

Another minister says:—"Our Protestant class has closed for the session. The prizes were given on the principle, first, of unfailing attendance and proficiency; secondly, of accuracy in answers and written exercises, although at times absent; thirdly, of partial attendance and as a token of encouragement for another session. It was moved and seconded, and passed unanimously, that a vote of thanks be conveyed to the Scottish Reformation Society for their liberality in bestowing prizes." This minister further says:—"I was induced to try a class from a desire of initiating the young into the principles of Protestantism, that they may be able with intelligence to give a reason for their belief. These principles are always important, unchangeable, and true; and though in some places our youth are not brought into such close quarters with Romanists as in others, still, they are under no less necessity of becoming acquainted with the distinctive issues between the two religions, that they may know the truth, and thus be saved from the baneful influence of Popish error. I have found the teaching of this class profitable. It led the young, several of whom were communicants, into fields not much travelled, and deepened their acquaintance with the evangelical system. We have received every kindness at the hands of the excellent Secretary of the Scottish Reformation Society, and hope by another winter to finish the second part of the Catechism, whose doctrines are no less important than the first. Hoping that more ministerial brethren may be induced to make similar experiments, and thus attach as well as train up their young communicants, who otherwise might quit the Sabbath school, I remain, &c."

The above are only specimens from many similar testimonies which might be given, but which must be held over for another opportunity.

III.—GIBRALTAR.

THE ROMISH ESTABLISHMENTS AT GIBRALTAR, AND THE CONNECTION OF THE BRITISH GOVERNMENT WITH THEM.

MANY must have observed the frequency with which disputes among the Romanists at Gibraltar, and action taken by the British Government in relation to the subject of them, have of late been mentioned in the newspapers, in Reuter's telegrams, and in reports of questions asked, and very imperfectly answered, on the part of Her Majesty's Ministers in

Parliament. The following letter of Mr. Guinness, which we copy from the *Rock* of March 17, will place before our readers the true state of this matter—which has been frequently spoken of—along with the affairs of Ireland, and some questions concerning Romish establishments and endowments in those parts of British India which once belonged to Portugal, as having been a subject of the communications with the Papal Court “informally” conducted by Mr. Errington. The subject has rather increased than diminished in interest since Mr. Guinness’s letter was written.

“SIR,—The *Times* of the 13th inst. reports, that ‘in pursuance of instructions from Her Majesty’s Government,’ proceedings had been taken by the authorities at Gibraltar to forcibly institute the Right Rev. Dr. Canilla as Vicar-Apostolic, in possession of the cathedral church of St. Mary-the-Crowned. In a previous letter, the *Times* of January 3d furnishes a description of the strenuous resistance offered by the Roman Catholics at Gibraltar to the reception of Dr. Canilla, who had been appointed by the Pope Vicar-Apostolic, in opposition to the expressed wishes of the Roman Catholic population. This antagonism was expressed in a series of public meetings, and in the Spanish papers, all of which advocated the cause of the dissentients. Notwithstanding the remonstrances, however, Dr. Canilla ‘was installed in London by Cardinal Manning, as Bishop of Lystra and Vicar-Apostolic of Gibraltar.’ His attempt to enter the cathedral at Gibraltar was resisted by the Junta, a body of elders elected by the Roman Catholic inhabitants. Efforts to assuage the hostility of the malcontents were made by the Bishop of Cadiz, and by Canon Weld, but without effect, and the latter, who had taken up his residence at the presbytery, was forcibly expelled therefrom by the populace. It is difficult to understand why the Government should interfere, and take the part of the real disturbers of the peace, or lend its support to the vindication of a claim which violates the rights guaranteed by the Crown. In the despatches from the Governor of Gibraltar (Parly. Return, 1873, No. 259—1), Her Majesty’s Attorney-General for Gibraltar writes as follows: ‘For a vast number of years the only Roman Catholic ecclesiastical authority was called Vicar. Dr. Scandella’s designation of himself as Vicar-Apostolic is the designation of an office which has no known legal existence. His position towards the Government is simply that of a priest in holy orders, permitted by the Crown during its pleasure to officiate at the church.’ ‘At the Conquest all pre-existing ecclesiastical and territorial rights were extinguished. The church and vicarage-house were taken into, and have ever since remained in the hands of, and been repaired by, the Crown.’ ‘Services of the Roman Catholic Church have been permitted to be celebrated under arrangements made by a lay body, or Junta, which has existed immemorially, called the “elders,” who pay out of the temporalities a salary to a vicar, subject on the part of the Government to the right of solely appointing the Roman Catholic vicar, if circumstances should at any time render it expedient.’ The rights of this Junta were, in opposition to the claims set up by the Vicar-Apostolic, affirmed by the Supreme Court in 1841, and on appeal by the Privy Council in 1842. The Junta exercised control over the cathedral, ‘the distribution and renting of seats, and in providing for the expenses of worship, and for payment of the Vicar-Apostolic, curate,’ &c. This Junta was ‘elected by the Catholics of Gibraltar assembled in public

meeting, convened yearly by due notice in the *Gibraltar Chronicle*, and its authority was fully recognised by Dr. Scandella, the late Vicar-Apostolic, 'who presided at its meeting.' In the opinion of the Attorney-General, the people cannot be deprived of their rights, as represented by the Junta; and the Governor-General further observes, that 'to extinguish this lay element would be injudicious, and probably create discontent among the inhabitants.' Acting upon the official statement, Her Majesty's Government, no doubt, then felt that it was impossible to ignore the rights of the Junta, and Lord Kimberley, in his despatch of the 31st December, 1872, directs that 'the property which it was proposed to transfer to the Roman Catholic communion,' comprising the cathedral church and presbytery, with all the temporalities, 'should be handed over to the Junta, to be held by them and administered in trust for the Roman Catholic communion.' It would now appear from the action taken by the Romish ecclesiastics, that this recognition of the voluntary system is very distasteful to the Papal powers, but this is no reason for ignoring the legal rights of the people, or for superseding the authority of the Crown by recognising the supremacy of the Pope, and by handing over to his nominee the property of the State. The Roman Catholic Bishop of Salford, in his speech at Manchester on the 14th December last, urged as a reason for establishing diplomatic relations with the Vatican, that it was desirable to come to an understanding with the Pope in reference to his appointment of the Bishops of Gibraltar and Malta, so that the Papal nominees 'should not be foreigners who would stir up strife and disaffection.' The action of the present Vicar-Apostolic appears to be framed so as to enforce this idea, but it is scarcely becoming for a Liberal Government to lend its support to such a movement. Was it to initiate such an establishment of Papal authority that Mr. Errington was first commissioned, and now prolongs his stay at Rome, and are these proceedings, opposed as they are to the pronounced wishes of the people, the result of that 'communication of authentic information on matters of interest to the Roman Catholic subjects of the empire,' which Lord Granville states 'it was of advantage to bring under the notice of the Pope?' (*Times*, February 16th.)—I am, &c., A. H. GUINNESS, *Secretary Protestant Alliance*.

9 STRAND, LONDON.

IV.—THE PASTORAL OF THE ROMISH BISHOPS OF IRELAND.

THE Romish Bishops of Ireland, assembled in conference, have produced a Pastoral Address to their flocks, with reference to the circumstances of the present time. It is in all respects a remarkable production, and not least so because it has been so long of being produced. "In the social crisis through which Ireland is now passing," it begins, "and which must ere long deeply affect moral as well as material interests, you have a right to expect that your bishops would give you advice and direction, and help to remove those perplexities with which the most enlightened as well as the best disposed are now beset." Then its authors say:—"Pressed by the duty we owe you in this conjuncture, and anxious beyond expression for your temporal as well as your spiritual welfare, we have considered at our meeting amongst other subjects the present condition of our beloved country, and now hasten to communicate to you

the result of these deliberations." It is strange that if pressed by this duty now, these bishops should not have been pressed by it long ago; for the people whom they address have needed good advice in months and years that are past as much as they do now. It might have been salutary for them to have had their perplexities removed before they had committed so many outrages, or had taken that course of paying no rent and holding the harvest, which has led to so many evictions. But with what a dignified calmness these spiritual guides of their co-religionists speak! They have met in conference, and have considered, amongst other subjects, the present condition of their beloved country!

Two things are intimately mixed up together, with no little ingenuity, in this pastoral, the subject of the outrages which it was necessary that the bishops should condemn, and the subject of what Irish "Nationalists" call the rights of the Irish people, as to which it is not so easy to see why it was necessary that they should pronounce any opinion. When murder is rife in a land, and other savage crimes are continually being perpetrated by members of a particular Church, it may be doubted if it is a fit or decent thing that a pastoral address by the bishops of that Church to its members should relate to a political question as much as to a religious one, and that a great part of it should be devoted to the assertion of the justice of those very claims upon account of which murders and other crimes are committed. But so it is in the present case. Premising, in an unctuous manner, to have been influenced chiefly by the consideration of the "spiritual interests" of the people, and to have been "solely guided by conscience and by the ever just and beneficent law of God," these Romish bishops enter upon their duty of giving advice and direction in a strain that one might think could never have been intended for the ears of congregations in which Moonlighters—to say nothing of murderers and members of secret societies concerned in the planning of murders—might not improbably be present. "To you, the devoted children of the Catholic Church, enlightened by faith and obedient to the divine precept, and seeking first the kingdom of God and His justice to us, as to ourselves, it is and must be an undoubted truth that in all questions, social and political as well as religious, the law of God is our supreme and infallible rule; that what is morally wrong cannot be politically right; and that an act which God forbids us to do cannot possibly benefit either ourselves or our country." How excellent the principles here laid down! the hearer or reader of this pastoral was probably expected to say to himself. Yet it is difficult to understand how it could be supposed necessary to begin with a formal enunciation of these principles, in order to lay a foundation for warnings and exhortations against the most atrocious crimes, or for common honesty in the affairs of everyday life. But such was not the only purpose of this pastoral address, nor does it appear to have been the chief purpose of it. "Applying those principles," the bishops go on to say, "to events every day occurring around us, and to the important questions which now absorb the attention of our people, we see dangers against which we must raise our warning voice, and not a few excesses which we must deeply lament and unequivocally condemn." A remarkable mildness of expression certainly! The bishops are betrayed into no heat of passion. Their language is admirably temperate, seeing that murders, and attempted murders, and murderous assaults, and firing at the person, and firing into

dwellings, and the infliction of grievous bodily injuries, and incendiary fires, and intimidation in its worst forms, were among the "not a few excesses" which they had deeply to lament, and unequivocally to condemn. It is true that they afterwards speak of murder in much stronger terms; they no doubt felt it to be necessary. But the gentle tone in which they begin their address to the devoted members of the Catholic Church, "seeking the kingdom of God and His justice,"* is not the less worthy of observation.

And now, as if it were a thing that more deeply interested them than the prevalence of the lamentable excesses to which they have referred, they proceed in the next sentence to assert that principle of Irish "Nationalism" on which the whole Land League agitation has been based, and they claim for it a religious character which the congregations that heard this pastoral read could not but regard as sanctifying the agitation itself. "It is true that, on religious as well as political grounds, it is the indisputable right of Irishmen to live on and by their own fertile soil, and be free to employ the resources of their country for their own profit." Here is encouragement given to the Irish peasantry in the notion that, under the laws at present existing, honest industry cannot bring them its proper reward; and in the notion that the land which they occupy is rightfully their own, of which the British Government and the landlords have unjustly deprived them. This, we believe, is the purport and meaning of the sentence; and with this view of it the next sentence accords,—"It is, moreover, the admitted right, and often the duty, of those who suffer oppression either from individuals or from the State to seek redress by every lawful means, and to help in obtaining such redress is a noble work of justice and charity."

Then the bishops say, still keeping to this subject:—"On these grounds it is that the object of our National movement has had the approval and blessing, not only of your priests and bishops, but of the sovereign Pontiff himself, and has been applauded in our own and foreign countries by all men of just and generous minds, without distinction of race or creed." It is especially to be noted, in what a decided manner the Irish Romish Bishops, unitedly, not only express their own full approval, and that of the Romish priests of Ireland, of what they call "Our National Movement,"—that is, simply, the Land League movement,—but declare it to have the approval and blessing of the Pope himself. This was indeed pretty plainly signified in the Pope's Letter of January 3, 1881, to Archbishop M'Cabe. (See *Bulwark* of February 1881, pp. 31, 32.) It was also pretty plainly signified, although in that Jesuitically cautious manner which is generally observable in Papal utterances, in the Pope's reply, on May 5, 1882, to an Irish deputation that came to thank him for raising Archbishop M'Cabe to the cardinalate. The Pope said:—"In creating Archbishop M'Cabe a Cardinal, I have wished not only to reward his numerous great services, but also to give to Ireland a fresh token of the traditional love of the Papacy towards her. Ireland deserved this affection by her unshakable constancy in the Catholic faith, and her devotion and attachment to the Holy See. She is at this moment in the throes of a great danger. Endeavours are being made to thrust her into a course

* *Justice*. The Romish Testament has this translation of *δικαιοσύνη* in this and all other places, as if on purpose to obscure the meaning, and to countenance the Romish doctrine of justification not imputed but inwrought.

which is studded with rocks of danger. I feel confident she will show herself animated with the spirit of sagacity and moderation, and thus render herself more and more worthy of my affection." But the declaration of the Irish Romish Bishops now places beyond a doubt the Pope's approval of the Land League movement as to its aims, whatever he may think of the means employed for its promotion. And it is important that British statesmen should know this; that the British people should know this.

V.—PROPOSED EXTIRPATION OF PROTESTANTS FROM IRELAND.

THE following sentiments were given forth in the *Evening Telegraph* of the 8th May, and also in the *Catholic Progress*, both being Roman Catholic papers :—

"The woes of Ireland are all due to one single cause—the existence of Protestantism in Ireland. The remedy could only be found in the removal of that which caused the evil, which still continues. Why were the Irish not content? Because being Irish, and Roman Catholics, they are governed by England, and Protestants; unless Ireland is governed as a Catholic nation, and a full scope given to the development of the Catholic Church in Ireland by appropriating to the Catholic religion the funds given to religion, a recurrence to such events as are now taking place cannot be prevented. Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself, and outrages be unknown, for there would be no admixture of truth with her champions."

Is this a proposal to repeat the massacre of St. Bartholomew? It breathes, at least, the spirit which prompted and planned and carried out that terrible event. "The existence of Protestantism in Ireland," says this writer, is the "one single cause of the woes of Ireland." Such a statement might awaken nothing but pity towards its author, were it not for the rancorous hatred towards the religion of the Bible which it too plainly betrays. This hatred is the outcome of Popish teaching, for which the priests of Rome are responsible; and there is another and worse responsibility behind that, and it lies at the door of the British nation, the responsibility, namely, of having given so long and so lavishly its strength to the Apocalyptic Beast. The college at Maynooth is endowed with more than £400,000 from funds once in the hands of a Protestant Church, besides more than a million every year from the funds of the nation itself. With nations as with individual men the law of heaven holds good, that "they shall eat of the fruit of their own way, and be filled with their own devices." Now it has come to pass. The favours bestowed in support of a system which is the deadly enemy of the Christian religion and of Christian morality are now yielding a bitter crop, and the nation is compelled to reap its fruits. The wounded eagle may yet discover, to its sorrow and dismay, that the arrow which has pierced it has been guided to the mark by a feather taken from its own breast. Romanists have now discovered that Protestantism, the religion of the people who have done so much for them, is the one single cause of the woes of Ireland! The Protestant religion must, therefore, be rooted

out of Ireland. How is this to be done? Well, there are two methods that present themselves; the first is, to win over the Protestants to the Romish Church. That method is, no doubt, most skilfully practised both in Britain and Ireland at this day. In many a case it has been too successful; but the process is slow and tedious, and not likely to realise the hopes of those who practise it. Therefore another mode of procedure is open, and the above paragraph seems to point to it; it is the sharp and summary process of fire and sword. This is a well-known instrumentality in the hands of Rome. The stake, the dungeon, and the wholesale massacre, have long been her ready appliances for stopping the mouth of gospel-preachers and assaying the extermination of the Protestant religion; and her teaching demands the use of such appliances wherever, with safety to her interests, they can be brought into action. The duty to punish heretics, and the right to exterminate heretics, form part of the course of instruction taught to the students at Maynooth College, for whose support such ample endowments have been provided. The Popish bishops in Ireland have recently issued a pastoral letter, in which they profess to deplore the social troubles of their country; and they tender advice to their people against using unlawful means for attaining their "legitimate aims." In view of the ordinary teaching which these people receive, this advice is downright mockery; but it serves to turn away attention from the real cause of Irish troubles. Romish teaching is the root and spring of Ireland's miseries; and now the men whose doctrines have produced such a state of things come forward as the patrons of all that is pure and of good report. Who among those who know the truth of these things will credit their protestations? Who will care for their advice? They have done the mischief; and now they divert attention from the fact by appearing as counsellors to measures for checking its progress. The worst passions in human nature have been stirred by the teachings of Popery; and the teachers of Popery now come forth as the friends of peace and order. This is a fearful tangle of contradiction and incongruity. It is most earnestly to be hoped that the nation will at length open its eyes to the facts of the case, before the malign influence is allowed to develop into yet greater strength. Murder in Ireland is now a matter of daily occurrence; and it should be borne in mind that though Protestants chiefly are the obnoxious parties, the agency in these truculent acts do not always observe the distinction when it serves their purpose; and occasionally an obstructive Romanist has to share the fate which would otherwise have been destined for Protestants alone. The double assassination in the Phoenix Park in Dublin on the 6th May, and a second double assassination at Castle Taylor, Grant Gate, on the 8th June, both perpetrated in the open light of day, give fair indication that a general massacre, if only practicable, would not long be delayed. There is abundant evidence that the spirit of the thing is largely prevalent, and that a ready agency is at hand to commit the deed; all that is wanted is a convenient combination of circumstances. Let such be presented, and the scenes now referred to, if not averted by a merciful Providence, will be enacted on a larger scale. Such have often taken place before; and the foul spirit that prompted and planned them is abroad and active, not in Ireland only, but in places less suspected than that distracted country. Encouragement may well be taken towards future repetitions of bloodshed, from the facility with which the murderer con-

trives to escape. In both cases just referred to the most diligent search has been fruitless. Four men, the perpetrators of the deed in the Phoenix Park, were seen to drive away from the spot in an open car, their hands dripping with blood; and yet they could not be traced to their place of concealment. The river was dragged in quest of their deadly weapons, but all in vain; it was supposed they drove off in the direction of Maynooth, but all attempts to track them were illusive. Every place was searched; ports of debarkation were watched, but to no purpose. It was only *supposed* that every place was searched. They drove in the direction of Maynooth. Was there any search there? If not, why? We ask our readers to answer; we ask the nation to answer.

VI.—POPERY AND INFIDELITY ALIKE DEADLY ENEMIES OF TRUE CHRISTIANITY.

A DESIRE has of late been sometimes expressed by members of Protestant Churches, even by some ministers, that Protestants and Romanists should desist from controversy between themselves, and become allies to resist Infidelity. They see Infidelity audacious, aggressive, and boastful; and they are filled with gloomy apprehensions, giving it credit for victories which it has not won, for progress amongst the people of this country far greater than it has made, for power far greater than it possesses. They see in its ranks men of science, warring against the Christian faith with weapons alleged to have been derived from new scientific discoveries; and men of great pretensions as philosophers assailing it with arguments fabricated out of speculations that are represented as having been carried to heights and depths never reached by the human mind before; and men of learning, who have occupied themselves with the critical study—and no other kind of study—of the Bible, triumphantly bringing forward proofs which they profess to have found that it is unworthy of confidence and reverence, that its books are mere productions of human minds, and that it has no right to be regarded as the Word of God; they see along with these, engaged in the same cause, men of the coarsest natures and basest dispositions, ignorant and pretentious, but energetic and active, pouring forth incessant torrents of blasphemy, attacking Christianity by misrepresentations and accusations impudently false, working upon all that is evil in the human heart, and gaining adherents to their evil cause among those whom, alas! the Evangelical churches of all denominations have grievously neglected, and have allowed to grow up from childhood to youth, and from youth to manhood, in ignorance of religion. Seeing all this, and more of like kind, and hearing the vauntings of atheists, they apprehend that the cause of Christianity is in greater peril than ever it was in any former age; their own faith may be unshaken, at all events it has not been uprooted by the blast; but it seems to them as if the Church of Christ were now likely to be carried away by the flood cast out of the mouth of the Great Serpent, and little true religion left in the world. Therefore, they dream of an alliance between Protestants and Romanists for common defence. But great as is the evil in contemplation of which they are appalled, they exaggerate its magnitude, and they forget, or more probably most of them do not know,

that in former generations and in former centuries the Church of Christ has had to contend against Infidelity as rampant as that of the present day, and has not been overwhelmed, but has rather been strengthened, as the body is strengthened by healthful exercise, or as the tree that, being tried by storms, strikes its roots deeper into the soil, and is the better prepared to hold itself erect, let future winds blow ever so fiercely. They forget that it is no new thing for Infidelity to have on its side men of high reputation for science and philosophy and learning, and to parade as conclusive and unanswerable the arguments with which they have provided it; no new thing for it to give free vent to its hatred of Christianity and of the Bible in calumny and blasphemy. And surely they forget the promises of God, His love, His faithfulness, His omnipotence; like the Israelites when they went down to Egypt for help, and made a sinful alliance with one heathen power for protection against the invading hosts of another.

The idea that it would be a good and wise thing for Protestants to enter into alliance with Romanists against aggressive Infidelity is not a new idea, which has now sprung up for the first time in the history of the Protestant Church, in consequence of danger to the cause of Christianity, such as was never known till the present day. It may serve somewhat to allay the fears by which this idea has been engendered, in the minds of men who look too exclusively at the things of our own time, and at one aspect of these things, to direct their attention to the fact that fears exactly such as theirs were felt by some in the days of their fathers or their grandfathers, who recommended exactly the same means which they now recommend for the better defence of Christianity. In the 138th number of M'Gavin's *Protestant*, published fully sixty-one years ago, will be found a copy of a petition to Parliament, by "Protestant Dissenters of the Independent Denomination" residing in Cockermouth and its neighbourhood, in favour of what was then as now commonly called Catholic Emancipation, in which,—after denouncing "the imposition of civil disabilities upon account of religious opinions" as "an infringement of the primary law of mental freedom, the right of each to worship God according to the unbiassed dictates of his conscience," and advancing other arguments of a similar character,—they say that "the present restriction of the Catholic Christians is evidently injurious to the best interests of the country by . . . causing dissensions and invidious distinctions between the several denominations of religious creeds in the British empire, at a time when the prevalence and triumph of Deism and Infidelity demand the united energies of all persuasions in the defence of truth." Deism was the prevalent form of Infidelity then; it is little heard of now, Atheism having taken its place, along with Agnosticism, which is merely Atheism slightly disguised, and supported by Pantheism, which is Atheism under another disguise, and finds favour among people of culture and refinement and poetic temperament, to whom Atheism in its grossness and its nakedness, with its accompaniments of blasphemy and profane ribaldry, and fierce denunciations of all religion, and of all that has the semblance of religion, is repulsive. But there was Pantheism sixty-one years ago, as the poetry of that period shows, and there was more of undisguised Atheism than the wisacres of the Independent denomination in Cockermouth were probably aware of. However, in Deism and Atheism the hostility to Christianity is the same; and the change from Deism to Atheism is one

of natural progress, as is that from Rationalism to Deism; for there is no ground on which firm footing can be found, between Evangelical Christianity on the one hand and absolute Atheism on the other; and we do not hesitate to express our belief that the more plainly these two are confronted and brought into conflict the one with the other, the better it is for the cause of truth.

For a Protestant to speak of making common cause with Romanists in the defence of Christianity, is virtually to deny that Protestantism has, or ever had, a right to exist in the world. If the Church of Rome can be acknowledged as holding essentially the same faith which the Protestant Churches hold, and as, like them, bearing witness for the truth unto the glory of God and the salvation of men, the Reformation must have been a great mistake, and the memory of the Reformers can no longer be held worthy of honour. To the true Protestant, who knows what Protestantism is and what Popery is, the Church of Rome still appears as what John Knox declared it to be, a kingdom of darkness and a synagogue of Satan—the church, not of Christ, but of Antichrist. No alliance with Romanists in the interest of religion can for a moment be thought of by those who believe the Church of Rome to be the Babylon of the book of Revelation, “the mother of harlots and abominations of the earth,” “the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus” (Rev. xvii. 5, 6); who see in the Papal power and system the “Man of Sin” and “Son of Perdition” of the Apostle Paul’s prophecy, “who opposeth and exalteth himself above all that is called God or that is worshipped,” “whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved,” and “whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming” (2 Thess. ii. 3–10). Nor can the idea of making common cause with Romanists in the defence of Christianity against Atheists, or Infidels of any name, be entertained by any one who really knows and loves the Gospel of Christ, and who also knows what are the principles, the doctrines, and the practices of the Church of Rome. As soon would he think of co-operation with Mohammedans either against Atheism or against Polytheism. There are, however, it is impossible to doubt, many Protestants at the present day, and amongst them many whose religion is no mere profession, who know very little about Popery; and so much is this the case that men of good education, and possessing a large amount of general information, are often found ready to believe that Romanists are misrepresented and maligned when nothing else is alleged concerning their religion than what is maintained and taught in all their own theological books, from the large works intended for the study of priests to the smallest catechisms that are put into the hands of children. Some speak of charity—indeed we hear much of charity in this connection—as if the great Christian law of charity were violated when the truth concerning the Romish Church is declared without colouring or exaggeration. But charity and truth are never discordant; and charity requires the guidance of truth, without a knowledge of which those most desirous to regulate their conduct by the law of charity will err grievously in its application. If we are to make common cause with Romanists in the contest between Christianity and Infidelity,

we must look upon them as fellow-servants of Christ, at one with us in the great essentials of religion. How can any one suppose this to be the case who considers what the doctrines of the Church of Rome are, and what its worship is? Mohammedanism or Paganism is not more opposed to the Gospel of Christ than the doctrines of the Church of Rome are; and its worship is rather Pagan than Christian. From the very beginning of its history Popery has been the deadly enemy of true Christianity, and it is so now, as deadly an enemy as Infidelity itself; indeed more dangerous, for it comes with plausible pretensions, which Infidelity does not, "speaking lies in hypocrisy," as the Apostle Paul foretold (1 Tim. iv. 2). But how can it enter into the mind of any intelligent Protestant to seek alliance with men as fellow-workers in the cause of Christ who deny the doctrine of justification by faith, and teach in opposition to it a doctrine of justification by works,—of merit to be acquired by works,—of men's ability to acquire so much merit by works that some have even acquired more than was needful for themselves, which merit of their works of supererogation is transferable to the account of needy sinners? Is it possible for Evangelical Christians to recognise those as their brethren in Christ who set aside the great Bible doctrine that Jesus Christ by His one offering hath perfected for ever them that are sanctified (Heb. x. 14), by teaching the necessity of a continual repetition of sacrifice in the Mass, in which they impiously pretend to offer Jesus Christ Himself to God for the sins of the quick and the dead; and by teaching that men who receive the benefit of Christ's death must yet do much and suffer much to satisfy God's justice for their own sins, Christ having left much sin unexpiated which every one must expiate for himself, by penances and self-inflicted torments in this life, or by enduring pains like the pains of Hell in Purgatory? Is it possible for us to regard those as in any true sense our fellow-Christians who represent salvation as absolutely depending upon sacraments, and therefore upon the priests who administer them—nay, upon the very *intention* of these priests in their administration; who not only teach that regeneration is effected by baptism, but that men need no other regeneration than this, by which they are put "in grace" without any change of heart whatever? Are we really to esteem as our fellow-Christians men from whose system of pretended Christianity all that is most essential of Christian doctrine, both as to the work of Christ and as to the work of the Holy Spirit, is excluded, contrary doctrines being substituted? Are we to accept those as fellow-labourers in the cause of Christ who deny the supreme authority of the Holy Scriptures, and insist that the traditions of the Church are to be received equally with them as the Word of God, and that they must be received in the sense which the Church—that is, the clergy—has declared to be their sense, the contrariety of which to their true sense is, in very many cases, and these of the greatest importance, glaringly manifest? Have those who recommend us to cease from contending against Popery, and to make common cause with Romish priests against Infidelity, considered all or any of these things? Or have they considered the teaching of the Church of Rome concerning morality; how the plainest precepts of the Divine law are set aside, and license given for the commission, in a great variety of cases and circumstances, even of the things which God has forbidden by such commandments as "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," whilst "commandments of the

Church" are exalted to a higher rank than any of the commandments of God, the transgression of them being represented as always a mortal sin; and many things are extolled as highly meritorious by which human nature itself is degraded? Have they considered the character of Romish worship, how sensuous it is, how full of vain repetitions, how far it is from being the spiritual worship of God,—and that it is not a worship of God alone, but of "saints" and angels and images and relics? Have they considered the place assigned to the Virgin Mary in the Romish system; how she is blasphemously styled the "Mother of God" and the "Queen of Heaven;" how she is represented as being the best protector and most loving friend of poor mortals, more tenderly compassionate than Jesus Christ, as ever ready to help her votaries by her intercession, and by the forthputting of a power not less than Divine; how prayers addressed to her are represented as more effectual, more sure of a gracious answer, than prayers addressed to God Himself? Have they considered the gross idolatry of the Romish worship of the wafer, the pretended consecrated *host* (victim) in the pretended sacrifice of the Mass; the gross idolatry of the worship of chips of wood pretended to be portions of the cross on which our Lord was crucified, and of nails pretended to be those with which He was nailed to it, and of pretended limbs and bones of saints, and rags said to have been garments of saints, and other relics in prodigious variety, many of them such that the mention of them is apt to provoke laughter, and the fact that they are presented to human beings as objects of worship seems as if it had been expressly designed to bring religion into contempt?—and, indeed, we cannot doubt that Satan so designed it, whatever may have been the purpose of men. Have they considered the persecuting principles of the Church of Rome, and the illustration which these principles have received in her history? Perhaps they will say that she is not what she was in this respect; but in so saying they will only show their ignorance, ignorance that would soon be removed if they would only take as much trouble to inquire into the truth of this matter, as they would take to inquire concerning any common worldly matter in which they felt an interest. They would then find that the Church of Rome still firmly holds the persecuting principles which she ruthlessly acted upon in the times when she had the power to do so; they would find that there is plenty of recent evidence of her desire to act upon these principles still; they would find that every Romish priest, however bland and courteous he may be, however lovingly he may speak of his "Protestant brethren," is bound by oath to persecute to the uttermost all of them who do not renounce their Protestantism, if ever his Church shall have power to persecute; and they would find that the great object at which the clergy of the Church of Rome in this and all lands are aiming, and for which they are striving, is the acquiring of power, that their master the Pope may become supreme lord and ruler in things temporal and things spiritual, when they as his servants would proceed to exterminate all which they call heresy by the extermination of all "obstinate heretics." To many other things we might refer in like manner, without exhausting the list of the errors, the abominations, and the wicked principles with which the Church of Rome is chargeable; but we shall only further ask the Protestants, and especially the Protestant ministers, who advise us from writing and speaking against Romanism, and to ally ourselves with Romanists for resistance of

infidelity, if they are themselves really prepared to fraternize with priests who interpose themselves between God and men, and to acknowledge them as ministers of Jesus Christ,—priests who impiously assume to act “as God” in hearing confessions of sin, imposing penances, and granting absolution; priests who are continually making a gainful trade of all things which they call most sacred, selling them for money as openly as any commodities that are offered for sale in shop or auction mart; priests who, acknowledging the Pope as infallible in all his *ex cathedra* utterances concerning questions of faith and morals, make it the rule of their lives to conform themselves in everything to what is taught and enjoined in Papal bulls, allocutions, encyclicals, and “apostolical letters,” however contrary to the plain teaching of the Holy Scriptures? Possibly they have not thought much of such things; possibly they do not know much about them.

What cause, let us ask, would be promoted if Protestants generally, or any considerable number of them, were to desist from controversy with Romanists, in order to co-operate with them against Infidelity? We have no hesitation in answering the question. It would be the cause of Romanism,—the cause of Popery in its most extreme form, that Ultramontane Popery which the decrees of the Vatican Council have made for all time to come the only religious system of the whole Church of Rome. No testimony for Christ and His truth to be any longer borne against Antichrist and his errors! The ministers of Christ to acknowledge the ministers of Antichrist as their fellow-labourers in the cause of Christ! It would be unfaithfulness to Christ which no apprehension of danger from any quarter could excuse. Immense would be the gain for Antichrist. Nothing could be devised more likely to the effectual in hastening on the time which some students of prophecy expect to come, when he shall for a little while have the whole world under his dominion. We do not expect that this will ever be; but if it is to be prevented it must be by the faithful preaching of the Gospel of Christ in all its purity and fulness, and by earnest contending for the faith once delivered to the saints, with much prayer for the Divine blessing on the use of these Divinely-appointed means. And let it be observed that a cessation, on the part of Protestants, of controversy against Popery would imply a refraining from resistance to any demands which Romish bishops might thenceforth make for endowments, control over education, and the like. For on what ground could these demands be resisted, if the ground were relinquished of the Antichristian character of the Church of Rome? And to what would all this tend?

We have only one other remark to make. The proposal that Protestants and Romanists should make common cause against Infidelity appears monstrous and foolish in an extreme degree, when it is considered that by its absurd doctrines, its contemptible superstitions, the mummeries of its worship, the wickedness of its system of priestcraft, the notoriously immoral lives of multitudes of its clergy and their shameless rapacity, Romanism continually tends to produce Infidelity, which has never failed to spring up plentifully in Romish countries, whenever the minds of men were stirred to activity, and the light of the Gospel was still withheld. The more decidedly that Evangelical Christians bear testimony against Popery, the more likely are they to be successful in their contending against Infidelity.

VII.—"CHRIST, OR ANTICHRIST!"

IN a recent number, we gave the bulk of an excellent tract by the Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol. The following is the appendix to it:—

"As the battle of the glorious Reformation was fought out by our Protestant fathers on the declared ground that the *Pontifical Head of the Roman Apostacy is the Antichrist of Prophecy*, so it is only by the firm maintenance of this same leading truth that the Church of God can now consistently wage her final struggle with that deadly antagonist. The data on which the Reformers concluded that the Pope is the Antichrist, and in virtue of which they felt themselves to be justified in breaking with the Roman communion, have been during the past three hundred years, and more particularly within the present century, *confirmed*, beyond all reasonable doubt. Satan, however, according to whose working the Mystery of Iniquity adapts itself to all exigencies, has of late years only too successfully diverted the minds of many Christians from a consideration of such evidence, and has induced the wide acceptance of a *speculative futurism*—a method of prophetic interpretation adroitly originated by *Romish* theologians. Bishop Jewell pointed out in his day the crafty object of this perversion of Scripture testimony. Referring to 'the divers fantasies,' and the 'many fond tales of the person of Antichrist,' devised by men, that faithful prelate discreetly remarks:—

"These tales have been craftily devised to beguile our eyes, that whilst we think upon these guesses, and so occupy ourselves in beholding a *shadow*, or probable *conjecture*, of Antichrist, **HE WHICH IS ANTICHRIST INDEED may unawares deceive us**' (Jewell, on Epistle to Theassalonians).

"The very plain teaching of our Reformed Church of England on the subject of *Who is Antichrist?* ought to be known by all who would intelligently uphold that essential Protestantism which, happily, is still 'established by law' in these realms. Nor is the authoritative witness of the Established Church of Scotland less, but possibly more, emphatic on the same significant point. Thus the *National Faith* is clearly set forth:—

"**HE** [the Bishop of Rome] ought therefore to be called **ANTICHRIST**, and the successor of the Scribes and Pharisees, than Christ's Vicar, or St. Peter's successor.' ('Homily of Obedience,' Pt. II)

"There is no other head of the Church but the Lord Jesus Christ; nor can **THE POPE OF ROME** in any sense be head thereof; but *is that ANTICHRIST, that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God.*' ('Confession of Faith'—ratified by Acts of Parliament, 1649 and 1690—chap. xxv. sec. 6)."

The weighty dictum of the learned Archbishop Usher may also be here appended:—

"**Q.** Who is that **ANTICHRIST?** **A.** He is one who, under the colour of being *for* Christ, and under title of His *viceregent*, exalteth himself *above*, and *against*, Christ; opposing himself unto Him in all His offices, and ordinances, both in Church and Commonwealth; bearing authority in the Church of God, ruling over that city with seven hills, which did bear rule over nations, and put our Lord to death; a Man of Sin, a harlot, a mother of spiritual fornications to the kings and people of the nations,

a child of perdition, and a destroyer ; establishing himself by lying miracles and false wonders. *All which marks together do agree with none but THE POPE OF ROME*" ("Book of Divinity," p. 412, Ed. 1677).

"Dear reader, what more fitting prayer, then, could be on our lips, in those days when the Papal Antichrist is waging his last, his deadly struggle with our Bible faith, than that of our English Josiah, King Edward VI. (who wrote—'Our Antichrist the Pope'), than that with which he closed his eyes on the Reformation conflict in 1553—'O my Lord God, defend this realm from Papistry, and maintain Thy true religion, for Thy Son, Jesus Christ's sake!'"

VIII.—MORE ROMISH APPOINTMENTS.

SOME appointments of Roman Catholics to important public offices have recently taken place both here and in India ; so that we are reaping the full fruit of the precedent set by Mr. Gladstone when he made Lord Ripon Viceroy of our Indian Empire. Lord Ripon has just filled three vacancies on the Indian bench by appointing Roman Catholics to them ; while Mr. Gladstone has given judicial patronage to four Papists—Lord O'Hagan, Lord Fitzgerald, Sir James Charles Mathew, and Mr. Justice Day. Of course, it seems hard in these days, when people talk about extending "toleration" to Bradlaugh, to object to a man being a judge because he is a Roman Catholic. At the same time, the fact that the British Constitution is firmly rooted in Protestantism should never be forgotten. This constitutes its peculiar glory, and the safeguard of our civil and religious liberty. All history proves that Popery when powerful is very intolerant and persecuting. Besides, its arrogant pretensions to unquestionable authority in all which relates to faith and morals, renders the acceptance of its claims incompatible with the duties of good citizenship. The Pope only can define for Roman Catholics how far the sphere of faith and morals extends, and it will therefore be at once apparent that the commands of the Pope may at any moment interfere with the claims of civil allegiance.

But this is far from the worst element in these appointments. The Protestant character of the British Constitution is at present so secure in the affections of the people that it would be impossible to overturn it by open attack. It might, however, be secretly sapped, and this is the effect which such appointments are calculated to have. Let such appointments go on without any protest being made, and they will soon be regarded, even by the most zealous Protestants, as a matter of course. Success will embolden the Jesuitical emissaries of the Church of Rome to agitate for more power, and by-and-by the Crown itself will be open to Roman Catholics. The teaching of history conclusively shows how dire a calamity this would be. If it is to be averted, however, now is the time for action. We cannot start sooner, and it will be much easier to deal a decisive blow at the pretensions of Rome now than it will be afterwards, should the present opportunity be missed. It is to be hoped that Mr. Gladstone will learn very forcibly both in Parliament and elsewhere, how grossly his disposal of judicial patronage has violated the national conscience.—*Glasgow News.*

IX.—ITEMS.

ROMISH CURSING IN CARDIFF.—On Friday last, Father O'Hara, a Roman Catholic priest, concluded a crusade against immorality and drunkenness at Cardiff, and enrolled recruits in the "Holy War." It having been decided to pronounce the curse of God against two families who refused to give evidence of repentance, this ceremony was performed on Thursday in certain streets of the town by the rev. gentleman, who also gave a benediction upon those who had repented. Thousands of persons were present, and the priest, who wore a cassock, with a crucifix on his breast, was accompanied by two acolytes, and protected by a number of men. The proceedings are said to have very much impressed Irish residents. The members enrolled are to wear a small cross, they are not to drink intoxicants, and are to pray day and night for the success of the "War."

LECTURE IN NEWCASTLE.—On Tuesday evening, March 14, an interesting lecture, under the title of "The Catholic Church, the Friend of the Bible and the Enemy of Persecution," was delivered in the Bath Lane Hall, by Mr. John Proctor. There was a very large attendance, and the lecture was received with much enthusiasm. The lecturer described in a lucid manner how the Catholic Church, through a long course of ages, was the sole guardian and interpreter of the Holy Scriptures, and traced their publication and dissemination to an epoch considerably prior to the Reformation. He referred to the various editions that had been issued by the authority of that Church, and the direct command of the Popes, stating that no fewer than fifty-six editions of the Bible appeared on the Continent of Europe before Luther's time. He alluded to the practice of the students in Catholic colleges in daily studying the Scriptures; how Catholic priests are enjoined to devote at least an hour every day to the reading of the Bible. Mr. Proctor concluded this portion of his address by an earnest defence of the Church of Rome, as the true guardian and protector of Holy Writ, and as being uniformly desirous that the faithful should be encouraged in the regular and reverent reading of the Bible. The lecturer then dwelt on the question of persecution, taking his hearers through the historical facts of the Spanish Inquisition and the massacre of the Huguenots, and maintained, with considerable force, that these sanguinary struggles were political rather than religious, and were carried out for political motives, in spite of the protests of the Bishops of Rome. He declared that he had a terrible indictment to bring against Protestantism, as being the relentless persecutor of Catholicism, as instanced in the frightful sufferings of Catholics in the long reign of Elizabeth, and the penal enactments thrust on the Irish people, who were the innocent victims of Protestant injustice and misrule. Mr. Proctor introduced various anecdotes, and resumed his seat amid much applause. Mr. Prudham occupied the chair.

THE REV. JAMES CANON CARR, who has been the head of the Roman Catholics at Formby for the last twenty years, has recently allowed his temper to outrun his discretion, and has thereby furnished a notable

illustration of the "rarity of Christian charity under the sun." For the past two years Mr. Brainford Ratcliffe, a young gentleman, a Liverpool merchant, with broad evangelical views, has been trying in his humble way to do good in Formby, and has succeeded in establishing a little mission day and Sunday school in that village. Mr. Ratcliffe's religious efforts seem to have caused great umbrage to Father Carr, who accused him, falsely, of proselytising the members of his Church, and even went so far as to enjoin the members of his congregation to "indignantly and ignominiously" turn Mr. Ratcliffe out of their houses if he ever dared to visit them, and in fact to "Boycott" him. For this intimidating language the rev. gentleman was called to account before a bench of magistrates at Southport on Thursday, and although he just managed to escape a legal penalty, we fear he will not fare so well in the court of public opinion.—*Ormskirk Chronicle*.

A SPECIMEN OF IRISH ROMANISM.—To those who look behind the scenes, it is well known that the agitation in Ireland is, if not the actual work of the Roman Catholic priesthood, at any rate warmly aided and abetted by them. It is they who collect from their flocks the weekly subscriptions in aid of the Irish Land League, as is evidenced by the lists of these which are issued every Wednesday in the *Freeman's Journal*. It is they who advocate Home Rule and the "land for the people," that is, the land for the Pope—and it is a matter of surprise to us that the general public should not realise the fact that this is not really half so much a political as a religious agitation, with a political object in view—i.e., the restoration of the Pope to temporal power. While every other country in Europe has found it necessary to expel the Jesuits and provide themselves with safeguards against the encroachments of the Papal power, we, under the plea of religious toleration, have forgotten all our sufferings and experiences of the past, and have extended to them that refuge and protection which the dictates of common-sense and of self-preservation have denied them elsewhere—and with what result? That they should turn upon and rend us! In a pastoral letter read in the churches and chapels of Ossory, from the Most Rev. Dr. Moran, the Roman Catholic bishop of the diocese, we find the following. Referring to the question of proselytism, as having been raised by some recent proceedings in the Kilkenny Infirmary, Dr. Moran says: "It is needless for me to add, that if Ireland were allowed to exercise that autonomy of self-government which is her inalienable right, such insults would soon cease to be offered to our religion, and such deeds of perverse intolerance would be for ever banished from among us." Referring to the recent and present condition of affairs in Ireland, he says: "We may rest assured that the intelligent and peaceful agitation which has been pursued during the past two years, and which has won the admiration and elicited the praise of all thoughtful men, will in good time lead our people to victory, and win for them all those beneficial measures which would be the result of a successful revolution." After such remarks as these, can we do otherwise than regard the so-called "Irish patriots," Messrs. Parnell, Dillon, and others, as mere tools and catspaws in the hands of an intriguing and unscrupulous priesthood, who care nothing for the sufferings of the country or of the people, provided that Rome gains her own end!—*Rock*.

THE BULWARK;

OR,

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I.—IRELAND.

STATE OF THE COUNTRY.

A PARLIAMENTARY Return, issued early in July, shows that the number of agrarian outrages committed in Ireland during the month of June was 273, of which five were murders. Two more, however, we suppose, must be added to the number of murders; for Cornelius Hickey, mentioned in last month's *Bulwark* as having been fired at and severely wounded in the neighbourhood of Castleisland on that day of murder, June 8, died in Castleisland Infirmary on July 6; and the case of an old man named Magaghey, who was fired at and wounded in his own house near Athboy, County Meath, on Sunday, June 25, has from the first been regarded as hopeless. Magaghey is described as having been an inoffensive old man, but he was a constabulary pensioner, which of itself made him obnoxious to the Land League party, and he was still more so in consequence of his having expressed opinions adverse to the Land League and its proceedings, for the champions of liberty in Ireland allow no liberty even of speech to any one whose views differ from their own. He was sitting in the midst of his family when two men abruptly entered,—disguised, and having their faces blackened,—one of whom immediately presented a carbine or blunderbuss at him, and fired, wounding him very severely. On June 27, a caretaker named Cahill was murdered in the neighbourhood of Tralea. He had been fired at a fortnight before, but escaped injury. He was in charge of a farm, in a wild mountain district, from which a tenant had been evicted for non-payment of rent, an offence against the unwritten Land League law, for which the punishment is death. His body was found on the road between the farm and his own house, pierced by four bullets, one of which had entered his heart. On June 29, the double murder took place, near Loughrea, County Galway, of Mr. Blake, agent over the estate of the Marquis of Clanricarde, and his servant. Mr. Blake was a Romanist; but this, like a number of previous cases, shows that Romanists who contravene Land League law are no more safe than Protestants. Indeed, Romanists who are not *good Catholics*, in the Ultramontane sense, are detested by all genuine Ultramontanes, at least as much as Protestants are, and the whole agrarian agitation in Ireland is Ultramontane. The murder of Mr. Blake had evidently been long premeditated, and preparation had been made for it, as in the case of the murder of Mr. Bourke three weeks before, by making loopholes in the wall by the side of the road along which he was expected to pass at the hour when the mur-

derers lay in wait to shoot him. The design, therefore, must certainly have been known to many of the peasantry of the neighbourhood, yet it was successfully executed, no one revealing it in order to prevent it. Was it revealed to no priest? The secrets of the Confessional are impenetrable; but if the priests do not know all the dark secrets of Irish agrarian crimes, it must be because they take great care not to inquire about them. In this, as in other cases also, the facility with which the perpetrators of the bloody deed made their escape, although they had done it in open day, within less than half a mile of a town in which a market was being held, affords convincing proof of the prevalence of sympathy with them among the peasantry there; for, although there might be some whose silence and inactivity were owing to abject fear, this could not have been the case unless they had been aware that many around them would have desired to see them also put to death if they had done anything, or revealed anything, to lead to the arrest of the murderers. Popery is answerable for this monstrous demoralisation. On July 7, a murder was committed in Dublin, in a public street, but in the darkness of the night, which there is reason to suppose was of the nature of an execution by order of some secret society of one of its members who had in some way transgressed its rules, or was suspected of treachery by his associates—perhaps had only shrunk from perpetrating some assassination which he had been ordered to perpetrate, or possessed information his possession of which was accounted dangerous. This, probably, will not be included in the Parliamentary return of agrarian outrages for July, but it is really of the same class, the society to which the murdered man belonged working for the same objects and on the same principles as the assassins of landlords and of rent-paying farmers. He wore a belt, with a brass buckle, on which were engraved a harp and a “sunburst,” with the words, “God save Ireland.” A herdsman named Doloughy was shot about two miles from Ennis on the afternoon of Sunday, July 9. His eyes were blown out, and he remained unconscious till Monday night, when he died. On July 13, Mrs. O’Connell, a widow, residing about four miles from Claremorris, was fired at near her own house by a party of men concealed behind a hedge. A revolver bullet passed through her wrist. She ran into her house, and several shots were fired after her through the door. The wound in her wrist speedily brought on lock-jaw, of which she died two or three days after. She and her son had lately taken a boycotted farm, or there had been a current report that they had taken it.

Besides murders committed, there have been numerous attempted murders. A man named Knave, residing near Balla, was fired at and severely wounded on June 22, because of his having recently taken a “holding” from which the tenant was evicted two years ago. On June 24, at night, two men entered the dwelling-house of a rent-warner named Sullivan, at Ballincrig, twelve miles from Tralee, took him out of bed, and deliberately fired at him, wounding him in arm, leg, and body. The newspaper notice of this outrage represents him as lying in a dangerous condition. A farmer named Runne, who had taken a boycotted farm, was fired at on June 24, and was wounded in several places, but not dangerously. Mr. Owen Phillis, a landowner and Deputy-Lieutenant of the County of Sligo, was fired at on the evening of June 29, whilst sitting in the parlour of his own house near Colroony, but happily only

the window was shattered and he escaped unhurt. On the same day, two gentlemen farmers were fired at from behind a wall near Athlone, but both escaped without injury. On July 6, a labourer employed by a farmer near Dallyhague was fired at, but he also escaped. He had given offence by continuing to work "after hours," having been cautioned against doing so. On July 7, James White, who occupies a boycotted farm at Garvah, County Sligo, was fired at by two men and rather seriously wounded. This case is remarkable in one respect, that both the men who attempted the assassination were speedily arrested. On July 9, Murty Fernane, occasional herd and caretaker for Lord Kenmare, was fired at when returning to his house, about three miles from Killarney. The first shot missed him; the second took effect, the slugs entering the back of his neck; a third was discharged, but missed him. On July 11, the servant of a gentleman who acts as Crown Counsel for the County of Kerry was met near Castleisland by two men with blackened faces, who fired several revolver shots at him. He received two bullet wounds in the shoulder. In this case also, the two assassins were speedily arrested.

There have been cases of firing into dwellings, in which, although the murder of any particular person was not positively intended, the possibility that human life might be taken was as completely disregarded as if it had been the possibility of killing a cat. There have also been cases of incendiarism, in which the lives of whole families have been imperilled, some narrowly escaping, and in some instances it has even seemed as if the destruction of the family had been contemplated. Moonlighters, after raising men out of their beds, have fired at their legs, inflicting severe bodily injury, apparently as a secondary punishment, when the crime was not, according to their law, capital. There have been cases of intimidation by nocturnal domiciliary visits of men carrying firearms, and firing them over the heads of those from whom they exacted promises and oaths, to the effect that they would leave some obnoxious person's service, or in some other respect submit to the authority of the Land League. There have been other outrages of the most brutal kind. On the morning of Sunday, June 25, four men entered the house of John M'Carthy, bailiff and rent-warner on an estate in Longford county, when his daughter of twenty years of age was alone in the house, seized her, cut off her hair, set fire to the house, and made haste away. The mutilation of horses, sheep, and other animals has been carried on as if it were a pleasant pastime. The last instance we have seen reported, of date July 19, is of several head of cattle, the property of a farmer *who had paid his rent*, being found in the morning with their tails cut and their legs broken. The spiking of meadows, so that they cannot be mowed, is another piece of pretty playfulness in which the "patriots" of Ireland indulge. Boycotting has been carried on without abatement. The following is a rather remarkable case of it. At Birdhill, about nine miles from Limerick, the Protestant rector has been boycotted for giving assistance to a farmer, who is also boycotted, in trying to cut his meadows. Notices were sent round to the members of the rev. gentleman's congregation, warning them *under pain of death* not to attend the services held by him. The parishioners are said to have been so frightened by the receipt of the threatening missives that the church is deserted.

Of the grinding despotism exercised by the professed champions of Irish liberty, evidence is afforded not merely by the murders and outrages

which are committed to enforce their arbitrary authority, but by the prevalence of boycotting, and by stories such as the following, related, we believe, on good authority:—"A widow, remaining in possession of her holding against the orders of the local Leaguers, incurred the displeasure of these persons, and was left utterly destitute. Two neighbours, whose humanity was touched by the piteous plight of the woman, ventured to steal across to her farm one morning at daybreak, to give her a little assistance, by shearing a number of sheep whose wool was fast being lost. This circumstance became known, and was duly reported, whereupon the two women received from a private agency an intimation that any conduct of the same kind occurring again would 'meet the treatment it called for.' An officer of the Irish Constabulary, who had been superannuated, was refused shelter in his native village, to which he had returned on his discharge. There was a cottage to let, and of this the man sought to obtain possession; but its owner, while professing sympathy with him, declined to let the cottage on the ground that already, for a slight breach of Land League orders, sixteen of his best customers had been taken away from him, by way of 'warning,' and that, if he sinned again against unwritten law, he would be hopelessly ruined." A tyranny which reaches to the lowest levels and the most ordinary circumstances of life, is the most grievous kind of tyranny.

On July 14, the Lord Lieutenant issued a proclamation placing a large part of Ireland under the special and more severe clauses of the Prevention of Crime Act,—the counties, cities, and districts proclaimed being the counties of Cavan, Leitrim, Longford, Westmeath, Sligo, Roscommon, Mayo, Tipperary, Kilkenny, Waterford, Limerick; Galway, Clare, Cork, Kerry, Louth, and Dublin; the cities of Kilkenny, Waterford, Limerick, Cork, and Dublin; the towns of Galway and Drogheda; the borough of Londonderry, and the baronies of Farnie and Cremorne in the county of Monaghan. A similar proclamation was issued on July 17, as to the counties of Meath, King's County, and Queen's County.

Mr. Trevelyan more than once very plainly intimated to the House of Commons that the prevalence of agrarian crime in Ireland was not the only reason for which the Government desired the speedy passing of the Prevention of Crime Bill. He declared that the state of Ireland was most serious, such as to cause grave alarm; and that, although the public knew much about it, "they did not know all,"—which could be hardly understood otherwise than as signifying that the Government knew of

FENIAN PLOTS AND INTENTIONS OF REBELLION.

Except for the madness of the thing, like that of Arabi Pasha in attempting a contest against the power of Britain at Alexandria, this could be surprising to no one; and the seizure on June 17 of a large store of arms and ammunition in Clerkenwell, London, unquestionably intended for transportation to Ireland, has made the public in some measure acquainted with facts more than sufficient to warrant the strong language in which the Chief Secretary of the Lord Lieutenant of Ireland had spoken a few days before. It presently became known that two Snider rifles which had been found near the spot where Mr. Bourke and his escort were shot on June 8, bore the same marks with those seized in London; and from this it could not but be inferred that there is an organisation in existence,

—whether the Fenian organisation itself or some new allied one of the same character,—which has been carrying on operations in England for the supply of arms to the rebelliously disposed in Ireland, and not only that they might be ready for use in open rebellion, but that they might be still more basely employed meanwhile for the purpose of assassination. By the investigations to which the seizure in Clerkenwell has led, it has now been placed beyond all doubt that the exportation of arms and ammunition from England to Ireland has for a considerable time been actively carried on in a secret manner; the packages, ostensibly of a very different character from what they really were, being addressed to members of the Land League party, not of the lowest class of society, in different parts of the South and West of Ireland,—men of the same class with those to whose high respectability and moral worth and general excellence, as among the best of Ireland's sons, the Land League's representatives in the House of Commons were always ready to bear strong testimony when they were arrested and thrown into prison under the Protection Act of last year. It is believed that arms and ammunition have been surreptitiously placed on board fish-carrying cutters as they passed down the Thames at night, and by them conveyed to the fishing grounds on the Irish coast, where they were transferred to boats waiting for them, but ostensibly engaged in fishing.

Of what character an insurrection would be were it to take place in Ireland, may be inferred from the fact that the men into whose hands arms have been put with a view to it are those, of whom some, certainly not without the knowledge and approval of the rest, form the bands of Moonlighters who from night to night perpetrate acts of savage cruelty, and some have already employed their arms in committing murder. The same inference of terrible danger to all loyal and well-disposed persons, and especially to all Protestants, may be drawn from the records contained in some of the darkest pages of Irish history, of times when the most ignorant and fanatical of the Irish peasantry have been excited to rebellion. Were an insurrection to take place, Protestants would certainly be massacred without mercy wherever the insurgents could gain a temporary mastery; and however brief the time of their power might anywhere be, it would be filled up with deeds of atrocity that would excite the horror of the world, and would not fail to bring upon themselves terrible retribution.

There have been many alarming rumours of Fenian projects in England and Scotland, which there is reason to think have not been entirely without foundation; and precautions have been taken at barracks, arsenals, dockyards, and all such places, to guard against attacks by surprise either for the seizure of arms or for purposes of destruction. Irish Romanists of the worst class are sufficiently numerous in many towns of Great Britain, and in some mining districts, to make precautions very necessary against any sudden and combined insurrectionary movement on their part; and it seems very probable that by some such movement, or by keeping up the apprehension of some such movement, the Fenian leaders may think to prevent the despatch of troops to Ireland at the most critical moment.

A very valuable clause of the Prevention of Crime Act, now happily passed, after every possible impediment had been thrown in its way by the Irish "Nationalist" members of the House of Commons, is that which

enables the Government to rid the country of aliens engaged in schemes against its peace. That the Land League received the greater part of its funds from America, is not more certain than that

IRISH-AMERICANS

have for a long time past been numerous in Ireland, who have crossed the Atlantic for no other purpose than to excite rebellion, to instigate crime, or to aid in its perpetration. Official statistics showed that at the end of June there were in the city of Dublin alone no fewer than 1580 Americans or Irish-Americans having no visible occupation,—a fact of itself quite sufficient to cause anxiety to the Government. Persons of the same class have also of late been busy amongst the Irish resident in England, and it is supposed they have had not a little to do with the conveyance of arms from London to Ireland. There are known to be many Fenians among the Irish at Bermondsey, Rotherhithe, Dockhead, and Deptford ; and there the presence has recently been observed of a number of strangers of the "Irish-Yankee" type, well-dressed men, and seemingly well supplied with money, but having no apparent avocation, since whose arrival the houses where Irish societies meet have been nightly crowded.

A correspondent of the *Times*, writing from New York, says :—"While the mass of the Irish in America look with abhorrence upon violent methods of combating Her Majesty's Government, and cannot find words strong enough to use in detestation of assassination, there is still an influential Irish clique, whose ramifications extend through the chief cities of the United States, who are devoting every energy to the encouragement of what may be called the dynamite policy." He states also that New York is their headquarters ; that next to New York their chief strength is in Chicago ; and that in New York they have a *dynamite school*, in which instructions are given in the manufacture and use of explosives, the school meeting secretly, and its place of meeting being changed from time to time so as to disarm suspicion.

Such being the state of things in Ireland, and such the dangers with which the country is threatened, it is impossible to regard otherwise than with great indignation the conduct of

THE LAND LEAGUE'S REPRESENTATIVES IN PARLIAMENT,

with respect to the Prevention of Crime Bill when it was before the House of Commons, in combining to delay its progress by talking against time, by moving frivolous amendments, and by other vexatious acts of obstruction ; and in their persistent endeavours—in which, happily, they did not succeed—to get it so modified that it would have been of little use for its intended purpose, as if their very object had been to make the commission of crime as safe as possible to the criminal, and rather to protect murderers from the risk of being hanged than peaceful men and women from the risk of being murdered. Fully to exhibit the odiousness of their conduct would require a review of the whole progress of the bill through the House of Commons, from its introduction till it was passed, with a multitude of particulars, of which it often became wearisome to read the reports in the daily papers ; which, however, produced a continually deepening impression on the public mind, of what we account a very salutary tendency. "We have already," said the *Graphic*, "an army of thirty thousand men in Ireland, besides the constabulary, and as

soon as this Bill becomes an Act there will practically be a 'state of siege.' Yet, at the same time, we permit the mouthpieces of the disaffected party, against whom all this display of physical force is directed, to thwart, by their presence in the House, the whole legislative business of the Empire. Better either to withdraw the troops, and let Ireland, with or without civil war, manage her own affairs, or else shut the doors of Parliament inexorably against the emissaries of the Land League." Some such reflection as this has passed through the minds of many men, of various political sentiments. Why, indeed, should men be allowed to sit as members of the British Legislature whom the nation all but universally regards as leaders in an agitation carried on for seditious purposes, and as in a high degree responsible for the crimes by which the progress of that agitation has been marked? Many are beginning to think that some remedy must be found for a state of things involving such evident inconsistency and absurdity; and perhaps, by and by, the further consideration will be forced upon minds most unwilling to entertain it of the inconsistency and absurdity of giving part in the making of the laws and management of the affairs of the nation to men who are the devoted subjects of a foreign and a hostile Power.

CARDINAL M'GABE

has issued another Pastoral, which was read in all the Romish chapels of Dublin diocese on Thursday, June 29 (the Festival of St. Peter and St. Paul). It breathes the same spirit with the Pastoral of the Romish Bishops, noticed in last month's *Bulwark*; condemning, indeed, in strong terms, "the horrid deeds of vengeance which," says the Cardinal, "are making our country a byword among civilised nations," but carefully emphasising the character which these words ascribe to the agrarian outrages, of being deeds of vengeance, and ascribing to the wrongs alleged to have provoked them a wickedness as great as their own. "An unnatural warfare rages through the land, and crimes that call loudly to Heaven for punishment stain the once holy soil of Ireland. No word of defence can be offered for the deeds of oppression which, in some districts, are driving our poor, unhappy people to desperation and ruin. But, on the other hand, words of reprobation are not strong enough to denounce the horrid deeds," &c. It may be doubted if denunciations of horrid deeds thus introduced will do much to restrain the "faithful" of Ireland from the commission of them.

Erratum in last month's "Bulwark."—By a mistake in the *making up* of last month's *Bulwark* for the press, the concluding part of the article on the Pastoral of the Romish Bishops of Ireland was transferred to the article on Ireland and added to it. The article on Ireland properly terminates in the fourteenth line from the bottom of p. 176; what follows, beginning with the words "The folly of any attempt" to the middle of 179, belongs to the article on the Pastoral.

II.—RITUALISM.

THE IMPRISONMENT FOR CONTUMACY BILL AND THE CASE OF THE REV.
S. F. GREEN OF MILES PLATTING.

THE continued imprisonment of Mr. Green has been the subject of incessant bewailings on the part of the Ritualists of England, and with their bewailings and their expressions of sympathy for the suffering prisoner in Lancaster Castle they have mingled outcries against

the persecution to which they say he has been subjected, and have made all the endeavour they could to turn his imprisonment to account for the advancement of Ritualism, representing him as a martyr for Christian principle and religious liberty, and striving thus to move the public to espouse his cause and theirs. No great success appears to have attended their exertions. If Mr. Green were a minister of a Church not bound by laws to which every minister of it, in entering on his office, necessarily submits himself; if his subjection to these laws were not an essential condition of his tenure of his office and enjoyment of his emoluments as Rector of Miles Platting, many would not only have great sympathy with him who have very little as the case stands, but would demand, as strongly as his warmest friends could desire, his immediate liberation. The question at issue is not really a question of religious liberty, or of the right of ministers and congregations to worship God in whatever manner they conscientiously prefer, but of the right of a clergyman of the Church of England, enjoying the benefit of its endowment, to introduce whatever novelties he pleases in the worship of a parish church. Mr. Green's liberation, in the actual circumstances of the case, without his submission to the authority which he has set at defiance, would be a concession to all Ritualists of the right to go as far as they please in the practice of Romish forms of worship, accommodated to Romish doctrines, in the parish churches of England. And for this reason it is that the Ritualists have exerted themselves to the utmost to obtain his liberation without his submission, that he might return to Miles Platting, there to do all that the court in which Lord Penzance presides had enjoined him to desist from doing.

It is a striking proof of the extent to which Romanism in doctrine has been carried by the Ritualists of the Church of England, that "celebrations of Holy Communion" for the "intention" of Mr. Green's release have taken place in many churches. Sunday, March 19, being the anniversary of his imprisonment, was very generally observed by Ritualists as a day of special prayer for his release. The *Church Times* announced beforehand the expectation that on that day "special celebrations of Holy Communion for the intention of the release of the reverend gentleman" would take place in over a thousand churches; and in the same paper, the President of the Church of England Working Men's Society,—a thoroughly Ritualistic society, of which the name is far from indicating the nature,—expressed a hope that the members of the society would be "found in their various churches pleading the Great Sacrifice for the release of the Rev. S. F. Green."

In the month of May a Bill was introduced in the House of Lords by the Archbishop of Canterbury, with general concurrence of the other Bishops, called the Imprisonment for Contumacy Bill, having for its immediate object to put it in the power of the Archbishop of York to get Mr. Green out of prison, but also investing the Archbishops with power to obtain the release of any one who may in time to come be imprisoned for contempt of an Ecclesiastical Court. "Any one in prison for contempt of an Ecclesiastical Court is to be released unconditionally," says the *Record*, in an article on the Bill immediately after its introduction, "as soon as the Archbishop of the province from which the offender comes shall certify to the Judge that the imprisonment ought not, in his opinion, to continue, subject always to a nominal discretion in the Judge to dis-

regard the opinion of the Archbishop, and to continue the imprisonment upon his own responsibility, a responsibility which it is hardly reasonable to expect any Judge to assume." And after some remarks designed to show that, even if passed in the present session of Parliament, and as soon as could reasonably be expected, the Bill would be inoperative for the benefit of Mr. Green,—as the time would ere then probably have elapsed at which, according to the existing law, his deprivation of the living of Miles Platting would take place if he persisted in his contumacy, and he would be free from prison, but no longer free to continue his Ritualistic practices in the church of that parish,—the writer of the article thus proceeds :—

"But while the Bishops' Bill will come too late to let Mr. Green out of prison it will not be inoperative. On the contrary, it will put the finishing-touch to the confusion and absurdity in which the law of the Church now lies engulfed. It is complained, and justly complained, that the processes of ecclesiastical law are so antiquated and so cumbrous, that there is the very greatest difficulty in avoiding pitfalls which, if not effectually guarded against, may render proceedings completely abortive at the very moment when they seem to have reached a final issue. Moreover, the difficulty of compelling obedience to a sentence even when it is procured is another fertile cause of trouble and disorder. At present there exists in most cases but one means of coercion, and that a very insufficient and anomalous one, namely, imprisonment. But for this one rusty bolt, the door to absolute anarchy and confusion would be thrown wide open. What is it, then, that our spiritual rulers propose? To substitute for the worn-out resource of imprisonment some more suitable means of compelling obedience to the law? Not at all. It is seriously suggested to abolish the unhandy device of our forefathers and to replace it with *nothing*; and this at a time when disobedience to the law of the Church is pushed to an extreme which no former generation has dreamt of! For do not let it be supposed that the discretion of the Archbishops, if conceded them, can ever be used except in one way. The Bishops have denounced (and we do not blame them) the imprisonments from the beginning, and they could not consistently, if they were given a discretion in the matter, allow a clergyman in Mr. Green's position to remain a prisoner for a single day. If the Bill should pass, Mr. Green and his friends will have good cause to congratulate themselves. By dogged perseverance in their own course, and a consistency which might well be imitated in other quarters, they will have thoroughly destroyed the administration of justice and the maintenance of discipline in the Church of England, and they will have conspicuously demonstrated the utter failure of our rulers to defend the Church against enemies equally undisguised and inveterate in their efforts to subvert the Protestant purity of her faith and practice."

On the 6th of June the Bill was passed by the House of Lords without any important amendments. No effective opposition was offered to it; and Lord Oranmore and Brown tried in vain to obtain a recognition of the principle, that before a contumacious prisoner is released some security should be taken against a repetition of his offence. Yet the Bill was far from receiving the cordial approval of the House of Lords; some of their Lordships, and among them the Marquis of Salisbury, spoke of it in such unfavourable terms that it seemed as if they assented to the Bill with reluctance, and more out of deference supposed due to the

Bishops in an ecclesiastical matter than from their own conviction of its merits. Something like a hope was even expressed that it might experience different treatment in the House of Commons.

The following remarks of the *Record* on this Bill, upon occasion of its being passed by the House of Lords, may be regarded as expressing the opinions concerning it generally entertained by evangelical ministers and members of the Church of England, and appear to us just and well founded:—"The real object of the Bill is not difficult to discover. As the imprisonment of Mr. Green, followed by his deprivation, will demonstrate that the law has some power to restrain the outrageous licence of clergymen who are determined to persevere in Romish and superstitious innovations, so the passing of the Bishops' Bill will show the lengths to which our rulers are prepared to go rather than that Ritualism should receive an effectual check. For nearly twenty years the Bishops have been urging that Ritualism should be left to them to be dealt with. It would take too long to recapitulate in what manner the Bishops have justified the confidence thus claimed, but, confining our attention to the measure before us, we say that it is difficult to conceive one better planned for the purpose of shielding Ritualism from an impending blow, and conferring upon it a signal triumph."

We have seen the Bill well described in another paper as a Bill for the legalising of Ritualism. It has not yet been the subject of discussion in the House of Commons, and not improbably may die a natural death from time not being found for its consideration there this session. If it is discussed there, we are glad to think that it is sure to be very roughly handled. It will not find much favour with Episcopalians except those of them who are Ritualists; it could only obtain support from Non-conformists if they were to adopt the wicked policy of helping to pass a bad Bill that they might hasten the downfall of the Church of England.

Whilst the preceding paragraphs were being printed, Mr. John Talbot asked the First Lord of the Treasury, in the House of Commons, on July 20th, if he had observed that, under the *block system*, it had been impossible for the House to have an opportunity of considering the Imprisonment for Contumacy Bill, which had come down from the Upper House; whether he can suggest any mode by which that Bill could be considered; and whether, failing any such opportunity, he would recommend to the Crown the exercise of the Royal prerogative, in order to determine the imprisonment of clergymen not charged with any offence against the criminal law, which has lasted for sixteen months? To this question, skilfully framed to express the Ritualist view of the whole matter, Mr. Gladstone replied in terms which showed how thoroughly he sympathised with the anxiety manifested by it for Mr. Green's release, expressed his hope that the honourable gentleman who had blocked the Bill would remove the block, and signified that he thought it "quite possible that the House in its temper and good feeling would not mind the inconvenience of taking the Bill at a late hour in order to come to an impartial judgment upon it." "It was not within his recollection," however, "that the person holding the office he had the honour to hold intermeddled in any way with the Royal prerogative of mercy, and questions of that class were generally dealt with by the Cabinet." In his opening sentences he had already pretty plainly intimated his opinion, only

stating it, however, as the ground on which the Bill was framed, that "whatever might have been the merits or demerits of Mr. Green's case, he had already suffered sufficiently, and that it would be a becoming act to release him,"—a statement of the matter which leaves entirely out of view the real reason of the strong desire of the Ritualists for Mr. Green's release, that he might return to Miles Platting *undeprieved*, and there resume his Romish practices, and that all Ritualists might be encouraged to do likewise. Mr. Morgan Lloyd also asked a question concerning a very different Bill, which has been introduced in the House of Commons, one for the punishment of "contumacious clerks" by deprivation instead of imprisonment, if the Prime Minister "would extend the facilities asked for the discussion of the Imprisonment for Contumacy Bill to the Contumacious Clerks' Bill, so that the whole question might be disposed of;" but Mr. Gladstone said "the Bill certainly did not come to them in the same way as the first Bill, commended not only by the assent of the other House, but as introduced by the heads of the Episcopal body," and that "he should be very glad if his honourable friend could obtain a discussion of his Bill, but he was afraid if he were to entangle himself by giving an opinion respecting it, he should have too many claims of a similar nature." In fact, he turned a cold shoulder to Mr. Lloyd and his Bill, than which no Bill could be more reasonable in itself, or more hateful to Ritualists.

SPECIMENS OF THE ROMANISM NOW PRACTISED AND TAUGHT BY
ENGLISH RITUALISTS.

To what a length the Ritualists of the Church of England have gone in the adoption of Romish practices, and in the teaching of Romish doctrine, may be seen from the following specimens, of which the number might easily be multiplied to an extent that would exceed the patience of any reader.

We begin with two brief extracts from the *Church Review* of March 24:—

"Everybody by this time knows that we regard the Eucharist as a sacrifice; that we see no reason why it should not be called the Mass; that we wear vestments, go to confession, burn incense, use crucifixes and images, make the sign of the Cross, value religious orders, &c., &c.; that we carry out these things in practice as far as we are able; that we bring up the young to regard them as right and a part of Church of England religion; and that we desire to see them universally regarded as we regard them."

"Our correspondents are allowed the fullest liberty to apply whatever terms they think most reverend to both the LORD's service and the LORD's mother. As a matter of choice, we prefer to adopt the common use of Christendom, and the appellations constantly issuing from the lips of our forefathers. Our correspondents, however, may please themselves whether they write 'Lord's Supper,' 'Holy Communion,' 'Celebration,' 'Blessed Sacrament,' 'Holy Eucharist,' 'Mysteries,' or 'Mass,' in reference to the divine service; or 'Blessed Virgin,' 'Mary,' 'Queen of Heaven,' or 'Our Lady,' with regard to the mother of GOD. Every one of these terms is Scriptural, reverent, and used more or less in all portions of the Catholic

Church, and we do not care that the *Church Review* should be narrower than the Church herself."

"There are some Ritualists who are frightened by the use of the word 'Mass,' and, evidently for their comfort and instruction, an article has appeared in the *Church Review* giving sundry reasons for using it. The second of these reasons is, 'Because Mass is a short and convenient term, easily used and learned.' Another reason given is, 'Because the word Mass is part of the old Catholic terminology which is being so widely restored among us.' And then follow a statement, a lamentation, and a prophecy—'True, it is not in the Prayer-book (more's the pity: it was there once, and will be there again')."—*Rock*.

A paper has been circulated in the diocese of Salisbury,—for our acquaintance with which we are indebted to the *Rock*, in the columns of which it is given in full,—warning the members of the Church of England against the sacerdotal teaching which, it seems, goes on in Sunday schools of that diocese. We subjoin a portion of it. The teaching which it brings under our view is Sacerdotalism in its most extreme degree, thoroughly Romish:—

"If the members of the Church of England, both clergy and laity, will take pains to examine the books recommended to be used during the present year (1882) by a sub-committee of the Salisbury Diocesan Board of Education, for the instruction of the children in the Sunday schools,—remembering that the Diocesan Training School for schoolmistresses in day schools also is under the control of that Board,—they may perhaps see reason to fear that there is immediate danger of a widespread inculcation of sacerdotal doctrines, and be led to counteract them in time. A few extracts from some of those books will help to illustrate the tendency of the whole. One of them is entitled the *Church Teachers' Manual*, by the Rev. M. F. Sadler; another, the *Young Churchman's Companion*, by the Rev. J. W. Gedge; another, *Questions on the Prayer-book*, by Miss Yonge. Extracts from the first of these are designated by the letter S; from the second by G; and the third by Y. The number indicates the page of the book.

Q. Who baptized you? A. The Holy Spirit.—S. 12.

Q. By whose hands? A. By the hands of the minister.—S. 12.

Q. Is baptism needful to salvation? A. Yes.—S. 13.

Q. Why? A. Because we are saved by being brought into the mystical body or Church of Christ.—S. 13.

The Holy Rite is complete, the child of wrath has been made the child of God. Almighty God has performed His part of the covenant.—G. 25.

Q. And what have we all done in baptism? A. Died to sin and risen to righteousness.—Y. 122.

Q. Why should we confess particularly to a minister? A. Because the ministers of Christ are the commissioned ministers of reconciliation, who have the power of absolution committed to them, &c.—S. 153.

Q. When our Lord absolved the man sick of the palsy from his sins, did He do it as God or as man? A. As man, &c.—S. 154.

Q. What is the forgiveness of sins as to its extent? A. It is the fullest possible, for it comprehends the remission of guilt and the complete restoration of the soul to the favour of God.—S. 156.

Q. What great privilege belongs to the Catholic Church? *A.* The forgiveness of sins.—S. 156.

Q. Did Christ ever give His ministers power to absolve? *A.* Yes; on three occasions.—S. 159.

Q. Do the ministers of the Church claim these powers? *A.* Yes. They would not be ministers of the Church if they willingly set aside any ordinance which God appointed for the salvation or consolation of sinners.—S. 160.

Q. What power does the bishop confer on each [i.e., each deacon when ordained priest]? *A.* The office of a priest.—Y. 161.

Q. What power over sins is thus given? *A.* Whose soever sins thou dost forgive they are forgiven.—Y. 161.

Q. In what sense is Christ the only priest? *A.* He alone has reconciled us to God by His sacrifice.—S. 66.

Q. In what sense are His ordained ministers priests? *A.* He has commissioned them to apply to us the atonement He alone has made.—S. 66.

Q. If, then, the Holy Eucharist be a commemoration of the Lord's death . . . is it a sacrifice? *A.* The Church of Christ has always held it to be a sacrifice.—S. 308.

Q. How is the union between the outward part or sign and the inward part or thing signified brought about? *A.* By the bishop or priest, who, as the minister of Christ and of the Church, gives thanks, blesses and breaks the bread, and blesses the cup—i.e., consecrates the elements.—S. 325.

Q. Is the presence a presence only in the hearts of the receiver? *A.* No, &c.

Q. What do these wonderful words of our Lord ['He that eateth My flesh,' &c.] imply? *A.* They must imply some mysterious communication to us of His human nature, &c.—S. 323.

The bread and wine (the outward signs) are the body and blood of Christ upon consecration, so that our Lord is truly and really present in the Sacrament according to His own words, 'This is My body,' 'This is My blood.'—G. 105.

'A priest is one who acts for God towards the people, and for the people towards God,' and thus in this Sacrament conveys God's gift to the people, and conveys the people's worship to God.—G. 82.

Q. Who is the great High Priest who offered Himself? *A.* Jesus Christ.—Y. 85.

Q. Whom has He appointed to represent Him to us? *A.* Priests.—Y. 85.

Q. Therefore, who alone can minister at the Holy Communion? *A.* Priests. Bishops are priests.—Y. 85.

Q. Do the saints and our departed friends pray for us? *A.* We humbly hope and trust that they do.—S. 149.

Q. Do we pray for them? *A.* The Church in her earliest Liturgies has always prayed for their rest, and the consummation of their bliss.—S. 149."

To this we have much pleasure in subjoining the following paragraph, taken from a local paper :—

"A petition addressed to Princes Leopold, Lord Radnor, and the Earl of Shaftesbury, as life members of the Salisbury Diocesan Board of

Education, is being signed in Salisbury, calling attention to the Ritualistic teaching in some of the books recently recommended for use in schools. It set forth in them—as alleged in the petition—that the ministers are sacrificing priests, that private confession should be encouraged, that they have the sacramental power of absolution, and that prayers should be offered for the dead.”—*Wilts County Mirror*.

The English Church Union held its twenty-third anniversary last Tuesday [June 13]. It has been the wont of its President, the Hon. C. L. Wood, to open the proceedings with a speech which is intended to supply the keynote, as it were, for subsequent speakers. Sometimes it has been deep concern at the obstinate Protestant prejudices of the masses, sometimes loud lamentation over the downtrodden persecuted condition of Ritualism. Last year it was exhilaration at the general advance of Catholic doctrine, and the successful martyrdom of Mr. Green. This year Mr. Wood posed as the triumphant prophet. . . . Like a gipsy fortune-teller, his vaticination is too much tempered with astuteness for him not to see before him golden visions. Copes and chasubles are to be triumphant, Judicial Committees are to come to an utter end, and the Catholic movement is to reign supreme. . . . We are more concerned with the substance of his remarks than with their manner. We notice two things. He declares, 1st, “We shall resist deprivation by the secular courts just as we have resisted suspension;” 2nd, “We do not ask that the Catholic religion and Catholic practice be tolerated merely as one permitted form of religious opinion within the limits of the Church of England; we claim that it is the only true and adequate expression of the teaching and practice of the Church of England.” In Dean Church’s Memorial the Ritualists and their friends asked for a “distinctly avowed policy of toleration and forbearance in questions of Ritual,” and “a tolerant recognition of divergent Ritual practice” was said to be the “need of our Church.” Now, it is not toleration but supremacy that is claimed. Truly the Archbishops’ Bill is already bearing fruit.—*Record*, June 16.

CROWN PATRONAGE,

we deeply regret to find, is still being exercised in favour of Ritualists, and so of Ritualism. The following paragraphs relate to two recent instances of this kind :—

The feeling of discontent among the Protestants in Sheffield at the appointment by Mr. Gladstone of a thorough Ritualist, the Rev. G. C. Ommanney, to St. Matthew’s, is evidently on the increase. “A Conservative Churchman,” writing on the subject to the *Sheffield Telegraph*, says that “This is no matter of bowings and curtsyings, clerical millinery and clerical chandler’s work, ecclesiastical pageants and operatic displays; it is a question of whether Sheffield is to have diluted Mariolatry, the Confessional, the Mass, Purgatory, and the mind-enslaving pretensions of mediæval sacerdotalism set up, veiled or unveiled, step by step, or all at once, in Protestant Sheffield, and within a church built with Protestant money.”—*Rock*.

At a meeting of the Bristol Protestant League last week the following resolution was passed :—“That this meeting desires to record its earnest and solemn protest against the following appointments lately made by the Crown, viz., that of the Rev. G. B. Ommanney, Vicar of St. Mat-

thew's, Sheffield, and the Rev. N. Berkmyre as Vicar of St. Simon's, Bristol, both of whom belong to the extreme Ritualistic party. It deeply regrets to see in these appointments to important posts in the Church the determination on the part of those in authority to destroy the Protestant character of the Church of England." The Rev. G. B. Ommanney was formerly curate at All Saints', Clifton, of which the Rev. R. W. Randall is Vicar.—*Record*.

III.—SCOTTISH REFORMATION SOCIETY.

WE referred in our last number to the work of Protestant instruction carried on in connection with this Society, and gave a few examples of the fruits of that work. The results in many cases are full of interest, and ought to enlist at once the sympathies and support of those who desire to see the extension of such operations. It cannot but gratify the friends of the Society to learn that, while many young people are getting clearer views of the great truths of the Gospel, as contrasted with the ruinous errors of Popish teaching, not a few, brought up in these errors, are being brought to the light, and finding their way into the Protestant Church. We earnestly trust the Society will be encouraged to increase their efforts. It is a work greatly needed, and ought to receive more general support. The following additional testimonies have just come to hand. One minister in a letter to the Secretary says:—

"Many thanks for the books you kindly sent me, and which came safely to hand, as prizes for those in my class who deserve them. I find that they are anxious to compete for the prizes. In regard to some of our outdoor work I may say that on Sabbath evenings we have an open-air service, and that too quite near the homes of the papists. Indeed some of them are among the crowd, listening to the Word of God. The hymns we sing are sung by the children of Roman Catholics in their own homes. No one else dare do this. The question is, How do these children learn the hymns or psalms we sing? They learn them at our meetings, or by hearing the Sabbath-school children singing them. On Friday last I went to see one in a large family who has been laid aside on a bed of sickness. Though the mother is a Roman Catholic, yet she allows most willingly all her family to come to our church. In speaking to her sick daughter, or in praying for her, the mother listens very attentively. Not only so, but I was told lately that the priest spoke rather sharply to her for not sending her children to his school. She turned round and spoke, not only as sharply as he did to her, but also in a sarcastic manner. In all probability the priest will not visit her any more. Her husband, I am glad to say, is a sober, well-doing, and steady workman, and attends our church regularly."

Another minister says:—"The competition for prizes in connection with this class was held on Saturday. As usual, ten questions were drawn up for the candidates. The answers were most satisfactory, showing that the class had made very great progress during the session. The prizes have given a strong impulse to the study of the errors of Popery, and were such classes to be formed throughout the country, there would be little danger of our young men and women being perverted from Protestant principles."

In a letter from another minister, it is stated that in the class conducted by him above a hundred young men and women were enrolled. They attended remarkably well during the session of three months, besides others who did not enroll. The session came to a close on the 2nd of April; and during the week there was a written examination on the subjects gone over. On the 21st April a number of handsome book prizes were awarded to the successful competitors at a largely attended meeting in the church. Good work has been done among the rising youth in the district. This minister says:—"The Scottish Reformation Society, by grants for prizes to the successful competitors of such classes over the land, is doing noble work, and is worthy of the sympathy, prayers, and liberality of all classes in the Protestant community; and were the liberal friends of the cause of truth to give it the hearty support it so well deserves, every corner of Scotland might be brought under intelligent training in the fatal delusions of Popery, and in elevating truths of Protestantism."

IV.—FATHER CHINIQUY AGAIN.

OUR indefatigable friend Father Chiniquy has our best thanks for the pamphlet which he has just sent us. Its short title is "PAPAL IDOLATRY," and it contains "An Exposure of the Dogma of Transubstantiation and Mariolatry;" along with several other tracts which, if our recollection serves us aright, are reprints of tracts which our friend has written and published from time to time. The pamphlet is dedicated to Cardinal M'Closkey of New York, who, we venture to say, will not pay so cheerfully for the honour thus conferred upon him, as the "patrons of literature" are reported as having paid for such compliments in former days.

The principal treatise in the pamphlet is then on transubstantiation. In it a solemn and conclusive argument is maintained, with Chiniquy's characteristic liveliness, under the following "considerations"—

First: Transubstantiation is idolatry.

Second: Transubstantiation is the most degrading form of idolatry.

Third: God Himself turns the wafer-God of Rome into ridicule.

Fourth: Our Saviour Jesus Christ foretells the abominable idolatry of the Wafer-Christ of Rome, and warns His disciples against it.

Fifth: Transubstantiation makes God inferior to man, and changes man into God.

Although we do not say that all the arguments adduced under these heads are equally conclusive, yet we have no hesitation in saying that the result of the whole is demonstrative of the thesis enunciated in the title.

A fitting appendix to this treatise is the story of the abstraction of the consecrated wafer by a rat, which the author, we think, has told before. It relates to an old blind priest, who was living in Chiniquy's house, and officiating at mass in Chiniquy's church. Omitting the account given of the priest's previous history, we quote the narrative of the abstraction:—

"To help the poor blind priest, the curates around Quebec used to keep him by turn, in their parsonages, and give him the cares and marks of respect due to his old age. After the Rev. Mr. Roy, curate of Charles Bourg, had kept him five or six weeks, I had taken him to my parsonage. It was in the month of May—a month entirely consecrated to the worship

of the Virgin Mary, to whom Father Daule was a most devoted priest. He was really inexhaustible, when trying to prove to us how Mary was the surest, the only foundation of the hope and salvation of sinners; how she was constantly appeasing the just wrath of her Son Jesus, who, were it not for His love and respect to her, would have long since crushed us down.

"The Councils of Rome have forbidden the blind priests to say their mass; but on account of his high piety, he had got from the Pope the privilege of celebrating the short mass of the Virgin, which he knew perfectly by heart. One morning, when the good old priest was at the altar saying his mass, and I was in the vestry hearing the confession of the people, the young servant-boy came to me in haste, and said, 'Father Daule calls you; please come quick.'

"Fearing something wrong had happened to my old friend, I lost no time and ran to him. I found him nervously tapping the altar with his two hands, as in an anxious search for some very precious thing. When very near to him, I said, 'What do you want?' He answered with a shriek of distress, 'The good god has disappeared from the altar. . . . He is lost! J'ai perdu le Bon Dieu . . . Il est disparu de dessus l'autel!'

"Hoping that he was mistaken and that he had only thrown away the good god (Le Bon Dieu) on the floor by some accident, I looked on the altar—at his feet—everywhere I could suspect that the *good god* might have been moved away by some mistake of the hand. But the most minute search was of no avail; the good god could not be found. I really felt stunned. At first, remembering the thousand miracles I had read about the disappearance, marvellous changes of form of the wafer-god, it came to my mind that we were in the presence of some great miracle, and that my eyes were to see some of those great marvels of which the books of the Church of Rome are filled. But I had soon to change my mind, when a thought flashed through my memory which chilled the blood in my veins.

"The church of Beauport was inhabited by a multitude of the boldest and most insolent rats I had ever seen. Many times, when saying my mass, I had seen the ugly nose of several of them, who, undoubtedly attracted by the smell of the fresh wafer, wanted to make their breakfast with the body, blood, soul, and divinity of my poor Roman Catholic Christ. But as I was constantly in motion, or praying with a loud voice, the rats had invariably been frightened, and fled away into their secret quarters. I felt terror-struck by the thought that the good god (Le Bon Dieu) had been taken away and eaten by the rats.

"Father Daule so sincerely believed what all the priests of Rome are bound to believe—that he had the power to turn the wafer into God—that, after he had pronounced the words by which the great marvel was wrought, he used to pass from five to fifteen minutes in silent adoration. He was then as motionless as a marble statue, and his feelings were so strong that often torrents of tears used to flow from his eyes on his cheeks. Leaning my head towards the distressed old priest, I said to him, 'Have you not remained, as you are used, a long time motionless, in adoring the good god after the consecration?'

"He quickly answered, 'Yes! But what has this to do with the loss of the good god?'

"I replied in a low voice, but with a real accent of distress and awe, 'Some rats have dragged and eaten the good god!!!'

"'What do you say?' replied Father Daule; 'the good god carried away and eaten by rats?'

"'Yes,' I replied, 'I have not the least doubt about it.'

"'My God! My God! What a dreadful calamity upon me!' rejoined the old man; and raising his hands and his eyes to heaven, he cried out again, 'My God! My God! Why have you not taken away my life, before such a misfortune could fall upon me?'

"He could not speak any longer; his voice was choked by his sobs.

"At first I did not know what to say; a thousand thoughts, some very grave, some exceedingly ludicrous, crossed my mind more rapidly than I can say them. I stood there, as nailed to the floor, by the old priest, who was weeping as a child, till he asked me, with a voice broken by his sobs, 'What must I do now?'

"I answered him, 'The Church has foreseen occurrences of this kind, and provided for them the remedy. The only thing you have to do is to get a new wafer, consecrate it, and continue your mass, as if nothing strange had occurred. I will go and get you, just now, a new bread.'

"I went, without losing a moment, to the vestry, got and brought a new wafer, which he consecrated and turned into a new god, and finished his mass as I had told him. After it was over, I took the disconsolate old priest by the hand to my parsonage, for breakfast. But all along the way he rent the air with his cries of distress. He would hardly taste anything, for his soul was really drowned in a sea of disconsolation. I vainly tried to calm his feelings, by telling him that there was no fault of his; that this strange and sad occurrence was not the first of that kind; that it had been calmly foreseen by the Church, which has told us what to do in these circumstances; that there was no neglect, no fault, no offence against God or man on his part.

"But as he would not pay the least attention to what I said, I felt the only thing I had to do was to remain silent and respect his grief, by letting him unburden his heart by his lamentations and tears.

"I had hoped that his good common sense would help him to overcome his feelings, but I was mistaken; his lamentations were as long as those of Jeremiah, and the expressions of his grief as bitter.

"At last I lost my patience and said, 'My dear Father Daule, allow me to tell you, respectfully, that it is quite time to stop those lamentations and tears. Our great and just God cannot like such an excess of sorrow and regret about a thing which was only and entirely under the control of His power and eternal wisdom.'

"'What do you say there?' replied the old priest, with a vivacity which resembled anger.

"'I say that, as it was not in your power to foresee or avoid that occurrence, you have not the least reason to act and speak as you do. Let us keep our regrets and our tears for our sins: we have both committed many, and we cannot weep them too much. But there is no sin here; and there must be some reasonable limits to our sorrow. If anybody had to weep and regret without measure what has happened, it would be Christ. For He alone could foresee that event, and He alone could prevent it. Had it been His will to oppose this sad and mysterious

fact, it was in His not in our power to prevent it. He alone has suffered from it, because it was His will to suffer it.'

" 'Mr. Chiniquy,' he replied, 'you are quite a young man ; and I see you have the want of attention and experience which are too often seen among young priests. You do not pay a sufficient attention to the awful calamity which has just occurred in your Church. If you had more faith and piety, you would weep with me, instead of laughing at my grief. How can you speak so lightly of a thing which makes the angels of God weep ? Our dear Saviour dragged and eaten by rats ! Oh ! great God ! does not this surpass the humiliation and horrors of Calvary ?'

" 'My dear Father Daule,' I replied, 'allow me respectfully to tell you that I understand, as well as you do, the nature of the deplorable event of this morning. I would have given my blood to prevent it. But let us look at that fact in its proper light ; it is not a moral action for us ; it did not depend on our will more than the spots of the sun. The only one who is accountable for that fact is our God. For, again, I say, that He was the only one who could foresee and prevent it.'

" 'There is no need of confessing it here ; every one who reads these lines, and pays attention to this conversation, will understand that my former so robust faith in my priestly power of changing the wafer into my God had melted away and evaporated from my mind ; if not entirely, at least to a great extent.

" 'Great and new lights had flashed through my soul in that hour. Evidently my merciful God wanted to open my eyes to the awful absurdities and impieties of a religion whose God could be dragged and eaten by rats. Had I been faithful to the saving lights which were in me then, I was saved in that very hour : and before the end of that day, I would have broken the shameful chains by which the Pope had tied my neck to his idol of bread. In that hour it seemed to me evident that the dogma of Transubstantiation was a most monstrous imposture, and my priesthood an insult to God and man.

" 'My intelligence said to me, with a thundering voice, 'Do not remain any longer the priest of a God whom you make every day, and whom the rats can eat.'

" 'Though blind, Father Daule understood well, by the stern accents of my voice, that my faith in that god whom he had created that morning, and whom the rats had eaten, had been seriously modified, if not entirely crumbled down. He remained silent for some time : after which he invited me to sit by him. He then spoke to me with a pathos and an authority which my youth and his old age alone could justify. He gave me the most awful rebuke I ever had ; he really opened on my poor wavering intelligence, soul and heart, all the cataracts of heaven. He overwhelmed me with a deluge of holy Fathers, Councils, and Infallible Popes, who, he assured me, had believed and preached, before the whole world, in all ages, the dogma of Transubstantiation.

" 'If I had paid attention to the voice of my intelligence, and accepted the lights which my merciful God was giving me, I could have easily smashed the arguments of the old priest. But what has human intelligence to do in the Church of Rome ? What could my intelligence say ? I was forbidden to hear it. What was the weight of my poor isolated intelligence when put in the balance against so many learned, holy, infallible intelligences ?

"Alas ! I was not aware then that the weight of the intelligence of God the Father, Son, and Holy Ghost was on my side ; and that, weighted against the intelligence of the Popes, they were greater than all the worlds against a grain of sand.

"One hour, after shedding of tears of regret, I was at the feet of Father Daule, in the confessional-box, confessing the great sin I had committed by doubting, for a moment, of the power of the priest to change the wafer into God.

"The old priest, whose voice had been like a lion's voice when speaking to the unbelieving curate of Beauport, had become sweet as the voice of a lamb when he had me at his feet confessing my unbelief. He gave me my pardon. For my penance, he forbade me ever to say a word on the sad end of the god he had created that morning ; because, said he, 'This would destroy the faith of the most sincere Roman Catholics.' For the other part of the penance, I had to go on my knees every day, during nine days, before the fourteen images of the way of the cross, and say a penitential psalm before every picture : which I did. But the sixth day the skin of my knees was pierced, and the blood was flowing freely. I suffered real torture every time I knelt down and at every step I made. But it seemed to me that these terrible tortures were nothing compared to my great iniquity.

"I had refused, for a moment, to believe that a man can create his god with a wafer ! and I had thought that a Church which adores a god eaten by rats must be an idolatrous Church !"

We gladly take this opportunity afresh to commend Pastor Chiniquy and his work to the sympathy and the prayers of our readers. There is no man in our time that has been so honoured of God to do a great work, and what is emphatically God's work ; and it is most meet that all who are interested in the progress and ultimate achievement of that work should take a hearty interest in this department of it.

V.—ADDRESS TO ROMAN CATHOLIC PRIESTS.

THE following contains the greater part of an address recently issued by the PRIESTS' PROTECTION SOCIETY of Dublin. It has been sent by post to every Romish Priest in Ireland. Some of them may read it, and it will be the earnest prayer of many a true Christian that God may use it as an instrument for good :—

(The Scripture quotations are taken from the Roman Catholic Version.)

FELLOW-COUNTRYMEN,—We desire at this time, in the name and fear of God, and seeking His divine blessing, to address to you some words which we trust may tend to your eternal welfare.

We are aware that, in this land alone, you number several thousands. We are aware, also, of the influence you exert, for weal or for woe, for time and for eternity, over the great majority of our fellow-countrymen. You even mould, in no inconsiderable measure, the condition and destinies of our country. We have, therefore, resolved, after prayerful consideration, in thus addressing you, to discharge a conscientious duty in the sight of Him to whom we must all very soon render a strict account.

We desire to recognise the fact that Almighty God has not left man

without a *witness*, even His written word.—“Thy word is a lamp to my feet, and a light to my paths.”—Psalm cxviii. 105. We can, thank God, meet upon this common ground. He has been pleased to show to men what is the good and the right way. God has spoken to us in His holy Word, which, being divinely inspired, is “profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished unto every good work.”—2 Tim. iii. 16, 17. Here, then, we have a Directory, a Guide, and a Testimony to man.

This Word, then, assures us that there will be a JUDGMENT, and that it is by this Word of God we shall then be judged. We are also forewarned that this judgment shall not merely be *general* but *particular*, for it is written: “Every one of us shall render account for himself to God.”—Romans xiv. 12. This “*account*” includes all the minutest particulars concerning *ourselves*, our *words*, and our *works*. For God tells us of a coming day, when He shall even “judge the secrets of men by Jesus Christ.”—Rom. ii. 16. Then even that which has been “spoken in the ear in the chambers shall be proclaimed on the housetops.”—Luke xii. 3. And again, it is written, “Who will render to every man according to his works.”—Rom. ii. 6.

From these and other Scriptures, therefore, it is plain that you, too, the Roman Catholic Priests of Ireland, will appear in the judgment. What account, then, will you be enabled to render of *yourselves*, of your *words*, and of your *deeds*? You may be satisfied now with your *office*, your *teaching*, and your *services*; but what account can you render of these to God? Let us consider.

“Every one of us shall render account for *himself* to God.” What account will you render for *yourselves* to God? You claim to be “sacrificing priests.” What explanation can you give of your *office*? In that Word by which we shall be judged there is no mention made of, and no authority for, such an office or such an officer in the Christian Church. There is now no business for him to do on earth. In the whole of the New Testament, therefore, the name of “priest,” *ιερευς*, as applied to a minister of Christ, does not even once occur. If Christ Himself were now upon the earth He would not be a priest.—Heb. viii. 4. No man on earth, then, according to God’s Word, can sustain the office of a “sacrificing priest.” On the contrary, we are informed, in that Word, that we have “a great high priest that is passed into the heavens, Jesus the Son of God”—Heb. iv. 14-16,—a high priest who can be touched with the feeling of our infirmities, as He was in all points tempted like as we are, yet without sin; and we are exhorted, therefore, to come boldly, not to an earthly priest, but to *the throne of grace*, that we may obtain mercy and find grace to help in time of need. All earthly priests are, therefore, set aside by the one only Priest, passed into the heavens. What account, therefore, can you give of *yourselves*, as “priests,” in the judgment?

But, moreover, priests must be of some certain *order*. What order of priesthood do you claim? You cannot possibly be of “the order of Melchisedec,” for he had no successor, his priesthood being intransmissible and eternal.—Heb. vii. 17, 23-25; whereas your priesthood terminates at death. You cannot be of the *order of Aaron*, for then you should prove your *Jewish* descent, your tribe, and family. You are not *Jewish* priests. What then? We learn from the Word of God that

there is no *Christian order* of priesthood that is not shared by every Christian, all of whom are, by faith and by union with Christ, constituted and "built up a spiritual house, an 'holy' priesthood, to offer up *spiritual sacrifices* acceptable to God by Jesus Christ."—1 Peter ii. 5. If you cannot, therefore, now declare to *what particular order of priesthood* you belong, what account can you give of yourselves in the judgment?

We are agreed that Christ founded His Church. He selected and commissioned His Apostles to go forth into all the world, promising to be with them "all days, even to the consummation of the world."—S. Matt. xxviii. 20. But the Lord did not constitute His Apostles *sacrificing priests*. For He not only sent them forth but gave them their *commission*:—"Go ye into the whole world, and *preach the Gospel* to every creature"—Mark xvi. 15, and "*teaching* them to observe all things whatsoever I have commanded you."—Matt. xxviii. 20. *Preaching and teaching* were, therefore, the main business of Christ's Apostles; and it was to be so even unto the end of the world. This, therefore, must be the principal occupation of the "successors of the Apostles" while the world lasts. And, therefore, during all their lives, as the Divine record has it, in the Book of the Acts, the Apostles were engaged as preachers and teachers, not as priests. Take some remarkable instances. St. Peter thus spake:—"He (Jesus) commanded us to *preach* unto the people, and to *testify* that it is He who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His Name all receive remission of sins who believe in Him."—Acts x. 42, 43. And again, the Apostle Paul afterwards *preached* to the Philippian jailer in these words:—"Believe in the Lord Jesus, and thou shalt be saved and thy house."—Acts xvi. 31. In no case did any of the Apostles ever act as *sacrificing priests* for the people.

But as a further proof that the Lord never intended or appointed *sacrificing priests* in His Church, we have the assurance of St. Paul, who supplies a list of the various officers which Christ gave to His Church, as follows:—"He gave some to be Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians iv. 11, 12. There is no mention made of *priests*, and consequently we may be fully assured that there was no appointment, and no place, for such in the Church even to the end of time. What account, then, can you give of *yourselves as priests* when judged by the Word of God?

You direct the people to look to the Blessed Virgin Mary* as the "*refuge of sinners*," whereas the Lord invites all sinners to look to Himself, the only Saviour—"Come to Me, all you that labour, and are heavy laden, and I will refresh you."—St. Matt. xi. 28. Nor was there ever any other hope or refuge for sinners but God Himself, as Holy Scripture clearly teaches. "Be converted to Me, and you shall be saved, all ye

* "Mary, sweet refuge of miserable sinners."—*Glories of Mary*, page 10.

"O Lady! in heaven we have but one advocate, and that is thyself."—*Glories of Mary*, 168.

"Thou art the only hope of sinners."—*Breviarium Romanum*, September 9th.

On the front of Rathmines R. C. Chapel, near Dublin, there is the following: "Maris peccatorum refugio."—"To Mary, the refuge of sinners!"

ends of the earth, for I am God, and there is no other."—Isa. xlv. 22. Again, "For He is my God and my Saviour; He is my protector, I shall be moved no more."—Ps. lxi. 2. Are there *two* refuges for sinners? Will God give His glory to another?

You say that when you offer Mass you offer a sacrifice for the sins of the people; whereas the Word of God declares that having remission of sins through the one sacrifice of Christ, "there is no more oblation for sin"—Heb. x. 18—as "by one oblation He hath perfected for ever them that are sanctified"—Heb. x. 14; and Christian ministers and Christian people are now invited and directed to offer, not a sacrifice for sin, but "*the sacrifice of praise always to God,*" that is, not "the fruit of the vine," but "the fruit of our lips, giving thanks to His name;" and "to do good and to impart, for by *such sacrifices* God is well pleased"—see Hebrews xiii. 15, 16—and again, "The sacrifice to God is," not *Masses*, but "*an afflicted spirit.*"—Ps. l. 19.

You teach the doctrine of Purgatory—all those who have confessed their sins; who have received your absolutions over and over again; who have partaken of your Sacraments; who have performed all their imposed penances; and conformed to all other rites, ordinances, and commandments of the Church, as interpreted and directed by you, and at the close, have been fortified by the last rites, pass away in fear and uncertainty as to their future state. You teach them that they must endure the most indescribable torture to fit them for admission into heaven. When any of your people die, then it is your prayers and ceremonies, your rites and sacrifices commence in earnest, in order to obtain "*repose*" for the poor souls which found none here. Even the stones in your graveyards are crying out that there is no salvation by means of the rites of your Church, for the reader is, by the majority of the inscriptions, called on to *pray for the repose of the souls*; and Masses are paid for to be offered continually for souls suffering in Purgatory. The Masses, which proved ineffectual to prevent souls from entering purgatory, are now celebrated and invoked for the purpose of delivering out of it! How contrary all this *teaching* is to the comforting statements of the Word of God, as to the state of the blessed dead, we need only refer to a few passages of Holy Writ. To the dying, but repentant and believing thief on the cross, who called to Jesus for salvation, Jesus said, "This day thou shalt be with Me in Paradise."—St. Luke xxiii. 43. The Apostle Paul declared that the believer in Christ "absent from the body," was "present with the Lord." While the Apostle John assures us that "the blood of Jesus Christ, His Son, cleanseth us from all sin"—1 John i. 7; and the same Apostle heard a voice saying, "Write, Blessed are the dead which die in the Lord from henceforth, now saith the Spirit, that they may rest from their labours."—Rev. xiv. 13. Is not, then, your teachings in *direct* contradiction to these plain statements of Holy Scripture? And we now ask you solemnly, if for "*every idle word that men shall speak they shall give an account,*" how will you be able to stand in the judgment, not merely for your "idle" and unprofitable teaching, but for teaching directly in opposition to the truth of God, which must inevitably result in the everlasting destruction of millions of precious souls?

But, again, in the judgment we are forewarned that every one shall receive the things *done* in his body, according to that *he hath done*, "whether it be good or evil."—2 Cor. v. 10. You will have to give an

account, therefore, in the judgment, of your *works*, as well as of your words; of your *doings*, as well as of your teachings. What, then, is the principal business of your lives, as priests? Your chief occupation, as priests, is offering what is termed "The Sacrifice of the Mass." This you do continually. This is the principal part of that service for which you are specially ordained as priests. Is this a work pleasing to God? Has this occupation the sanction of the Word of God? Is it anywhere revealed or declared in that Word by which you are to be judged? Where, we would ask you, in any portion of the New Testament, have you any account of, any directions for, or any allusion to, the offering of Masses? We have full and detailed accounts given to us of the sacrifices offered by the Jewish priests, under the old law. We have, in the four Gospels, accounts of the sacrifice of Christ once offered for the salvation of sinners; but nowhere the remotest allusion to "*the Sacrifice of the Mass.*" Surely, you cannot say that the ordinance of the Lord's Supper, as ordained and appointed by Christ Himself, bears any resemblance to your Mass. Nowhere in the Book of the Acts of the Apostles do we find the Apostles employed in offering Masses. On the contrary, Peter, John, and Paul continually declared to the people that the only way of salvation for any sinner was by trusting in that one Sacrifice for sins offered by Christ upon the cross, once for all, and never to be repeated. "So also Christ was offered ONCE to exhaust the sins of many. The second time He shall appear without sin to them that expect Him unto salvation."—Heb. ix. 28. When, therefore, you appear before your "altar," and when you go through all the complicated ceremonial of "the Mass," have you considered what account you could give, even now, and what account you *must* give hereafter, in the judgment for such a procedure? For St. Paul teaches us, by the Spirit of God, that, Christ Himself having offered one sufficient sacrifice upon the cross for the sins of the world, there is now no necessity for any further sacrifice; for all who look to and trust in Christ's Sacrifice offered on the cross, are saved *without need of any further sacrifice*; even as the Israelites, bitten by serpents in the wilderness, were all healed by simply looking to the one brazen serpent which Moses lifted up. This is the teaching of the Lord Jesus Himself—"And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him may not perish but have life everlasting." Again—"He that believeth on the Son hath life everlasting, but he that believeth not the Son shall not see life, but the wrath of God abideth on him."—St. John iii. 14, 15, 36. Like the Jewish priests of old, you are oftentimes offering the same "sacrifices" which can never take away sins, and the constant repetition of these proves their inefficiency.

We know that your "Church" teaches, and that you affirm, that the Sacrifice of the Mass is the same sacrifice that Christ offered up on the cross, only that the *Mass* is offered up in an unbloody manner. Surely you must be aware, from the teaching of the Word of Truth, that Christ's Sacrifice on the cross never has been, and never could be, repeated upon earth. That sacrifice, when offered upon the cross, was accompanied with many outward signs and wonders, which have never since been beheld upon earth; and if the same sacrifice was offered, of similar value and efficacy, similar accompaniments and evidences we should expect would attest its worth; for when Christ's sacrifice was offered, then—

"The earth did quake; the rocks rent; the graves were opened; the dead rose; darkness was over the land."—Matt. xvii. 45-54. These and other convincing signs all told of the wondrous sacrifice that was then offered, and for ever finished on the cross, the same signs never accompanying any other sacrifice; and therefore proving that no such sacrifice of similar potency has ever since been offered. When Christ died upon the cross, He uttered the significant words, "IT IS FINISHED." Surely, therefore, you cannot now *continue* to offer the same sacrifice which was then pronounced to be FINISHED. Consequently, all who have ever been saved, whose history has been preserved to us, have been saved by trusting in the efficacy and sufficiency of the one finished sacrifice of Christ; as the converts on the day of Pentecost, the Ethiopian Eunuch, the Philippian Jailer, the Apostle Paul himself, and countless others—"And the Holy Ghost also doth testify this to us: for after that He had said, And this is the testament which I will make unto them after those days, saith the Lord, giving my laws in their hearts and in their minds I will write them, and their sins and iniquities I will remember no more. Now where there is a remission of these there is NO MORE an oblation for sin."—Heb. x. 15-18. These things being so, how, we ask you, will you stand in the judgment, where you must give an account of your *deeds*? Your lives are spent in doing that for which there is no authority in that Word by which you will be judged? How, then, can you stand in the judgment?

But this is not all. You are answerable not for yourselves only. The *office* which you hold, your *teachings*, and your *doings* have an important bearing and influence on others. You are regarded as the spiritual guides, leaders, and teachers of many people. You may be said to shape the course and determine the spiritual destiny of millions. Millions who have already passed into eternity, and millions who are now passing into eternity, have been and are taught and directed by you. Here in Ireland the great majority of our people are brought up from their infancy looking to you and confiding in you as their sole spiritual directors; implicit confidence is reposed in you and in your *teachings* and *actings* for the people respecting their highest, even their eternal interests. If, therefore, your office as *Priests* be untenable, if your *teaching* be false and unscriptural, if your priestly *sacrifices* be vain and unacceptable, how dreadful must be your position as "blind leaders of the blind!" How awful must be your responsibility as deluders of souls, how fearful your punishment as accessories to the eternal ruin of countless multitudes! To Paul, the Apostle of our Lord and Saviour, sinners saved through the glad tidings of the Gospel which he preached were his joy and crown of glory at the coming of the Lord Jesus Christ.—1 Thess. ii. 19. Souls ruined by means of the inventions, the errors, the false mediators, the profitless sacrifices and unauthorised sacraments of which you are the dispensers, will at that day call for your judgment and contribute to your increased misery and anguish. To lose one's self is misery indeed; but to be the means of the destruction of others, this is torment horrible and inexpressible! "What shall it profit a man if he should gain the whole world and lose *his own* soul?" but what shall be the loss of those who not only lose themselves, but are also the instruments of the ruin of the *souls of others*? O sirs! lay these things to heart ere another precious soul perish through your vain inventions, impotent to save!

We forbear to point, as a further demonstration of these solemn truths, to the effects of your teaching and practice on the temporal condition of the people, and on the social and political state of our common country. These effects are sufficiently evident, and have resulted in Ireland—and especially that portion of Ireland which is most under your influence—becoming a byeword among the nations of the earth.

Roman Catholic priests of Ireland, we appeal to you, then, as men—as intelligent men—are you satisfied with your position? We ask you, as those guiding the eternal destinies of others, are you contented to remain teaching them for doctrines the commandments of men, and leading precious souls—you know not whither? We appeal to you as patriots, can you bear to see your country in confusion—the fair land of your birth enveloped in the dark clouds of superstition—the masses of her people sunk in ignorance, groping in darkness, grovelling in misery, ground down under an unrelenting spiritual oppression, perishing for lack of knowledge, without the pure light of the blessed gospel of the Lord Jesus Christ, strangers to the liberty wherewith Christ hath made His people free! We ask you, how can you be at ease in the contemplation that you are the representatives, the active agents, and propagandists of this system in Ireland? How can you bear the weight of such a tremendous responsibility?

We would, therefore, entreat of you earnestly and diligently to search the Word of God for yourselves, to see whether these things are so. We would ask you calmly to survey the situation, and to determine now, by that only infallible test and standard by which you will be judged hereafter, whether you are safe and wise longer to continue in your office and occupation as “priests” of the Church of Rome? The true Church of Christ is represented in that Word under the figure of “Jerusalem,” the City of Peace, at unity with itself, destined to shine with heavenly and everlasting glory. The false Church is represented and prefigured as Babylon, the City of Confusion, doomed to perish, as it is written—“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird. Because all nations have drunk of the wine of the wrath of her fornication,” and therefore is the exhortation, “GO OUT FROM HER, MY PEOPLE, THAT YOU BE NOT PARTAKERS OF HER SINS, AND THAT YOU RECEIVE NOT OF HER PLAGUES.”—Rev. xviii. 2-4. Your only safety, therefore, and your only happiness, must depend on your enlightened conviction of the errors of the Church of Rome, your conversion to and reception of the truths of the Gospel, your total abandonment of the corrupt communion with which you are associated, and your fellowship with the true Church of Christ and the people of God.

We wish it to be distinctly understood that our object in thus addressing you is not merely to draw you from one ecclesiastical organisation to another. It is to put before you the glorious Gospel of the Lord Jesus Christ, so that, by God's grace, you may be led to accept Him as your only Saviour, and come out of that system of superstition and error in which you are involved. Our earnest desire is that you should possess the blessings of an open Bible and the teachings of the Holy Oracles of God; that you may obtain the knowledge of salvation through simple faith in the Lord Jesus Christ, and enjoy His precious promises, so that with all true children of God you may rejoice in “the liberty wherewith Christ

makes His people free," and thus ensure a holy fruitful life here and the assurance of eternal blessedness hereafter.

Priests of the Church of Rome! we would, therefore, invite you to follow the blessed example of other priests in other ages, Acts vi. 7, ay, and of many even in our own times, and become obedient to the faith of Christ. Through the accident of birth; through early association and education; through partiality or prejudice; through ignorance or self-interest; through the preposterous claims, it may be, or the tyrannical power of the so-called "Catholic" Church, allowing neither liberty of thought nor freedom of action; or through the spell of superstition; or through all together; you have continued to this day in the faith and ministry of the Church of Rome. But now you have no excuse—the light shineth; the Lord speaketh; the voice of invitation and of warning soundeth, "COME OUT OF HER, MY PEOPLE!" Hesitate then no longer. No longer halt between two opinions. In such momentous concerns bring yourselves immediately and consciously into the presence of God. Be guided, not by the opinions of men, but by the Word and will of God. Let conscience act, enlightened by the Spirit of God. Let not the interests of time outweigh in your calculations the interests of eternity. Let not the fear of man bring a snare unto you. Convinced that you are hearkening to the call of the Lord, take up your cross and follow Him. Let, then, no earthly ties entangle you; no worldly interests impede you; no fears of poverty or persecution appal you; for who is he that will harm you if ye be followers of that which is good? He, then, that is for you is more than all they that can be against you. Be strong, then, and quit you like men. Rise to the dignity of intellectual, accountable, and immortal beings. Break through the prejudices of ages. Shake off your fetters. Trample on your chains. Come forth from darkness into the unclouded light of day. Slaves no longer, proclaim yourselves freemen, whom the truth makes free.

May God our Father, Christ our Saviour, and the Holy Ghost our Comforter, the ever blessed triune God, quicken, enlighten, and strengthen you—giving you grace to do His will, to follow His guiding here, and to be partakers of His glory hereafter!

VI.—ITEMS.

LORD ELDON'S PROPHECY IN 1829.—This Bill (for Roman Catholic Emancipation) will overturn the Aristocracy and the Monarchy. No sincere Roman Catholic could, or did look for less than a Roman Catholic king and a Roman Catholic Parliament. Their Lordships might flatter themselves that the dangers he had anticipated were visionary, and God forbid that he should say that those who voted for the third reading of the Bill will not have done so conscientiously, believing that no danger exists or can be apprehended from it. But in so voting they had not that knowledge of the danger in which they were placing the great, the paramount interests of this Protestant State; they had not the knowledge of its true interests and situation which they ought to have. When those dangers shall have arrived, I shall have been consigned to the sepulchre; but that they will arrive, I have no more doubt than that I yet continue to exist.

THE Roman Catholic Bishops of Ireland have issued an address in which they give "advice and direction" to the people. The document is very carefully worded, and might have come from the pen of Bunyan's Mr. Facing-both-ways. The bishops "must raise a warning voice" "against not a few excesses which we most deeply lament and unequivocally condemn." At the same time it is the "admitted right, and often the duty, of those who suffer oppression, to seek redress by every lawful means, and to help in obtaining such redress is a noble work of justice and charity." Again, while denouncing murder and outrage, they feel it their "duty to declare" that such crimes would never have occurred "had not the people been driven to despair by evictions and the prospect of evictions for non-payment of exorbitant rents." The bishops are evidently experiencing the unpleasant sensation inevitable upon an attempt to ride two horses at once.—*Record*.

VII.—"LET US SPREAD THIS BLESSED VOLUME."

LET us spread this blessed volume,
Known and read by every tongue;
Text and chapter, verse and column,
Each is prized by old and young.
Peace shall follow, if all nations
Circulate it full and free;
Let it guide our close relations
With all lands beyond the sea.
Let the brotherhood of races
Be the spirit of commerce;
Jew and Gentile in all cases
Will then own its mutual worth.
Soon the happiness of kingdoms
Will display *right* statesmanship;
Potentates, and lords, and earldoms,
Will display true righteousness.
Birmingham, June 1822.

Millions will to *its* voice listen,
Knowing it's the grand appeal;
Tears of joy in eyes will glisten
When it shall the conscience seal.
As the voice of God found Adam
In the garden when he fell;
So the word divinely given
Tells our souls "*all shall be well.*"
Notwithstanding man's transgression,
Jesus "lives no more to die;"
Scenes of light, and hope, and gladness
Are set forth to give us joy.
Meditate on what is written,
Look for still more true converse,
You will grow and surely ripen
For the bliss of heaven's converse.

T. H. ASTOR.

This poem was composed after reading, in the Bible Society "Monthly Reporter," a speech at the May meeting, by the Rev. Dr. Goold, Eastern Secretary to the National Bible Society of Scotland, containing the following words:—"Deference to its authority is the pulse indicating the life with which the whole community of the faithful is throbbing. Millions are asking to have it as pure as learning and science can give it. Is it not because, to use the phrase of Coleridge, this Book finds us—finds us as the voice of the Lord found Adam in the garden when he fell? It is the Divine appeal to the conscience of our race. As we read it we feel our shame, and seek the righteousness by which alone we can be covered and justified. On no other principle can we explain how this unique and all-wonderful Book should have drawn to it, and still draws to it, by a mystery of hallowed fascination, the thoughts and emotions of all evangelical Christendom. *Let us spread this blessed volume.* In so doing you hasten on the time when peace shall be the policy of all nations, when brotherhood shall be the spirit of all commerce, when the happiness of the human race shall be the consummation of all statesmanship, and when the kingdom of this world shall indeed be the kingdom of our Lord and of His Christ. Blessing others, you will receive a blessing for yourselves, and ripen for those scenes of light and joy where meditation on the Word written and inspired shall be exchanged for direct and everlasting converse with the Word personal and Divine."

THE BULWARK;

OR,

REFORMATION JOURNAL.

SEPTEMBER 1882.

I.—IRELAND.

STATE OF THE COUNTRY.

BY a return to Parliament, issued on August 11, it appears that during the month of July 231 agrarian outrages were reported to the police in Ireland, of which 2 were cases of murder, 5 of firing at the person, 1 of aggravated assault, 16 of incendiary fire, 2 of robbery, 1 of taking forcible possession, 1 of cattle stealing, 18 of killing, cutting, or maiming cattle, 3 of attacking houses, 24 of injury to property, and 6 of firing into dwellings, whilst 141 were cases of threatening letters and notices, and 11 of other forms of intimidation. The two cases of murder were those of the herdsman Doloughty, near Ennis, and of the widow, Mrs. O'Connell, near Claremorris, the former of whom was shot on July 9, and the latter on July 13, as mentioned in last month's *Bulwark*. No case of murder having occurred for four weeks, we had begun to hope that, in our article on Ireland, we might this month have been able to say that there had been no new case of agrarian murder, and that this might be the beginning of an improved state of things, a happy result of the Prevention of Crime Act. But it was not to be so. Far from it, indeed. There has been, within the last ten days, a fearful outburst of crime, and murders of the most atrocious character have followed each other in rapid succession. On the evening of Saturday, August 12, a constable named Brown was murdered in a most daring, cold-blooded, and deliberate manner in Parsonstown, King's County. He was on patrol duty with another constable, when a man who was standing at the door of a public-house drew a revolver from his pocket, aimed at him, and fired four shots. One of the bullets passed through his right lung, and he died about midnight. The other constable stooped to raise Brown, and whilst he did so the murderer walked quietly away through the public-house into the back yard and escaped. *The public-house was crowded, but no attempt was made to stop him.* Late at night, on Thursday, August 17, a band of assassins entered the miserable cottage of a poor man named Joyce, the tenant of a very small farm at a place called Maamtrassna, close to Lough Mask, in one of the wildest parts of the district of Connemara, County Galway, in order, it would seem, to execute the sentence of a secret tribunal, and murdered five out of the six persons who formed the household; Joyce himself, his wife, his mother—a woman of more than eighty years of age, his daughter, aged seventeen, and one of his sons—a boy of fourteen; the only one who escaped, a boy of eleven, being so seriously injured that his death

also certainly appears to have been intended. The bloody work was accomplished partly by firearms and partly by bludgeons. We shall not mention the horrible particulars of this enormous crime, with which every reader of the newspapers is already well enough acquainted; but it must be noted, as a lamentable proof of the state of feeling among the peasantry of the district, that when the Resident Magistrate appealed to the women of a crowd that had assembled on the hill-side close to Joyce's cottage on the morning after the murder, for assistance in attending to the two wounded boys, both of whom were then still alive, they all refused, remaining unmoved by his upbraidings, and even by offers of money which he made. It is generally believed that the murder of Joyce and his family was owing to his having been suspected of having given, or of intending to give, information likely to lead to the apprehension of the murderers of Lord Ardilaun's two bailiffs, who were murdered and their bodies thrown into Lough Mask in December last. Such is the demoralised condition of a peasantry whose virtues Romish prelates and Romish members of Parliament seemed to think it impossible, two or three years ago, too highly to extol, when public attention was drawn to them by their outrages against the property and the agents of the Society for Irish Church Missions. Joyce was, it is said, a Protestant, and this of itself, especially in Connemara, would too readily account for the murder not of himself alone but of his family. On Sunday, August 20, about midnight, a murder similar to that of the Joyce family, in being evidently the execution of the sentence of a secret tribunal, was committed in County Kerry. The victim was an old man named Leahy, whose residence was near Killarney. A party of Moonlighters, about fifteen in number, entered his house, dragged him from his bed, and shot him, disregarding the piteous entreaties of his wife. The leader of the party of assassins called upon his men, one after another, to fire, as the first shot did not prove fatal, calling them, not by their names, but by their numbers as members of the murderous band, "No. 1," "No. 10," "No. 14." There were three men-servants in the house, but they made no effort to save their master's life, nor would any of them, at his wife's entreaty, go for help, after the assassins had departed, leaving him wounded and dying. Romanism has produced the same fruits in Kerry as in Galway.

Of other agrarian crimes the newspaper reports, till within the last few days, were also for some weeks fewer than for many months past, and not generally of a very serious character. There was, however, on July 30, one case of attempted assassination, in which the sufferer was very dangerously wounded; and about the same date there was one of beating with heavy bludgeons, in which, although murder was not apparently intended, there was complete indifference to the possibility of it as a result. The attempt to assassinate was a very desperate one, and took place near Claremorris,—a man named Byrne being fired at from behind a fence as he was on his way to a Romish chapel. Although some slugs took effect on his abdomen, he was able to turn and run back towards his house; but he was pursued by his assailants, who fired two more shots, breaking one of his legs and wounding the other. He had given offence to the Land Leaguers by taking some boycotted land. His house had previously been fired into, and he had received threatening letters. In the other case above referred to, a hotel-keeper in Ballinamore was attacked and savagely beaten by a party

of disguised Moonlighters, who stopped his car, and proceeded to inflict this punishment for some offence against Land League law. Other outrages by Moonlighters also occurred,—as the breaking into the house of a tenant-farmer in County Leitrim, and beating him in a fearful manner, because of his interfering with a boycotted turf bank; and on Sunday, August 13, a bailiff was fired at in his house in or near Carrick-on-Shannon by two disguised men, and dangerously wounded. On Monday, August 14, a labourer was fired at near Crusheen, County Clare, and dangerously wounded. On the morning of Tuesday, August 15, a boycotted blacksmith named Halissey, going from his own house to attend the first mass at Killavullen, County Cork, was fired at—five revolver shots—from a wood close by which he had to pass. A few days later, three men armed with rifles, and with revolvers in their belts, fired six shots at labourers employed in a meadow of a boycotted farm near Boyle, County Roscommon. The labourers took to flight, but one of them was wounded.

Thus it appears that, although

THE PREVENTION OF CRIME ACT

has already been productive of good effects, the salutary dread inspired by it has not proved sufficient to restrain from acts of atrocity the most daring and desperate of the evil-disposed in Ireland. This indeed it would have been far too much to expect; and it is only by degrees that we can reasonably hope to see even more moderate expectations of benefit from the operation of the Act realised. Whatever impression may have been produced in the minds of the more intelligent of the Irish "Nationalists" by the passing of the Act, with all those clauses against which their representatives in Parliament contended most strenuously, its full effect on the minds of the more ignorant will certainly not be produced until they are taught by numerous instances of its operation that it will prevent the possibility of their committing crimes with impunity, and bring them completely under the dominion of the laws which they have too long been able to elude and defy. One of the first results of its operation, and one calculated to produce a profound impression on the minds of all classes of persons in Ireland, has been the conviction of the murderer of the herdsman Doloughy, already mentioned; and the impression will be all the deeper because the murderer is not one of the lowest class of the peasantry, but the son of a solicitor in Ennis, a member of that class of "highly respectable" persons, whose high respectability the Land League's representatives in the House of Commons were always ready to proclaim when any of them was arrested and committed to prison as a suspect under the Protection Act. The case is altogether a remarkable one, illustrating very strikingly the state of things in Ireland which made absolutely necessary the passing, first of the Protection Act, and then of the Prevention of Crime Act. The father of the murderer—whose name is Francis Hynes—held a farm from which he was evicted. Doloughy, who had been in Hynes' service, became herd to a man named Lynch, who became owner of Hynes' farm. The loyalty with which he served Lynch greatly annoyed the Hyneses, who first threatened and then tried to bribe him to leave Lynch's employment. Frequent disputes took place between Francis Hynes and Doloughy, of such a character that Hynes was brought before the real-

dent magistrate, and bound over to keep the peace. Numerous outrages were committed on Lynch's farm. A "Parnell meeting" was held in Ennis, and on the same night a party of moonlighters came to Doloughy's house, and warned him to herd no more, except for the former tenant. They burst into the house, and told Doloughy to stand up, "as he was going to meet his Lord." He asked, "What did they mean?" and they said he was going to die. They then placed him on his knees, and made him swear he would leave off herding for Lynch, which, however, he did not do. Next day Francis Hynes and his brother came and drove cattle off the farm, saying they would allow no cattle there until a settlement was arrived at. They asked Doloughy if he was going to continue in Lynch's employment, and then added that he had lingered long enough, and that he was a "bloody schemer." Doloughy attended mass with his wife on the day of the murder; he was returning home alone when he was fired at and mortally wounded. He was found dying on the road, the shot being lodged in his face, destroying both eyes. He was able to speak, and he stated to his wife, his son, and the resident magistrate that he had been shot by Francis Hynes. The police at once arrested Hynes. Between the place of the murder, and where Hynes was arrested, there is a stream which has to be waded, and the prisoner's trousers and boots were wet. In his pockets were found two packets of shot, the same as the shot found in Doloughy's body. The defence was an *alibi*; but the jury, after an hour and twenty minutes' deliberation, returned a verdict of guilty. The case was tried in Dublin, having been remitted for trial to the Special Commission at Dublin, under the Prevention of Crime Act. Had it been tried in the ordinary way at the assizes for the County Clare, it may be deemed certain that, clear and conclusive as was the evidence, a conviction would not have been obtained. Almost forty consecutive agrarian murders have been committed without a single conviction before this. The complete failure of the ordinary system of justice in Ireland received conclusive demonstration at the Cork Assizes on July 29, when the trial of a party of Moonlighters had to be postponed, because only fifty out of two hundred jurors answered to their names.

Many cases have been remitted to the Special Commission at Dublin. Of the cases yet tried all have issued in convictions except one. Some of the cases have been of savage assaults, and some of outrages by Moonlighters, and sentences of ten, fifteen, and twenty years' penal servitude have been pronounced. For "firing at the person" one man has been sentenced to penal servitude for life.

The Irish Executive Government has displayed great promptitude in carrying the Prevention of Crime Act into operation, without the slightest appearance of undue severity.

Considering how the comparative cessation of agrarian outrages for a time, has been followed by the perpetration of them in extraordinary number and of extraordinary atrocity, and calling to mind that something of the same kind has happened oftener than once before, it is impossible not to suspect that the operations of Moonlighters and assassins in all parts of Ireland are directed by a central authority, by which instructions are issued to perpetrate murders and other outrages, or to refrain from perpetrating them, as Irish "patriots" may think best for their immediate objects.

We can only refer in the briefest manner to the case of Mr. Edward Dwyer Gray, M.P., High Sheriff of Dublin, and proprietor and editor of the *Freeman's Journal*, who has been sentenced by Mr. Justice Lawson to three months' imprisonment, a fine of £500, and to find security to the amount of £5000 for his good behaviour, or to undergo other three months' imprisonment for publishing in the *Freeman's Journal* articles and a letter intended to excite public feeling against the Dublin Special Commission, and against its decisions as a court of justice, with particular reference to the case of the murderer of the herd Doloughty. That the Land League's representatives in Parliament have espoused the cause of Mr. Gray, that it has been warmly espoused by all the "Nationalists" in Ireland, and that they have raised a prodigious outcry against Mr. Justice Lawson, all which, with many other things of which we are obliged to take notice in this article, have occurred since the original manuscript of it was in the printer's hands,—might suggest many reflections, but for the present we can only mention them as affording evidence of a desire to prevent the operation of the Prevention of Crime Act, a disposition to protect Moonlighters and murderers from the punishment due to their crimes, and in fact a sympathy with them in all their doings. Irish "Nationalists" express no indignation against the crimes committed, but much against the means used to bring the criminals to justice.

Probably it is a consequence of the passing of the Prevention of Crime Act that

THE LADIES' LAND LEAGUE

has been dissolved. Some of the Romish prelates, it is right, however, to mention, had some time ago perceived the odiousness of women taking such a part as the members of this League did in a political agitation, and had declared their disapprobation of it, which may be supposed to have had some effect; more recently a circular, signed, it is said, by all the Romish archbishops and bishops of Ireland, directed the priests to give no support or countenance to the Ladies' Land League; and the ladies themselves probably felt that they had had enough of it, finding that neither their sex nor their pretence of charitable purposes would shield them from the law, if they broke it by committing or by instigating others to commit criminal acts. The dissolution of the Ladies' Land League is not, however, to be regarded as a sign of any intention on the part of the "Irish Nationalists" to cease from any of the operations which were carried on by the Land League, and after its suppression by the Ladies' Land League. A proposal is on foot for the formation of a new Land League, or a new organisation under some name, "to check the operations of the Land Corporation Company," and to provide a national fund for the relief of evicted tenants. A circular, addressed to the Lord Mayor of Dublin, asking him to convoke a public meeting with this object, is headed by the signatures of Messrs. Parnell, Dillon, Davitt, Egan, Gray, and Justin M'Carthy. The circular states that the organisation will be non-political, and will be intended simply to alleviate the suffering which the eviction of large numbers of tenants has already caused, and which will largely increase if the tenants should be left defenceless in presence of a great and wealthy company. But it dwells upon the number of families recently evicted, and points out that the suffrages of

these evicted tenants, and the sacrifices made by them, "led largely to the recent concessions obtained," and says that "gratitude no less than charity urges that they should not be left in penury;" which strongly suggests the idea that the real object of the proposed new organisation is, as the object of the Land League was, that of promoting the transfer of the land of Ireland to the peasantry that occupy it. We cannot but call to mind what Mr. Dillon had the boldness to say in the House of Commons on June 7, amidst the cheers of the band of Irish "patriots" there, that "all the sophistry of English statesmen would not succeed in taking from the people the belief that, but for the Land League, there would have been no Irish Land Bill; that, but for the strong combination they had formed in Ireland, there would have been to-day none of the hope which they now began to see of the transfer back to the people of Ireland of the land which had been taken from them." The professed non-political character of the proposed new organisation is evidently a false pretence, like the purely charitable character of the Ladies' Land League; one branch of which, that of Carrigbyrne, not long ago attracted the attention of the Irish Executive to itself by adopting a resolution to publish the names of persons who took grass from "obnoxious landlords;" whereupon measures were taken, Mr. Trevelyan stated in the House of Commons, for the protection of life and property in the district.

Reference has just been made to

THE LAND CORPORATION OF IRELAND,

as a company, the operation of which it is one of the objects of the proposed new "Nationalist" organisation to check. This Corporation was formed some months ago; but because of its being of the nature of a commercial company, we have not hitherto taken any notice of it, although viewing it all the while with great interest, as we would any great scheme having for its object the promotion of Irish fisheries, Irish manufactures, or any branch of industry in Ireland. We now feel, however, that it has claims on our attention such as no other commercial company or enterprise could well be imagined to have, and that its prospects of success have a very intimate connection with the prospect of Ireland's future welfare. Although formed not as a mere association for the advancement of a political, patriotic, or benevolent object, but as a company to carry on a great undertaking on strictly commercial principles, it nevertheless is an association having objects at once benevolent, patriotic, and political in that highest and best sense in which all true patriotism is political. To Mr. Arthur Kavanagh the merit appears to belong of originally devising the scheme, as well as of proposing it to the landowners of Ireland, by a large number of whom it was at once heartily adopted; so heartily that in response to an application for £100,000 to form a guarantee fund, a sum of £120,000 was very soon subscribed, the chief subscribers being great landowners of Ireland, both Conservatives and Liberals, still wealthy notwithstanding the extent to which the No-rent policy of the Land League has been carried out, whilst one object of the Corporation is to afford relief to those landlords whom the non-payment of rents has reduced to the straits of bitter poverty. This is not, however, its only nor its chief object. The Corporation proposes to deal in an effectual manner with cases in which, although tenants who have refused to pay their rents have been evicted, farms remain unproductive to their

owners because new tenants cannot be found for them through boycotting, the danger of being murdered, and all the tyranny and terrorism of the Land League. It proposes to do this by substituting the action of a powerful and wealthy association for that of isolated and impoverished and therefore impotent landlords. It proposes both to take farms on lease for the cultivation of which if arable, and their stocking and management if grazing farms, suitable provision is to be made, including provision for the protection of life and property, and to purchase land to the utmost extent its funds will admit, the estates purchased to be let to carefully selected and trustworthy tenants. That the scheme is feasible, and may possibly be carried out with success, may with some confidence be inferred from the howl of rage and terror which the announcement of it called forth from the Irish "Nationalists," by whom it has been declaimed against in the most violent and abusive language, and described as a scheme for the "extermination" of the Irish occupiers of the soil, although it must be obvious to every one who gives a moment's reflection to the subject, that on tenants who pay their rents it can have no injurious operation whatever, whilst for the relief of those who cannot pay their present rents, or arrears of rent, the Legislature has made such provision as never was made in any country before. That part of it which contemplates the settlement, on the estates purchased by the Corporation, of new tenants—who might possibly, and indeed probably, be from Ulster or from England or Scotland—has excited special indignation in the breasts of Irish "patriots," and has been likened to King James the First's "plantation" of Ulster; but when we consider what Ulster now is, and compare it with the rest of Ireland, we somewhat wonder that even they should venture upon such a reference to it and its history. No doubt one thing very grievous to them is the probability that if continued obedience to Land League law should make the operation of the Land Corporation's scheme extensively necessary, and if it should be carried out with success, many of the new tenants would be Protestants, and thus little Protestant colonies would be formed in the most Romish districts of Ireland.

Almost as violent as the hostility displayed by the Irish "Nationalists" against the Irish Land Corporation, or as that which they manifested against the Prevention of Crime Act, when it was a Bill under discussion in the House of Commons, has been their opposition to the

EMIGRATION

Clauses of the Arrears Bill, which have received the high approbation of almost all members of the House of Commons, without distinction of political party, except the representatives of the Land League, the nominees and delegates of the Romish priests of Ireland. They opposed these clauses, hoping probably to get them so modified that they would be practically useless; as they were, unfortunately, successful in getting the Emigration Clauses of the Land Act modified last year, so that they were rendered absolutely worthless and have been completely inoperative. This year, however, the Government remained firm and would make no concession to them in this matter. An experiment made in the course of last spring by Mr. Tuke—whose business talents and power of organisation have always proved equal to any enterprise which his great benevolence has

prompted him to undertake, on the part of an association of noblemen and gentlemen who regard assistance in emigration, not for individuals but for families, not for the young and able-bodied merely, but for their aged parents also and their helpless children, as the only likely means of affording prompt relief to the very poorest of the Irish peasantry in the poorest and most over-populated districts of the West coast, where they are struggling for subsistence on "holdings" so small, and of soil so poor and so wretchedly cultivated, as to be incapable of yielding them the means of living in anything like comfort even if the land were their own instead of their having a rent to pay for it,—had afforded proof that assistance for emigration in such a fashion would be joyfully accepted by great numbers of them. In this way, too, it was evident that the grievous burden of pauperism in these districts would be diminished, and that opportunity would be afforded for effecting a great and most desirable improvement by uniting small holdings together into farms on which industrious peasants might live, not in hovels but in decent houses, and enjoy a fair share of the comforts of civilised life. (Concerning this subject, see an article from the *Yorkshire Post*, in our present number.) It is proposed that the conduct of the Government Emigration Scheme, embodied in the Arrears Bill, shall, in the first instance at least, be entrusted to Mr. Tuke.

But whilst almost all other men were rejoicing at the prospect opened up of benefit to the most wretchedly poor among the peasantry of Ireland, and of benefit to Ireland, the Land League's representatives in the House of Commons made all the opposition in their power to the proposal of Government aided emigration. Mr. T. P. O'Connor objected to the employment of the voluntary services of Mr. Tuke. Had Bishop Nulty been proposed instead of Mr. Tuke, Mr. O'Connor would probably have been better pleased. He objected "to the poor tenant of Ireland becoming the white slave of the United States or the hodman of New York." He objected "to the supply of Irish labour to American capitalists, because the conditions must be hard upon the emigrants." Mr. Justin MacCarthy declared his opinion "that migration and not emigration was the remedy for the evil thus proposed to be dealt with." Mr. Sexton maintained "that this was a remedy which should not be tried till every other remedy had been tried and failed;" "that the worst way in which a Government could deal with the people of a country was to send them out of it;" and that "the Government should have endeavoured to make the waste and uncultivated land of Ireland available for the support of the people before sending them out of the country." He "thought it right to warn the Government that if they hoped to use this scheme so that the landlords would get rid of unpleasant tenants, that expectation would be doomed to disappointment." Mr. O'Donnell far exceeded all these in the indignation which he expressed; and in his denunciations of the scheme. He said "this clause had been sprung as a surprise upon the country. They had been told sixty or seventy clergymen of the Roman Catholic Church in Ireland favoured the scheme of the Government. If that were so, he hoped they would form the first batch of emigrants, and that they would be sent as far as possible from the shores of that land which they were unworthy to inhabit. The evident object of the Government under this clause was to get rid of a number of inconvenient Irishmen, who, once they were in America, could sink or swim as they liked. While believing that Mr. Tuke was actuated by philanthropic motives, his labours so far

in Galway had been evil instead of good. He was helping the work of eviction and encouraging the 'crow-bar brigade.' He denounced this emigration clause as treachery to the Irish people, and he called upon them by every means to oppose the working of it."

Such being the arguments with which the Land League's representatives assailed the Government Emigration Scheme, it is not wonderful that they did not produce much effect in the House of Commons. It is noteworthy that much which they said proceeded on the false assumption that the proposal was one of compulsory emigration, whereas it merely offers assistance to those who desire it. The only argument stated that had any semblance of plausibility was that of the superior advantage of a scheme of migration in connection with the reclamation of the waste lands of Ireland; which, we believe, is a most desirable thing, but could not be set about without preparatory measures that would necessarily occupy a very considerable time, and would therefore afford no immediate relief to the people whose misery the Emigration Scheme is designed immediately to relieve. But what is the reason of the hostility of the Irish "Nationalists" to this Emigration Scheme? The question is easily answered. An agitation, disloyal in its whole nature and purpose, can be carried on with greatest prospect of success among a people sunk in the depths of poverty, whose misery inclines them to discontent, and who, being very ignorant, and having from their manner of life much idle time on their hands, are very apt to listen credulously to designing agitators, who tell them that they are oppressed and ill-used; whilst also Romish priests think it for their own interest and the interest of their Church to keep as many Romanists as possible in Ireland.

ARCHBISHOP CROKE

has again been doing all in his power to keep up the present mischievous agitation, encouraging the "National" party to persevere in their efforts for the attainment of the objects for which it has been carried on. He has strongly expressed his hostility to the Land Corporation and to the Emigration Scheme, as well as his approbation of the Land League and its objects. There can be no doubt that he is one of the most dangerous agitators in Ireland, a chief leader—perhaps *the* chief leader—of the agitation, in the promotion of which he unscrupulously exercises all the influence of his ecclesiastical office. On Sunday, July 30, he addressed a meeting at Emly, assembled on the occasion of his blessing the bell of the new Romish cathedral just erected there. He reminded his hearers that, on a former visit to Emly, he had expressed "himself charmed at seeing the standard of the cross and the green flag of their country side by side." "He was now there," he said, "to repeat that sentiment. The bell which had just been blessed would for many a long day to come, on that and the surrounding plains, sound the echoes of the Christian progress and civilisation that had slept there undisturbed since the days of Cromwell the Cruel and the Accursed." Mingled cheers and groans here expressed the feelings of the audience, both showing how fully they were in sympathy with the speaker. What idea they had of the meaning of his reference to Christian progress and civilisation we may be at a loss to conjecture; but we know what these terms signify in the language of the Vatican, what "the Christian progress and civilisation" are to the

advancement of which the utmost efforts of the Papal Court, under the guidance of the Jesuits, and of all the Ultramontanes in the world, are constantly put forth. After his reference to Cromwell, dexterously introduced to give a more inflammatory character to what, although delivered on a Sabbath, was nothing else than a political harangue, the Archbishop went on to consider "what gains the Irish people had made during the last three years, and how these gains might best be secured or augmented,"—that is, in other words, what "the Irish people" had obtained through the Land League agitation, and how and for what special objects further agitation might, with most hope of success, be immediately carried on. On these points Dr. Croke certainly spoke in language of which the meaning cannot be mistaken, language wonderfully plain to proceed from the lips of an Ultramontane prelate, and almost as extreme, in a political sense, as that of his friend Mr. Dillon himself :—"What gains had the Irish people actually made during the last three years, and how might these gains best be secured or augmented? Up to three years ago in Ireland it was generally believed that the Irish agriculturist was nothing more nor less than a rent-making machine. To-day there was no sane and unprejudiced man who was not thoroughly convinced that the industrious agriculturist had the first claim to the fruits of the soil; and while a *fair rent* should always be paid to the landlord *when that is possible*, the agriculturist and his family are at the same time entitled to a decent competence out of the land. Secondly, up to three years ago, the landlord and his agent, irrespective of their character, were fawned upon and flattered and almost adored by the miserable serfs whom they fed upon and despised. To-day the good, and just, and considerate landlord was honoured and respected as he ought to be, and to-day the tyrant landlord dreaded and was defied. Thirdly, up to three years ago, the farm from which an industrious tenant had been evicted for non-payment of an impossible rent would not have been twenty-four hours idle, as it was called, till scores of fools would compete ruinously with each other for it. Now, no one would touch it." Then followed, fourthly, some words concerning the labouring classes, words with little appearance of purpose or of heart in them, to the effect that "up to three years ago, scarcely any one had compassion for them," that their condition was deplorable, that it had not been much improved, but that "a great deal of attention had been attracted to their condition;" all ending with a good advice to farmers, "to look to their labouring men, to be kind to them, and to strive as far as possible to alleviate their condition." Dr. Croke did not mention that his friends of the Land League showed no regard for the deplorable condition of the labouring classes, until they found it necessary to do so because the labouring classes had begun to get up a movement on their own behalf. Then, fifthly, Dr. Croke said :—"Up to three years ago in Ireland agitation was at a discount; the people had lost heart, and spunk, and spirit; they had been frequently betrayed by the so-called leaders in whom they put their trust; but it pleased Providence to send a famine, that spread like a pall over the land, and this brought to the people a sense of their mean and mendicant condition, and a cry was raised that Ireland was made for the Irish, and that now or never they should say that they would not only live, but thrive, in the land of their birth. Their rulers pondered well on passing events; they gauged their significance, and they introduced measures of

amelioration, and successfully passed them. The landlords trembled through the length and breadth of the land, and rack-rents received, if not a death-blow, certainly a staggering blow throughout Ireland. They had now a noble phalanx in Parliament, and as they meant very soon to pay their members, they hoped to add very considerably to their numerical and effective strength in Parliament. Now, with regard to the future, were they able and were they resolved to hold their own alike against Kavanagh's confiscation scheme, and against the coercive legislation of Mr. Gladstone? Would the Landlords' League, like Aaron's rod, eat up the People's League? Would the threats that now filled the air frighten or corrupt them? He had no fear himself." In conclusion, Archbishop Croke said — "Violate no law, human or divine, stick to the old country; let no one induce you to emigrate if you can help it. Ireland is the fittest place for an Irishman to live in. Hold to the original lines of the national organisation; be practical, and have nothing to do with theories, no matter how plausible or how attractive."

"Stick to the old country," says Archbishop Croke. From this and similar utterances of Irish Romish prelates, some of which have been quoted in the *Bulwark*, it is evident that they think it for the interest of the Church of Rome to prevent Irish Romanists from crossing the Atlantic, which, whatever may be said about the growth and prosperity of the Romish Church in America, may be pretty surely regarded as indicating their apprehension that, of those who emigrate to America or of their children, many will be lost to the Church of Rome.

The *Rock* says: "The tendency to foster a spirit of dissatisfaction and unrest seems to cling to the

ROMISH BISHOPS OF IRELAND,

if we may judge from the conduct of Dr. Nulty, who could not even acknowledge the receipt of a volume of poems without remarking upon what he is pleased to term the 'mystery' that the working-men of England 'allow all classes of society to be enriched by the fruits of their labour, whilst they themselves, the real and sole producers of wealth, are condemned to comparative want and poverty.' Dr. Nulty thinks the working-men of this country should forthwith be 'enlightened on their wrongs,' whatever they may be, and then he thinks 'a grand substantial improvement in their condition' would be inevitable. This looks rather like an attempt to sow in England the surplusage of dragons' teeth left over from Ireland."

To the *Rock* we are indebted also for the following illustration of Irish Romanism, and of the character of the Romish priesthood of Ireland:— "A Protestant gentleman afflicted with paralysis issued a writ for £100 against a tenant who would not pay his rent. That the man could pay was proved by the fact that he did so immediately that legal proceedings were taken. The landlord was, however, at once denounced from the altar by the parish priest after mass, in words which are thus reported by a constabulary officer to his superiors: 'He was sure all present would join in denouncing this man, whom the people hated and whom God paralysed, and that there would be no ease in the locality until he was in hell.' Supposing that this gentleman had been shot by his fireside after

such an harangue as this, upon whom would rest the guilt of his blood ! The matter has been the talk of the district, but so far no public notice has been taken of the priest's conduct by his bishop."

THE O'CONNELL DEMONSTRATION IN DUBLIN,

on the occasion of the unveiling of a statue of "the Great Liberator," took place on Tuesday, August 15. Great preparations had been made for it, the Irish "Nationalists" desiring to give it as much as possible the character of a national demonstration, to exhibit the strength of their party, and to animate its members with the hope of success ; and a great number of persons, estimated as at least forty thousand, did in fact take part in it, among them being delegates from most parts of Ireland, and some from England, Scotland, and America ; but it does not seem that after all its promoters had much reason to boast of its success. It is described as not having been so large or so successful as the demonstration on the occasion of the O'Connell centenary in 1875 ; and it is noteworthy that comparatively few persons of good education or good social position joined in it. Many Romanists of the higher class probably stood aloof because they regarded it as a demonstration in honour of Mr. Parnell rather than of the memory of Daniel O'Connell, and were unwilling to contribute in any way to the promotion of the agitation which has been the cause of so much misery to Ireland. The speeches delivered, although of course they expressed a desire for "Irish independence," were tame and commonplace, not violent and inflammatory as has so often been the case at Land League meetings. Perhaps the wetness of the day damped the ardour of the orators and the enthusiasm of all ; but it may be deemed not improbable that both the tone of the speeches and the conduct of the multitude were still more sensibly affected by the Prevention of Crime Act, and might have been very different if the demonstration had taken place before it was passed. Precautions had also been taken by the Government against any disturbance, which a strong military force was held in readiness to prevent. However, all went off quietly, a fact to be regarded with thankfulness.

A letter from

THE POPE

to the Irish Romish bishops, of date August 1, has just been published in the Romish journals. "His Holiness" expresses his profound regret that tranquillity has not been restored to Ireland, and that murders continue to be committed. A just cause, he says, must be maintained by just means. "In the words of St. Augustine, the first characteristic of true liberty is the non-commission of crime." Most excellent sentiments. But the Pope concludes by expressing a hope that the English Government will do justice to the equitable claims of the Irish people, remembering that the pacification of Ireland constitutes an element of tranquillity for the whole Empire. That is, in fact, the Pope says what decency requires against murder, and no more, but encourages to the utmost of his power the political sentiments which lead to murder, and in a very covert and guarded manner he threatens the British Government with the possible exercise of his power in future in a way adverse to the tranquillity of the Empire, if it does not act as he would have it.

II.—THE PAPAL BULL, OR APOSTOLICAL EPISTLE, *URBEM ANTIBARUM.*

CONCERNING CHURCH PROPERTY.

IN view of the efforts which Romanists are everywhere making at the present time, and nowhere more earnestly than in our own country, under the direction of the Vatican Court,—therefore, really under the direction of the Jesuits,—to acquire such political power as might enable them to assert all the old claims of their Church and of the Pope, it is a very interesting question what these claims are with regard to estates which were once Church property, but were confiscated at the Reformation. It is an important question, and one which, if the Church of Rome were to gain any further notable increase of power in the United Kingdom, would be very unpleasantly forced upon the attention of statesmen and people; for the lands which once belonged to the Church of Rome form a very large part of the area of England, of Scotland, and of Ireland, and include many of the fairest and richest estates. Has the Church of Rome acquiesced in the existing state of things, owning it impossible ever to reclaim the property of which she was dispossessed more than three hundred years ago, much of which has in the meantime passed into other hands than those of the heirs of the persons who then acquired it, whilst all of it is held by rights as good as it is possible for the laws of any State to give? Or does she still maintain her right to it all, as she maintains her right to the domains of which she has recently been deprived in Italy, and only wait her time for asserting her claim till she can do so with hope of success, saying nothing about it meanwhile lest the immediate effect should be to excite feelings unfavourable to her success in objects which she regards as more nearly within her reach? The answer to this question will be found in the Bull or “Apostolical Epistle” which forms the subject of the present article. It is one hundred and thirty years old, but it is unquestionably an *ex cathedra* utterance of a Pope whose infallibility no Romanist may dispute, and is therefore as binding on every member of the Church of Rome as if it had been issued yesterday. Moreover, *this Bull is one of those given at full length in the appendix to the Dublin edition of Dens's Theology, specially intended for the instruction and guidance of the Romish priests of Ireland, as mentioned in the article on the Bull Cœnas Domini in the Bulwark of October 1881.*

We shall not here insert the whole of this long Bull, many sections of which are of special reference to things of no great interest to us, but only such parts of it as lay down a doctrine or a rule of general application. It was called forth by a special occasion; but the decision which it pronounces in the particular case to which it relates is founded upon a declaration of the doctrine and law of the Romish Church to be applied for the decision of all such cases.

It is entitled, “*Of the goods of churches which, being once seized by unbelievers, then come into the power of Christians, An Epistle to Nicolaus Leroari, Secretary of the Sacred Congregation for the Propagation of the Faith, on the occasion of the questions proposed to the said Congregation by the Archbishop of Antivari.*”

The Pope's epistle, which bears date March 19th, 1752, begins thus:—
“Benedictus Papa XIV., Dilecti filii. Salutem et Apostolicam Benedic-

tionem.—*Urbem Antibarum, Italice Antivari,*” “But we shall give no more of it in Latin, and for the Latin text shall substitute a translation, only introducing in parentheses such Latin words as have some peculiarity, or are of special importance. The beginning then in English is as follows:—“Benedict XIV., Pope,—Health and Apostolical Benediction. The city of Antibarum, in Italian called Antivari, so named because it was built on the coast of that country which is now called Albania, opposite to Barium, a city of Apulia, has long been oppressed, as thou knowest, with the yoke of the Ottoman Power,—namely, since the year 1571,”—We shall give as much of the first and other sections or paragraphs as is requisite to show the occasion of the Bull, but we do not think it necessary either to copy out all its verbiage, or to lay before our readers much more than the words already quoted contain of the history of Antibarum or Antivari, of which it is enough further to know that the Pope had to mourn over it as continuing under the yoke of the Turks, and that long ere it fell into their hands it had been made an archiepiscopal see. These things, with others less worthy of consideration, having been set forth in the first section, the second section declares the occasion of the writing of the epistle, and states the case on which the Pope pronounces his decision. This section must be given without abridgment, that the purport of the Epistle or Bull may be clearly understood.

“§ 2. Our venerable brother, the present Archbishop of Antivari, highly to be commended and praised for his pastoral zeal, having visited his diocese and sent a report (*acta*) of his visitation to the Congregation for the Propagation of the Faith, requested that needful light (*lumen opportunum*) should be vouchsafed, and aid given to him by that Congregation on the two following heads. On the first head he sets forth that the Turks, having got Albania into their possession, had seized a great part of the properties (*bonorum*) belonging to the churches, of which some were afterwards sold to the Christians, but others were put into their hands to cultivate. On the second head, he states that some of the Christians, having houses near to churches that had been thrown down, and lands contiguous to the lands of the churches, had usurped possession of tenements and lands formerly belonging to these churches. He asks, therefore, how he ought to conduct himself in these circumstances, and if any and what remedy can be applied to evils of this kind; declaring that he will use the light vouchsafed to him, so that by suitable documents he may instruct the confessors, who vehemently desire them; there being some of those thus in possession of property who give themselves no concern about the matter, but others wish to quiet the stings of their own consciences, and to be absolved from the censures which they well know to have been decreed and enacted against such as hold possession of the property of the Church. The Archbishop adds, moreover, that this same state of things, which, in making the aforesaid visitation, he had found to exist in his own diocese, exists also in other dioceses of Albania, so that, in applying himself to a great work, he might greatly fear that tumults and discords would be excited.”

It is a very clear statement of the case, showing that the framers of Papal bulls and such-like documents can use clear enough language when it suits their purpose, although very skilful in the art of veiling their meaning in a mist of words when they do not desire it to be easily discovered by those unfamiliar with their ways. Can any one imagine, we

ask before going farther in the examination of this bull, that the Church of Rome regards the titles which the present possessors of lands, once Church lands, in Great Britain and Ireland, have derived from the acts of Protestant governments and legislatures, as resting on a better foundation than those which the possessors of such lands in Albania had derived from its Turkish conquerors, as to which we shall presently see what decision Pope Benedict XIV. pronounced? Do they not, in the estimation of that Church, belong to the same category of lands that have been "seized by unbelievers?" Here also let us call attention to the desire expressed by the Romish Archbishop of Antivari, for the gratification of which this bull was issued, that through the light to be vouchsafed by him he might be enabled to *instruct the confessors*. For what other purpose than that of *instructing the confessors* can we suppose this bull to have been printed in the Irish Appendix to Dens's *Theology*, and to be made a special and enjoined subject of the study of every priest in Ireland? The Church of Rome has made long preparation there for the application of this bull; and if the Irish "Nationalists" were to triumph, its application might be expected as one of the fruits of their victory.

The third section declares the result of the deliberations of the Congregation for the Propagation of the Faith, whose judgment the Pope adopts, on the questions propounded by the Archbishop of Antivari. This being, like the preceding, one of the most important sections of the bull, must also be here given without abridgment.

"§ 3. Each of these heads having been maturely discussed in the Congregation for the Propagation of the Faith, the Congregation concluded (*existimavit*) that the Archbishop ought to call to his presence the missionaries, parish priests, and confessors, and to enjoin them that they should show to penitents [that is, to those who appear before them in the Confessional] that they cannot, without hurt to their own conscience (*sine propriae conscientiae damno*), retain possession of properties which, having formerly belonged to the churches, and having thereafter been seized by the Turks, have come into their hands, whether they may have bought them from the Turks themselves or have usurped possession of them as abandoned to them (*derelicta sibi*), and that, therefore, it is altogether necessary that they should have some legitimate title with which they may comfortably possess these properties, and that the whole difficulty lies in finding a new legitimate title of this kind. Wherefore the said Congregation has declared its opinion (*proposuit*) that the possessors ought to go before the Archbishop, and distinctly exhibit to him the quantity and quality of the properties which have thus passed into their hands from the ancient possession (*censu*) of the churches, but that it should be left to the equity and prudence of the Archbishop himself, to study how he could provide both for the benefit (*utilitate*) of the churches, as far as it is right so to do (*quantum fas est*), and get for the possessors a new and legitimate title, by admitting them to new contracts, perhaps emphyteutic (*puta, emphyteuticos* *), conditions, even if very slight, being imposed (*tenuissimis etiam canonibus impositis*), according to faculties which might be granted by Us to the

* Not having a dictionary of Mediæval Latin at hand when we write this article, we cannot at present explain this term, but we do not suppose it is of much consequence. In a not very accurate translation of the Bull, which we have before us, it is rendered *copyhold*, but we doubt much if this conveys the true meaning.

aforesaid Archbishop. Finally, it [the Congregation] has concluded that those only, however, should be thus favourably dealt with who, upon being invited, should come and do as aforesaid, the contumacious being left to their own perdition. Now, all these things having been diligently related to us by thee, Beloved Son, according to the duty of thine office, with supplication made for a timely concession of faculties, and we having spent some time in accurately looking into and carefully weighing the matter, we have now at length determined to reduce to writing our judgment (*sententiam*) on this affair, which may possibly produce effects of great moment."

The judgment which the Pope delivers, and which he sets forth at great length,—the Bull consisting of no fewer than twenty-nine sections, supporting it with much argumentation, much discussion of nice points of casuistry, much reference to opinions of Fathers and Doctors, and not a single reference to the *Holy Scriptures*,—agrees of course with that of the Congregation for the Propagation of the Faith, briefly stated in the section just quoted. The purport of the whole is that property once acquired by the Church can never be lawfully possessed by any person in virtue of any action of any civil power; that no valid title to it can be founded upon right of conquest or upon any act of any sovereign or legislature; that no lapse of time, no transactions of sale or purchase, nothing in fact whatever, except the Church's own deed, can ever give a right to the possession of it; and although the Church may in certain circumstances think it proper to grant favourable terms to the actual possessors of property that has long ago been reft from her, it can only be upon complete submission, upon full acknowledgment of her right, and only to her own dutiful children.

It may almost be said that in the two sections above quoted we have the substance of the whole of this Bull. There are many interesting things in it, however, which will reward a little further study of it; and we hope to be able ere long to devote it to another article. Our readers need not be afraid that we shall quote at full length any more of its sections.

III.—SCOTTISH REFORMATION SOCIETY.

IN several of our recent numbers we have called attention to the work of Protestant instruction, encouraged by, and carried on in connection with, this Society. The fragmentary reports we have recently given are full of interest. They show what valuable results have been accomplished, not only in fortifying the young against the seductive influences of Romish error, but also in winning to the knowledge of the Gospel some who were held in Popish darkness and had never known before what the Gospel means. Who can tell how much good might be done were the hands of this Society strengthened, and its operations extended over the whole country? We gladly make room for the following, in addition to the testimonies already given. It comes from a rural district, where Romish influence is scarcely known; but it has to be borne in mind that the young persons concerned may soon find their way to the large towns, where they will come to know the value of the instruction they have received. The Rev. Andrew Galloway, of the Free Church of

Oyne, Aberdeenshire, writes to the secretary of the Scottish Reformation Society as follows:—

“Your holiday visit to Oyne last autumn has borne good fruit. Your lecture delivered in my church greatly interested the people, and as it brought the subject of Popery prominently before the district, I resolved to take it up in my Bible class. During the months of January to May inclusive, Tract No. L, ‘Popery completely at Variance with the Bible,’ copies of which were sent by you for the use of the class, formed the basis of instruction. A number of volumes of ‘The Bulwark’ which I had in my library were at the service of the class, and were eagerly read. The books which I had on Popery, along with the two you sent for my use, enabled me to go pretty fully into many of the topics touched on in the tract. The pupils did their work very heartily, and the number on the roll, all above fifteen years of age, rose as high as 30. An essay written by Robert Henderson on ‘Transubstantiation,’ of 44 pages; and one by George Cruickshank on ‘The Confessional and the Doctrine of Confession,’ 16 pages, showed that both young men had got up a very fair knowledge of their respective subjects. On the afternoon of my fast-day in May, I had a written examination, in which twelve of the class took part. The result was as follows:—Robert Henderson, 87 marks; Jane Diack, 82; George Cruickshank, 79; Jane Wilson, 70; Maggie Wilson, 67; John Reid, 60; George Young, 41; the others somewhat lower. All the parties named got prizes, such as ‘The Story of the Reformation;’ ‘M’Crie’s Life of Knox;’ ‘The Book and its Story;’ ‘A Guide for Disciples;’ ‘Wylie on the Jesuits,’ &c. All the other members of the class got something, such as ‘The Papal Hierarchy;’ ‘A Catechism of the Principles of Protestantism,’ &c.; all which proved very acceptable. In my own name, and in name of the class, I am to thank you for the donation of books so kindly given by you, and for the lecture you gave, and the great interest you have taken in our winter’s work here. We all enjoyed our work very much, and I am sure that good has been done by bringing Popery and its evils before the minds of young and old.”

IV.—ASSISTED EMIGRATION OF IRISH PEASANTRY.

MOST convincing evidence has been given of the falsehood of the chief ground on which the too successful opposition to the original emigration clauses of the Land Bill was professedly rested—the unwillingness even of the poorest of the Irish peasantry to emigrate, through their strong attachment to their native land and to the holdings on which they are struggling for life. When it became evident that the Land Act was to do nothing for the promotion of emigration, the work of patriotism and benevolence was undertaken by noblemen and gentlemen, who, at a meeting held at the Duke of Bedford’s residence in London on March 31st of the present year, made suitable arrangements, and subscribed a sum of £10,000 for this purpose. It was a small sum in comparison with what would be necessary to afford the needful assistance to all whose emigration would be desirable both for their own sakes and for the sake of Ireland, but it was enough for a good beginning, a fair experiment. The conduct of operations was entrusted to Mr. Tuke, a gentleman long honourably known for his labours of self-denying and

active benevolence, who had been led to devote special attention to the condition of the peasantry of Ireland, had personally visited the poorest districts, and had formed a decided opinion that emigration alone could afford speedy relief from the distress there prevailing. Mr. Tuke went about his work with earnestness and energy, and seems at once to have won the confidence of the peasantry by the warm-hearted interest which he manifested in their welfare. He has published an account of his proceedings in the July number of the *Nineteenth Century*. There was no time to be lost, that the emigrants might reach their destinations before the season was too far advanced. Two districts remarkable for the poverty of their too crowded population were selected as those to which the offer of assisted emigration should in the first instance be made—the Unions of Clifden and Oughterard in County Galway, and of Newport and Belmullet in County Mayo—districts in which 82,000 persons live on 12,600 holdings, of the average rental of £4, 12s. each, and the average size of from two to three acres, the poverty of many of the peasantry being such that the clerk of the Clifden Union says there are hundreds of families in that union “who are not able to afford more than one meal of stirabout a day, some even only every other day.” Within the bounds of the four unions 33,000 acres are under crop, the principal crop being potatoes. The soil and situation are unfavourable for cereal crops, and only, it is said, about three acres in all are under wheat. The miserable state of agriculture and the poverty of the people must, however, be held as accounting in part for the neglect of cereal crops. The principal dependence of the people is on the potato, which is manured with sea-weed, and from the time of potato-planting to that of potato-digging, and again from that of potato-digging to that of potato-planting, little agricultural work of any kind is done. Ill-fed as they are, the people cannot be supposed to have much spirit for hard work, nor to be very capable of it. It was at Clifden, the market town of Connemara, that Mr. Tuke fixed his headquarters, and so far were the people from showing that disinclination to emigration, the absolute horror of it which some Irish members of Parliament had ascribed to them, that eager applicants crowded around him, 222 families from the Clifden Union alone. It was an essential feature of his scheme, and no doubt one which contributed much to make it acceptable to those for whose benefit it was devised, that assistance was to be given to the emigration of families, and not of individuals each capable of work—the young, strong, and active—whose removal would only have left a greater mass of the most helpless poverty behind. We shall say nothing of his negotiations with the Board of Guardians of the Clifden Union for a contribution towards the expense of his undertaking, which, added to the funds at his disposal, would have enabled him to send out a much greater number of emigrants than he did, except that these negotiations ended in the Board of Guardians doing nothing, a fact not unworthy of consideration with reference to a national scheme. In the end Mr. Tuke was able to send out 1260 men, women, and children, mostly to the United States, but some of them to Canada, at a cost of about £8 5s. per head; the emigrants themselves also paying something, or having it contributed for them from local sources. So poor were they, however, that ere they could be sent away, it was found necessary to expend from £3 to £6 on behalf of each family for clothing. They embarked at Galway, amidst the cheers of those who assembled to witness

their departure. They were not left to fight their own way, unguided and unaided, on their arrival in America, but arrangements were made for their reception and conveyance to agricultural districts, far away from the great towns of the Eastern States, in which, like too many of their countrymen, they might otherwise have been forced to take up their abode.

Mr. Tuke computes the whole number of persons—men, women, and children—whom it would be necessary to assist in emigration from Ireland in order to the relief of distress in the poorest districts of the country, to be about 75,000; and, therefore, at the rate at which his experimental work has been accomplished, the whole cost would be nearly £500,000—no great sum, after all, for so great an object. The benefit to the poor people themselves would be great; the benefit to Ireland would be great. Emigration hitherto has been chiefly of persons in much better circumstances than those who, by a national scheme such as is now contemplated, would be enabled to emigrate, and its effects have accordingly been very different from those which the emigration promoted by such a scheme might be expected to produce. It has never yet tended to diminish the burden of the poor-rates, nor to prevent the famines which from time to time have called for the charitable help of England; emigration such as is now proposed certainly would. Not long, however, would the benefit be experienced, if the small holdings should be permitted to remain as numerous as hitherto; in that case, the same districts would soon again have the burden of a redundant population, struggling through life in wretchedness. Of this we hope there would not be much danger; but it ought to be carefully guarded against.

It deserves to be noted, as worthy of especial commendation in the scheme adopted by Mr. Tuke, that provision was made for the distribution of the Irish emigrants in America, not for their settlement together in one locality. We direct attention to this, because it has been suggested—not wisely, we think—that to obviate the supposed repugnance of the Irish peasantry to emigration, arrangements should be made for settlements entirely composed of emigrants from the same district, in which home associations might still be preserved. We fear they would be only too completely preserved, and that the new settlement would for a long time be too much a new Connemara or a new Belmullet. Experience shows that the Irish make good colonists when they are scattered amongst other colonists, learning from those around them, stimulated by examples which they may hopefully imitate, and acquiring new habits; but if clustered together in one spot, they would probably long remain much as they were in Mayo or in Galway. It is satisfactory to know that the emigration scheme which Parliament is now asked to adopt is in its principles and all its chief features similar to that which was acted upon by Mr. Tuke, and that it is proposed that Mr. Tuke himself should be invited to conduct the first operations.—*Yorkshire Post*.

V.—ROMANISM IN INDIA.

WE subjoin several extracts bearing upon this subject. In respect of personal character no one has ever had a word to say against the Marquis of Ripon. We have no doubt also that, according to his lights, he is desirous to do his duty as ruler of the great province committed to his vice-regal sway. But not the less, but all the more, on

these accounts, he is unfit to be entrusted with the government of a great country, as delegate of a Protestant sovereign and a Protestant nation. In proportion to his goodness as a man will be his zeal for the faith which he has embraced. Had he grown up under that faith, he might probably have regarded it as subordinate to his responsibilities as a man and a governor; but he embraced that faith with the full knowledge that its embracing involved the obligation to subordinate to its interests all the faculties of his mind, and all the resources of any position or office which he might ever hold. We had no expectation that this subordination would ever come into very prominent notice. However this might be the instinct of the English nobleman, the clerical keepers of his conscience would be sure to prevent it. It suits their purpose much better to advance by small and scarcely perceptible degrees than to attract attention by any very decided action. The cases referred to in our extracts are confessedly unimportant in themselves. They are capable of being plausibly vindicated on the ground of impartiality and religious liberty. But none the less do they indicate the existence and the working of an influence which will not be satisfied until the country be thoroughly Romanised.

Take the case of the conservation of Romish chapels at the expense of the Government. That will involve a very large expenditure of money, as every one knows who has any experience of the effects of the Indian climate on buildings. Here then is the way in which the matter will be put: This Christian community hands over to us a building erected at their own cost; and it is surely a small matter that we should keep this building in repair. It is the story of the white elephant over again. It really means that in the course of twenty years we are to expend more in repairs upon the building than it originally cost. Thus, instead of their presenting the building to us, we are really to present it five or six times in a century to them; and what, after all, is the meaning of their presenting it to us? Will the presentation give us a particle of power over it, or proprietorship of it? Will it make it ours in any conceivable sense, or in an infinitesimal degree? Assuredly not. The representation of the transaction as having two sides is the most utter misrepresentation. The Romanists give nothing and get all; the Government gives all and gets nothing.

But the financial aspect of the question, though not unimportant, is far from being the most important. The transaction is designed to represent Romanism as *an* established religion, in anticipation of the time when it is to be *the* established religion. It is the introduction of concurrent endowment in order to ultimate exclusive endowment. It is this that Lord Ripon's clerical advisers have in view; it is to their attainment of this that he is, probably unconsciously and undesignedly, contributing.

By two considerations the religious equality sophistry may be met. *First*—How would a similar proposal be received in this country? Is there any statesman or any Government that would dare to propose that a similar offer should be made to the Romanists of this country? Not yet, at all events. And yet, if the principle be a sound one, it ought to be arrived at. *Secondly*—What argument can be used in favour of this proposal that could not be far more applicable to the conservation of every Hindu temple and every Mohammedan mosque in India? The

portion of the Indian revenue that is contributed by others than Hindus and Mohammedans is an insignificant fraction. The portion contributed by Romanists is an insignificant fraction of that fraction. If then the principle is to be set aside, that Governments in their dealings with religions are to take no account of their truth or falsehood, then the right of Hinduism and Mohammedanism to endowment and establishment outweighs that of Romanism ten thousandfold.

“ROMANISM IN INDIA.”

(From the *Monthly Letter of the Protestant Alliance.*)

“The evil results following the appointment of a Roman Catholic Viceroy in India are day by day becoming more manifest. In the *Monthly Letter* for April 1881, attention was directed to the report received by the Commission of the *Propaganda Fide* from the ‘Religious of Bombay’ and other central places in India, in which ‘they state that the new Viceroy, the Marquis of Ripon, aids them, morally and materially, to so great and favourable an extent that a marked development in the (R) Catholic missions is taking place in those countries, the Apostolic Superior of which now demands a reinforcement of able and willing missionaries.’ The Romish Church has not been slow to meet the need.—The *Indo-European Correspondence* of the 30th Nov. 1881, announces the arrival of a number of Jesuits, ‘destined for the mission of Western Bengal.’ As a result, reports continue to arrive of the spread of Romanism in India. A correspondent of the *Weekly Register*, writing from Simla, during Lord Ripon’s sojourn at that place last autumn states: ‘Every Sunday the Viceroy is at mass at our little church here, every Sunday at holy communion, every Sunday attending vespers and benediction, with great simplicity. *Naturally the Catholic religion in India is making great progress.* Here at Simla, about two years ago, we numbered only 150; now we are more than 400, and churches, convents, and schools are springing up everywhere.’ In the *Morning Post*, Dec. 21, 1881, the announcement was made that ‘an order has been issued in India to the effect that in future Church of England, Church of Scotland, and Roman Catholic churches, which have been built by the Government, or “by private individuals wholly at their cost, or with the aid of Government,” shall, when made over to Government, be “repaired and maintained in proper order at the cost of the State, and be treated as State property,”’ a proceeding that constitutes an advanced step towards establishing Romanism as one of the religions of the State of India.—The *Indo-European Correspondence* of the 16th and 23d Nov., and of the 14th Dec. 1881, furnish full accounts of the patronage shown by the Viceroy in visiting the Jesuit convents and colleges, and of his presiding at, and distributing to the students the prizes at the annual meeting of St. Xavier’s College; and the *Weekly Register* of the 11th March 1882, states, that ‘the Marquis of Ripon has had the courage to put on to the commission to inquire into the present state of primary education in India, a Jesuit father—the Rev. A. Jean, Rector of St. Joseph’s College, Negapatam.’—The *Morning Advertiser* of the 6th June last, now announces, that ‘four of the most important appointments in India in the gift of Lord Ripon have been bestowed on Roman Catholics.’ Two of these appointments are judgeships in the High Court, and the others Local Government

secretaryships.—It has always been the aim of the Papacy to introduce its adherents into every position of trust and responsibility, and in this way to undermine the Protestant safeguards of the constitution of this country. If such appointments continue to be made without protest, they will come to be regarded as matters of course. The Jesuitical emissaries of the Church of Rome will not cease to agitate until the highest offices and the control of the State itself is placed in their hands.”

“PROGRESS OF POPERY.”

(From the *Perthshire Courier*.)

“As we do not think this subject can be too much kept before the public, we gladly give prominence to the following communication. The attitude of the great body of the people to the Popery system is one of the chief enigmas of the day. The fostering of Popery has plainly come to be an article in the ‘liberal’ creed, and why it should be so is of all things the most puzzling. Religious equality is, nowadays, a foremost phrase of Liberalism—a fatally erroneous, but a most disastrously favourite one. We cannot imagine how it is that any man, in any measure under the influence of the truth, can for a moment entertain the idea of placing it upon an equality with error, and treating what he believes to be wrong with the same favour as what he believes to be right. There are no two things equal under the sun, and it is surely forcing a theory much too far to treat as the same two things so essentially opposite. But however ‘liberal,’ and ‘enlightened,’ and ‘advanced’ it may be to treat all religions as alike, it is surely different with political systems; and Popery, at the present day in this country, is as alien politically as it is erroneous religiously. It is carrying religious equality an immense deal too far to carry it the length of covering the most hostile possible political system. It may be very philosophical, and enlightened, and advanced to foster and favour the religion of the Pope, but it can be neither to promote his civil and political power in this country. What affinity there can be, or what sympathy there ought to be, between political Popery and liberalism we cannot conceive. We should rather imagine them to be the very converse of each other. It is idle to talk about the times being changed and Popish oppression being a thing of the past. The times are indeed changed, but Popery is not changed. All that Popery ever was, Popery is, and will continue to be. All that Popery wants is the power to be to-day what it ever was, and that power prevailing liberalism is fast conferring. Our correspondent writes as follows:—

“POPERY AND THE PREMIER.

“Sir,—The report of the progress of Romanism in India, which you gave in the *Courier* the other week, is very alarming to every true Protestant and Christian in Britain. Yet it is exactly what was expected from Mr. Gladstone’s Popish appointment. It has been frequently predicted in the *Courier*, and now that the Popish Viceroy’s influence is telling, and his example being followed by many, we are getting confirmation of it. It is not surprising that Jesuits should be pouring into India, when the way is so widely open before them, and plenty of work for them. Education there will soon be poisoned with Popish errors, when Lord Ripon is appointing Jesuit fathers to superintend it. The

same baneful influence will flow through their civil courts as he is appointing Popish Judges to them, as Mr. Gladstone is doing in Ireland. No wonder that Popish organs are boastfully saying, "Naturally the Catholic religion in India is making great progress." It is very natural indeed. Of other places there, besides Simla, it will be said, in a short time, if this state of things is allowed to go on, "Here at Simla, about two years ago, we numbered only 150; now we are more than 400, and churches, convents, and schools are springing up everywhere." That is good progress in so short a time, considerably more than double. And all that increase has been made since Lord Ripon went there, and certainly very much through his influence, pecuniary means, and example.

"The *Advocate* for this month takes notice of these things:—"Lord Ripon, the Viceroy in India, has just filled three vacancies—two High Court Judgeships, and two Secretaryships to local governments—by appointing Roman Catholics to them, while Mr. Gladstone has given judicial patronage to four Papists—Lord O'Hagan, Lord Fitzgerald, Sir James Charles Mathew, and Mr. Justice Day." Thus Mr. Gladstone at home and his friend and nominee abroad, Lord Ripon, are filling posts of influence, honour, and power, with their Popish friends, and so rapidly forwarding the interests of Popery here and there.

"Whatever be the religious opinions and deeds of Lady Ripon, it is evident that Mr. Gladstone's lady is like-minded with him, and helpful in the Popish cause. The *Advocate* says of her, "It is reported on good authority that Mrs. Gladstone, the wife of the Prime Minister, has recently contributed £1000 to the Roman Catholic Pro-Cathedral in Kensington, London." The large endowment Mr. Gladstone gave to the Popish Church in Ireland is well known, now this is a handsome gift from his generous lady in England. Under regal influence Popery is making quick advances in India, we have seen; under similar influence, it is making like progress at our own doors. The *Advocate* says of this, "An official paper reports an increase in the number of Roman Catholic priests in England; it was 1692 last year, and is 2036 this year. There are fifteen additional places of worship."

"Here is proof positive of the speedy advancement of the sworn enemy of our civil and religious liberties, by the smile and patronage of our Premier and his wife, and the nation is asleep to the evil and danger. They may have to awake when too late.—I am, &c., T. P."

VI.—MEMORIAL ANENT CONVENTS.

BY the laws of Britain the existence of monasteries in any part of this country is strictly forbidden (9 Geo. IV. c. 7). Yet these laws are openly and ostentatiously set at defiance, and rulers and legislators look on in helpless silence. Jesuits and other so-called religious orders, banished from Continental states because dangerous to the welfare of society, are allowed to settle in this country, and no attempt is made by the proper authorities either to deal with them as law-breakers, or to protect the community against their dark and dangerous workings. With the increase of these secret agents of Rome, there is a corresponding increase of conventual institutions, of which there are now 357 planted all over the land. In these mysterious retreats there are multitudes of females, immured for life, lost for ever to their friends, and never per-

mitted to return to the outside world. They are deprived of the liberty which this British nation professes to accord to all its loyal subjects; and no civic authority ventures to interpose on their behalf, or even to inquire how it fares with them. Surely it is time for the country to raise its voice against such a state of things, and to enforce by every argument the demand that such institutions be thrown open and their character made known. A number of memorials on the subject have lately been sent to the Home Secretary, and the following is the text of a general memorial presented by Lord A. Percy, M.P. for Westminster. We give it in the hope that it may be adopted and used throughout the country:—

“To the RIGHT HON. SIR WILLIAM VERNON HARCOURT, Q.C., M.P., Her Majesty's Principal Secretary of State for the Home Department. The MEMORIAL of the undersigned Justices of the Peace of the United Kingdom,

“*Showeth*,—That your Memorialists desire to direct the attention of the Secretary of State for the Home Department to the existence of Institutions in this country in which persons are immured for life, and prevented from free communication with the outer world, and to intimate the opinion of your Memorialists that Institutions of this character should be subject to inspection by some public authority.

“That the Institutions referred to are the Cloistered Orders of the Roman Catholic and other Churches, in which women who have entered, voluntarily or otherwise, are compelled to remain for the rest of their lives.

“That in calling your attention to this question, your Memorialists desire to have regard only to its constitutional aspect as affecting the liberty and well-being of the subject.

“That your Memorialists have reason to believe that this mode of life is calculated to produce a morbid condition both of mind and body.

“That your Memorialists are of opinion that Institutions of this character should be periodically inspected by duly qualified persons appointed by the State, whose reports should be laid before both Houses of Parliament.

“That such reports should contain a complete register of the inmates of such Institutions, including their secular names and their residences before entering the Institutions, and should specify the removals and deaths which have occurred during the period covered by the report, and such other matters as the Inspectors may think desirable.

“That your Memorialists are informed that in some of the countries of Europe these Institutions are already under police supervision, and that in Belgium the Government now have under consideration the best means of effecting a similar object.

“Your Memorialists beg to submit the above circumstances and recommendations to your favourable consideration.”

VII.—ST. JOHN'S EVE IN ROME.

THE following interesting account of Pagan-Romish customs and ceremonies at Rome is given by a correspondent of the *Record* (July 24):—

“Religious festivals are at this season of the year very numerous in Rome, but the most interesting are those which contain some relic of past

ages, mediæval or pagan. For, as it is now generally known, many festivals of the Roman Church are merely adaptations of those formerly held in honour of Saturn, Jove, Ceres, &c., &c.,—ceremonies and superstitions the origin of which are lost in the shadowy past; so much so some would fain trace them even to the mysteries of Babylonian worship. Round St. John's Eve old customs and superstitions seem peculiarly to linger, and a short account of some of the most striking may not be without interest to English readers.

"All who have visited the Eternal City will remember the magnificent Church of St. John Lateran, originally styled *Basilica Constantiniana*, because founded by Constantine the Great, and which bears the proud title, *Ecclesia Urbis et Urbis, Mater et Caput Ecclesiarum*. In the sacristy of this well-known church, on the Eve of St. John, immediately before vespers, the ancient ceremony of blessing the carnations, *La Benedizione dei Garofani*, is still observed. This sacristy, which dates from the fourteenth century, with its beautifully painted vaulted roof, and fine specimens of old wood carving, is admirably in keeping with the rite about to be described.

"A paper carpet is laid down, in the centre of which on a white Maltese cross on a blue ground, is a rough sketch of the Madonna and Child. This is surrounded by heraldic devices, with a border of various flowers in different shades of colour. The effect at a short distance is excellent. Round this carpet the priests range themselves; at the head of it is placed a table on which stands a crucifix under a miniature baldacchino; before the crucifix a white cushion, on either side of which the carnations or pinks, dried and arranged in small packets, are placed. The officiating cardinal, supported by two bishops, takes his place before the table, and chants the benediction previous to sprinkling with holy water and incensing the flowers. In days gone by these flowers were considered to possess great healing virtue, and they are still given to the Hospital of St. John, which stands on the Piazza near the church. The ceremony described is short but striking. The magnificent vestments of the priests, the music of the chant, and the fragrant incense ascending to the low vaulted roof of the old sacristy, present a beautiful relic of a quaint mediæval rite.

"Another interesting ceremony takes place after vespers also on St. John's Eve, but this time at St. Peter's, when a *dotte* is given to a certain number of girls of the middle classes who by their exemplary conduct have merited this reward. These girls, styled *Amantate*, are dressed for the occasion in white merino dresses confined at the waist by a heavy cord and tassels. A large white linen wrapper, which also forms a hood, envelops the figure from head to foot. Over the mouth, and completely concealing the lower part of the face, a piece of white cloth is worn, exemplifying that woman should be silent, while to complete the quaintness of the dress the whole costume is covered with pins (in token of a good housewife). As the pins are allowed to be arranged according to the fancy of the wearer, in some instances elaborate designs are executed with them, which at a distance have the effect of elaborate embroidery. The officiating Cardinal (Howard) takes his place on the right side of the altar, surrounded by a gorgeous circle of priests. One by one the mysterious shrouded figures are led up to the cardinal, and after kissing his hand each receives a white silk purse containing 25 *scudi* (125 francs)

and a wax taper. Not a word is spoken during this strange ceremony; the perfect silence is broken only by soft music, which rises and falls and at times seems to lose itself in the vast building. The setting sun throws its golden light over all, and when the last veiled figure glides away, and the crowd prostrate themselves to receive the benediction, the *coup d'œil* in that gorgeous temple is most striking, and for artistic effect not easily surpassed. But it is on the Piazza of St. John at sunset that the real popular *festa* begins,—a *festa* which can be clearly traced to Pagan Rome, when the populace assembled, probably in that very spot, to worship Ceres and implore her blessing on the fruits of the earth, on which occasion they held great feasts in her honour. Then the newly married, and those who were anxious for progeny, partook of *five* or *seven* snails—food supposed to be especially efficacious in producing the desired result! Strange superstition, which still survives in the popular habit of feasting this night on *snails* and sucking-pig seasoned with garlic.

“When Christianity prevailed over Paganism, . . . pagan feasts merged into festivals in honour of favourite saints; that is, the people were permitted to retain their feasting and flowers, only the style of the religious processions and chants were changed. Owing to the ignorance of the masses the old superstitions not only remained, but grew, when in the dark ages a belief in witches and witchcraft prevailed throughout Europe. On St. John's Eve—always, remember, a continuation of the feast in honour of Ceres—the witches were supposed to be extremely malignant and especially towards children, for which reason on that night mothers tied round their children's necks horns, bunches of rue, skins of badgers, believed to be preservatives against their evil influence; and to this day on St. John's Eve, on the Piazza of St. John, a great trade is carried on in these very articles. Not only children but their parents wear these talismans against the evil eye. It is difficult to find a true Roman of the middle or lower class who does not procure a badger's skin or a small horn to attach to his watch-chain, believing more or less in the luck of the charm.

“Besides these precautions superstitious mothers touch the child's ear with a badger's skin and then say the *Creed* (repeating each phrase *twice*) into the ear touched. This to exorcise any evil spirit that may have entered into the poor little body. But to prevent easy access to the house a good housewife takes care to place a broom against the door, as a witch cannot enter until she has counted the number of twigs of which it is made, while a further delay is also secured by placing basins of salt in the witch's path, as every grain must be counted before one would venture to advance.

It was the custom for many to leave the table at midnight with all its delights, and go in procession to some cross-road in the neighbourhood, where the more venturesome, placing their necks in the curve of a reversed pitchfork, would wait the arrival of the witches, who, not being able to face Christians in such a position, fled discomfited, but not without hurling all kinds of invectives and opprobrious words at those who barred their passage. Should any modern Roman attempt to revive the ceremony of the cross-roads, his right to blocking a thoroughfare, even to witches, would probably be questioned by the police. But in this prosaic age the charms of the table prevail, and by the light of resinous torches, amidst a profusion of carnations and lavender, the Romans feast, shout, sing, and

even dance till daybreak. Yet, through all this frolic and confusion, to their praise it must be said, the people are always good-humoured, and it is seldom that the police have to interfere.

VIII.—ITEMS.

THE Scotch Laird who stood in the middle of the street and "swore at lairge" to relieve his feelings, has been more than matched by the Bishop of Santander, in Spain, who recently launched the following somewhat comprehensive and emphatic anathema at the heads of some Liberal editors of his diocese who had offended him :—

"May Almighty God curse these journalists with the perpetual malediction launched against the devil and his angels! May they perish with Nero, Julian the apostate, and Judas the traitor! May the Lord judge them as He judged Dathan and Abiram! May the earth swallow them up alive! Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, and when they keep silence! May their eyes be blinded, their ears deaf, their tongues dumb! Cursed be every member of their body! Let them be cursed from to-day and for ever! May their sepulchre be that of dogs and of asses! May famished wolves prey upon their corpses, and may their eternal company be that of the devil and his angels."—*Singapore Paper.*

THE recent appointment of the Rev. G. C. Ommanney to the Vicarage of St. Matthew's, Sheffield, has, as is usual when a Ritualist is forced upon an unwilling people, provoked strife and ill-feeling where only harmony and godly peace ought to reign. The *Sheffield and Rotherham Independent* of June 9th devotes nearly two columns to a discussion which took place at the annual meeting of the Sheffield Church Conference, during which the advent of Mr. Ommanney (lately a curate at a notoriously Ritualistic Church at Bristol) was freely ventilated, and a motion was made and carried to suspend the grant for a curate to St. Matthew's for six months. We are glad to see that our Protestant friends at Sheffield are prepared to act upon the only safe rule when an aggressive Ritualism has to be dealt with, namely, to stop the supplies. When taking his farewell of Holy Nativity, Knowle, Bristol, Mr. Ommanney was presented by the "Guild of the Holy Cross" (of which mysterious society the rev. gentleman was "chaplain"), and by other representative departments of his work, with certain memorials which, as the natural fruit of his teaching, ought certainly to suggest to Sheffield Protestants the need of vigilance now that he has transferred his attentions. Amongst the numerous offerings tendered for his acceptance, we are informed, were "a crucifix" (by one of the Sunday School classes), "a baptismal shell," "three sets of chalice veils," a "picture (framed) of the Virgin Mary," "altar and furniture for an oratory," and "eleven volumes of Newman's Sermons." In the course of a speech made on the occasion of the presentation, Mr. Ommanney is reported by the *Church Times* (June 16th) to have said, "He would not go to Sheffield under false colours. He would not go there pretending to be anything but a true Catholic priest of the Church of England."—*Wiltshire Protestant Beacon*.

THE EARLY HISTORY OF THE CHURCH IN IRELAND.—At every period of authentic history Ireland has been a land of disaster. Dreams are indulged in of a sort of golden age which once existed, but the substance out of which these dreams originated is wrapped up in obscurity. The only clearly ascertained point is, that there was a time when Ireland had an independent Church, not in subjection to Rome, but repudiating its pretensions, which was full of missionary zeal, and which, involved in its history with Scotland, made itself conspicuous in the evangelisation of Europe. It is difficult, however, to distinguish what is legendary from what is true, and to assign to each of the two countries their proper share in what was no doubt a glorious work. Again, it is not easy to define how much of the subsequent misery was due to native barbarism and how much to piratical invasion. In Ireland the Danes are the usual, but by no means the sufficient, explanation for the original woes of Ireland. Then came the interference of the Papacy. In the case of Ireland, Rome displayed herself, as often elsewhere, not in the light of a genial parent, but of an unjust stepmother. The Irish were transferred to Henry II. and his Normans plundered and murdered, with as much unconcern on the part of the Supreme Pontiff as a flock of sheep is sold by a farmer to a butcher. The secular arm was called in without the smallest compunction to reduce Ireland to the obedience of the Roman See. It is convenient nowadays to forget all this, or to endeavour to obscure it, but history cannot be altogether reduced to silence. In the midst of this confusion the native Irish Church well-nigh perished. In the barbarism beyond the pale spiritual life can hardly be said to have existed. In the meantime hatred sprang up not unnaturally between the invaders and the invaded, not so much upon ecclesiastical matters, which were hardly a chief concern to either party, but upon internecine quarrels and spoliation. Seeds of discord between the two nations were sown freely. In those days the Irish concerned themselves little about the Pope, who was to them an obstruction rather than a reality, but the yoke of England galled. When, then, at the period of the Reformation, England quarrelled with the Papacy, it was not difficult for intriguers to set the Irish against what was represented to them as the new religion of their old oppressors. A fresh ground of quarrel with England was eagerly snatched at, and what Rome had sought to compass by English intervention was accomplished through antagonism to England. It is in vain now to speculate what might have been the result if wise and judicious measures had been adopted to resuscitate the ancient religion of the country, and, through the medium of vernacular teaching, to have interested and conciliated the affections of the Irish. With a few rare and brilliant exceptions of holy and devoted men, such as Bishop Bedell and a few others of similar spirit, none put their hands to this work, and Rome was left free to make Ireland the vantage-ground for her attacks on English Protestantism. We cannot say that statesmen were altogether blind to what was going on, and to the dangers resulting, but their intervention was blundering and injurious. Hence the records of the Church of Ireland for two centuries after the Reformation are painful for a Christian to dwell upon. But it would be unfair to place the blame exclusively or mainly upon those who were by a vicious system placed in positions for which they were thoroughly disqualified. The Romish schism was worked in the interests of foreign politicians, who purposely fomented dissension and encouraged fanaticism.—*Record.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1882.

I.—IRELAND.

STATE OF THE COUNTRY.

IT is a relief to find, on opening one's newspaper in the morning, that it contains no reports of murders or other horrid crimes in Ireland. It is a new pleasure to us to be able to begin our article by saying that since that of last month in its final shape was placed in the printers' hands, no report of an Irish agrarian murder has shocked the public of the United Kingdom, and that there have been comparatively few—indeed we may say very few—reports of attempted murders and other agrarian outrages of the worst kinds. We cannot forget, however, that when we began to write our article of last month on Ireland, the state of the case was similar; there had been no murders for weeks, and other outrages had been diminished in number, especially those of most atrocious character. But never was any article of ours so altered in proof as that needed to be when the proof came to hand. There had occurred meanwhile the horrible murders of the Joyce family in Connemara and of the old man Leahy in County Kerry, and a wide-spread simultaneous outburst of agrarian crime. The outburst was sudden and not of long duration, a time of quietness ensuing such as Ireland has not before enjoyed for a whole month since the agrarian agitation began. It is not easy satisfactorily to account for all this. There is much in the circumstances to give probability to the supposition that agrarian outrages are directed by a central authority, which orders their perpetration or issues its mandate to desist from them. But, however this may be, we believe that the chief cause of the improvement in the condition of Ireland, in which every good man must rejoice, has been the energetic application by the Government of the Prevention of Crime Act. A salutary dread has been produced in the minds of those who hitherto could too confidently rely on impunity even for the worst crimes, by the conviction of murderers and other criminals tried before the Commission in Dublin, by the execution of the first convicted murderer, and perhaps by nothing else more than by the readiness with which, because of the new feeling of confidence inspired by the Act, information was given to the police which led to the apprehension of ten men now awaiting their trial for the murder of the Joyce family at Maamtrasna. Much importance must also be ascribed to one of the first effects which resulted from the passing of the Act, the flight from Ireland of "American Irishmen," who had come across the Atlantic with the sole purpose of exciting rebellion, and in order to this were active in the instigation of crime.

Although there have been no agrarian murders since our last article on Ireland passed through the press, there have been cases, happily few, of attempted murders. On the evening of August 25, a boycotted man, while standing at the door of his house at Clome, County Leitrim, was fired at by two men, but escaped uninjured. A man who had been some time in prison as a suspect under the Protection Act, has been arrested at Skibbereen, charged with a murderous assault on his sister, who had taken the farm which he formerly occupied. A determined attempt at murder was made on September 13, at a place not far from the city of Armagh, in a part of Ireland in which such occurrences have been infrequent. Two men who were carting hay which had been bought from a farm of which the previous tenant had been evicted, were fired at in passing a house which he had occupied; bullets whizzed past them, and they escaped, but the horse was shot and fell dead. These may be regarded as instances of sporadic crime, for which, however, the Land League agitation is not without responsibility,—not of crime probably committed upon instructions from headquarters. It may be otherwise in the case of a man apprehended in Dublin, found in concealment in the house of one of the jurors who convicted the murderer Hynes, the juror having on the day before received a letter threatening him with death. There is too much reason for suspicion of an organised scheme of vengeance against the members of that jury, the wicked attempt to defame their character having failed. An attempt was made, about the end of August, to blow up with dynamite the house of a gentleman residing near Loughrea. About the same time a Protestant clergyman in Baltinglass, County Wicklow, was attacked in that town and narrowly escaped death or severe injury. He had incurred hostility by calling public attention to the practice of intimidation in that town, and to the want of protection for loyal and well-disposed people. We might mention also numerous instances of boycotting and intimidation; but as those of which we have seen reports belong to the latter part of August and none of them to September, we are inclined to hope that the Prevention of Crime Act has been effectual in—at least partially—suppressing both these forms of wickedness.

We give one specimen of what has long been taking place in all the Land League ruled parts of Ireland. It belongs to the end of August; would that we could regard it as merely historical! It is interesting as exhibiting the different fruits of Protestantism and Romanism. We extract from a letter by the Protestant incumbent of Baltinglass to an Irish newspaper. "Mr. Keogh, of Clough, in the neighbourhood of Baltinglass, having been obliged to evict a tenant for non-payment of rent, one of the leading Land Leaguers called at his house during his absence and saw his wife, who was so alarmed at what he said that, as her husband says, having money in her own right, over which he had no control, sooner than have him shot she paid £100 to satisfy the demands of the party. Mr. Patrick Doyle, of Edward Street, Baltinglass, is boycotted, and every effort is made to ruin him in his business. His family have to depend very much upon the kind offices of their Protestant neighbours to get them the common necessaries of life. Some of the venders of potatoes and cabbages were themselves boycotted and had to go to other markets because they disobeyed the order of the League by selling to this family. When Mr. Doyle goes to buy or sell cattle at any

of the neighbouring farms he is closely watched, and his Protestant neighbours have to come to his rescue. At the last fair of Baltinglass, the practice of boycotting was strictly followed, Messrs Rawson, Doyle, and Jackson being the principal sufferers. Persons who bought cattle of them were informed of their mistake, and refused to complete the purchase; and Mr. Jackson, while crossing the bridge, was struck several blows on the eye, on the mouth, and on the head, by a man who deliberately crossed over for the purpose of assaulting him. The fellow was continuing the attack when Mr. Jackson drew a revolver to defend himself. Mr. Webb is as rigidly boycotted as ever; the names of all who enter his shop are taken down, and some whom he had employed to cut his meadows were compelled to leave, under the threat of heavy penalties. Mr. Thomas Niel, a respectable provision dealer, a high-minded man, was compelled by similar threats to refuse to supply him with meat. Mr. Webb is not a landlord or land-grabber, and it is hard to understand the reason for such treatment. He is a member of the Society of Friends. The system of boycotting is also carried out in the labour market, and threats of personal violence are held out to those who work for boycotted people." The writer of the letter himself was told by some labourers whom he wanted to work on a farm of his own that they would not take £1000 to work for him, and asked him, "Did he want them to be shot?" Those who had the courage to work for him received much annoyance, and when leaving off work, in his presence, violent abuse and curses were heaped on one of them, a faithful and loyal Romanist labourer. A Protestant baker who came from a neighbouring town to set up in Baltinglass to supply the boycotted people was set upon by a mob, and pelted with stones. He was so frightened that he abandoned his intention.

The execution of the young man Hynes at Limerick on September 11, for the murder of the herd Doloughy, was a much-needed vindication of the authority of the law over those by whom it has for years been treated with contempt, and may be expected to have a most salutary effect in repressing agrarian crimes. The firmness of the Lord Lieutenant in resisting the endeavours that were made to obtain a commutation of the sentence, showed at once a proper sense of his duty in the administration of justice, and a correct appreciation of the importance of the case in relation to the political and social state of Ireland. And never, perhaps, were such endeavours made to save a murderer from deserved punishment; never were endeavours made for any object with a more complete disregard of every law of morality; and never, even in the history of Ireland for the last two or three years, has there been a more deplorable manifestation of light estimation of the crime of murder, and even of a widely extended

POPULAR APPROBATION OF MURDER.

First of all there was a most odious attempt to frustrate the operation of the law and prevent the course of justice in the calumnious charge brought against the jurors in the case of Hynes; they having been placed for the night, contrary to their expressed wish, by authority of the High Sheriff of Dublin, Mr. E. D. Gray, M.P., in a hotel favoured and frequented by members of the Land League, and not under such surveil-

lance of responsible persons as it was the High Sheriff's duty to see that they were placed under; and then accused of drunkenness and rioting during the night which they spent in the hotel, in a letter written by a zealot of the National party who was that night staying—accidentally or otherwise—in the same hotel, and published on the morning after their verdict was pronounced in a newspaper owned and edited by the High Sheriff, without time being taken by him for the slightest inquiry into the truth of its allegations. It was an attempt to interfere with the course of justice and to paralyse the arm of the law, for his participation in which the punishment promptly inflicted on Mr. Gray was not too severe. If it had been successful, it would have had for its effect not only to secure the escape from the gallows of one murderer, the first convicted of an agrarian murder since the present agitation began, but to impede the operation of the Prevention of Crime Act by bringing to bear upon Dublin jurymen a terrorism similar to that which has prevented many jurors in other parts of Ireland from giving honest and just verdicts; and for this the characters of twelve respectable citizens of Dublin were to be remorselessly sacrificed. The attempt failed; the impugned characters of the jurymen have been fully vindicated, and public indignation has been excited, not against them, but against their calumniators. Nor did greater success attend another attempt of the Irish Nationalists to make the verdict of the jury that tried the case of Hynes appear unworthy of respect and confidence, by representing it as a packed jury, from which Romanists had been carefully excluded by the exercise of the right of challenge on the part of the Crown. This accusation against the Irish Government was indignantly repelled by the Attorney-General for Ireland when it was made in the House of Commons by Mr. Sexton (August 17). He had given instructions, he said, to the Crown solicitor, "who was himself a Catholic," that an impartial jury should be empanelled to try the case; and he assured the House that, until it was stated there "that the Catholics had been ordered to stand aside," he had never heard of it. This, however satisfactory to the great majority of the House and of the British public, had no effect in the way of silencing the Irish Nationalists, who had an object to serve in keeping up the notion of the packing of jurors by the exclusion of Romanists. Mr. Callan signalled himself by exclaiming "Oh! Oh!" when the Attorney-General's statement was made. At a banquet in Dublin, on September 4, when the Lord Mayor of Dublin entertained the Mayor of Chicago, Mr. Biggar spoke of Ireland as still having "partisan judges and packed juries." And on September 7, at a meeting convened by the Lord Mayor of Dublin, to memorialise the Lord Lieutenant for the remission of the capital sentence against Hynes, Mr. Sexton said that "the conduct of the jury alone" should be sufficient to secure this object, "if the Government were not looking for a victim."

We do not think it necessary to mention particulars of the expressions of sympathy with Mr. Gray, and of the outcry against Mr. Justice Lawson, with which we might easily fill pages. They were demonstrations of a state of feeling as bad as can exist among any people, of a spirit of disloyalty and sedition, hostility to law, and sympathy with crime; and this not only among the lowest classes, but also to some extent among persons whose higher social position and better education

make it in them more inexcusable and more dangerous. Between the sympathy expressed with Mr. Gray as a martyr in the cause of Irish patriotism, and the extreme anxiety shown to save the murderer Hynes from execution, the connection is evidently very close. It deserves to be particularly noted that the "national" subscription opened immediately after Mr. Gray was fined and sent to prison, to indemnify him as to the fine, was headed by Archbishop Croke and Bishop Nulty; and when, some time after, it was found to make slow progress, and it seemed to be doubtful if the whole £500 would be subscribed, Bishop Nulty, in a letter to the *Freeman's Journal*, written in order to help it on, gave the following amusing explanation of the tardiness with which subscribers came forward:—"If the learned judge had imposed a fine of £5000 instead of £500, the country would have paid up that sum long ago, and would feel pleased and proud at having done so. But it feels a certain amount of disappointment because it cannot fully and forcibly express the depth and intensity of its feelings by the payment of the insignificant fine actually imposed." We may, however, with some confidence accept the slow growth of the subscription for Mr. Gray's Indemnity Fund as a gratifying proof that the ruffianism which the Prevention of Crime Act is intended to restrain is not viewed with such general favour by those of the Romanists of Ireland who are happy enough to have a little money in the bank, as the speeches of Irish Nationalist leaders might incline us to think.

Of sympathy with murder, however, existing to a large extent, there could hardly be more convincing or more lamentable evidence than was afforded at the meeting already referred to, held in the Mansion-House, Dublin, on September 7. The memorial to the Lord Lieutenant for the exercise of the prerogative of mercy in the case of Hynes, was proposed by a Romish ecclesiastical dignitary, Canon Pope; but in his speech he denounced murder more strongly than was agreeable to his hearers, and expressed horror at the murders that had been committed in Ireland; when he was interrupted by a voice exclaiming, "For what cause?" "Who dared to speak of a cause for murder?" he indignantly replied, and went on to speak in this strain for a few sentences, but was soon compelled to cease, *for the meeting would hear him no longer*. "Only one construction can be put upon this," says the *Scotsman*, "that the meeting had no objection to murder—that it approved murder as a legitimate means of furthering agitation." The Lord Mayor, Mr. Dawson, M.P., had indeed, in opening the meeting, introduced the idea of a *cause for murder*. "He had no sympathy with crime," he said, "*but he wished to God the cause of these crimes were removed from the land*." There has been much, on the part of prominent "Nationalists," of this kind of apology for murder committed in aid of their political objects; and even in the speeches and in the pastorals of Romish prelates, it has time after time been too plainly suggested. Such being the case, we cannot wonder so much as otherwise we might at the feeling displayed in the West of Ireland on occasion of the execution of Hynes, the closed shops and signs of general mourning in towns and villages, and other proofs that the crime for which the wretched man endured the last penalty of the law was regarded rather with approbation than with detestation. Nor can the meetings which were held in Romish chapels to pray for him be regarded otherwise—without a stretch of charity that would put aside

common sense—than as manifesting the participation of the priests in the sentiments of the people.

We shall only advert in few words to the agitation among

THE IRISH CONSTABULARY AND THE DUBLIN POLICE,

it being happily at an end. It certainly wore a very threatening aspect for a time; but the firmness displayed by the Government in yielding nothing to demands made in a most improper manner, and urged by most improper means, has had the best possible effect. The Government has also seen that there are many loyal citizens in Dublin on whom it may rely for aid when necessary in preserving the peace of the city; it has seen who they are on whom it may rely; and it has seen who they are on whom it may not rely. Those who loyally came forward to the support of the Government were not all Protestants; but had there been as few Protestants in Dublin, in proportion to the number of its inhabitants, as there are in some of the towns of Munster and Connaught, it might have suffered terribly at the hands of the lawless mob that began to break out into rioting and acts of violence, when the police withdrew from the discharge of their ordinary duties. The Orangemen showed themselves loyal and trustworthy, and the Government gladly accepted their aid. The "Nationalists" made it sufficiently evident, if there could have been any reasonable doubt of it before, that it would be vain for the Government at any time to look for any help from them in the maintenance of law and order. The conduct of the Lord Mayor of Dublin, and the other members of the Nationalist majority of the Corporation of that city, was especially shameful, and as far as possible from showing a strong desire for the preservation of its peace. But these men are members of that Corporation, and men of the same class are members of municipal corporations and fill the highest civic offices in many other towns of Ireland, for the same reason that men like Mr. Sexton and Mr. Biggar represent Irish constituencies in Parliament, because of the great number of priest-governed Romanists of low station and little intelligence whom legislation founded upon the now very prevalent views of religious equality has admitted among the municipal and parliamentary electors.

An interesting question with regard to

THE LAND LEAGUE

has been raised by Lady Florence Dixie. She is engaged in an effort to raise a fund for the relief of the small farmers and cottiers of the western coast of Ireland, and has written a letter to the *Freeman's Journal* expressing thanks for the large amount she has received. But she proceeds to say:—"Many have applied to me for relief who have been evicted from their farms for non-payment of rent, and who, I find, are perfectly competent to avail themselves of the benefits of the Arrears Bill. To these people I can extend no assistance. If they prefer to be dishonest, I can only recommend them to apply for support to that source which first taught them the ignoble, unmanly, pernicious principle of 'Pay no rent.' If from it they have already received remuneration for their fidelity to its injunctions, it is surely somewhat grasping to seek to obtain relief from me also; while, if they have received nothing, I can only inform them that a vast sum—something very near, if not over, £100,000

—was subscribed to the Land League Fund by the poor Irish of America and elsewhere, ostensibly for the relief of evicted tenants; and as it has up till now afforded them but poor relief, and an enormous surplus is as yet totally unaccounted for, to that surplus I would advise them to have recourse. If it is true that the Land League Fund is exhausted, would it not be appropriate for its trustees and treasurer to prepare and publish, for the benefit of its subscribers, a financial statement of how, where, and when it has been expended, as unless this is done it is hardly to be expected that the Relief Eviction Fund will be a success? If, on the other hand, the Land League Fund is not exhausted, how is it that so much destitution and misery is permitted still to exist along this western coast, and on what grounds has this Relief Eviction Fund been started, it being well known that the money subscribed to the Land League was contributed ostensibly for the relief of distress and eviction—not agitation?" Her ladyship also points out that the Fair Trial Fund, started in 1880 for the defence of Parnell and others in the Queen's Bench, amounted to £29,000. The defence did not cost one-third of that sum, and she asks where the balance is. In another part of the letter she says, "When in 1881 the Land League was suppressed, and its place taken by the Ladies' Land League, a fresh fund was started. What became of the immense Land League sum which must have remained in the coffers of the suppressed organisation, and in what manner was the Ladies' Land League Fund disposed of, seeing that the relief of evicted tenants was very small? The arrests of the suspects brought forth a new fund—termed, I think, the Sustentation Fund—which rose to nearly £24,000. I believe it was handed over to Miss Parnell. Did it all go in delicacies for the suspects, or is there a surplus remaining? It seems strange, too, that while so much distress existed all along the western coast this sum should have been appropriated for such a purpose, and that the suspects should have made use of it while hundreds of their fellow-creatures were suffering so much; and it seems stranger still that in the face of so much continued suffering the immense surplus remaining out of all these funds is not at once applied to its relief, while if there is no surplus forthcoming, where and how has it been spent? That is what thousands are inquiring who are asked to subscribe afresh to the Relief Eviction Fund."

It would be interesting indeed to learn how all these large sums of money were disposed of; and until some account of them is laid before the public, very grave suspicions may not unreasonably be entertained; the gravest of them not being of appropriation to the enrichment of noisy Irish "patriots," but of application to the encouragement of sedition and of crime. A Government inquiry might well have been instituted long ago, and might have been of great use. The Government is certainly entitled to demand information as to the disposal of all funds accumulated in the country; as it is entitled to demand information concerning what goes on in every meeting of whatsoever description, and within the walls of every institution,—monasteries and nunneries certainly not excepted.

THE DISLOYALTY OF THE IRISH "NATIONALISTS"

is too well known to need any new proofs. But it may be mentioned in illustration of it, and in connection with the subject just noticed, that some of them both on this and the other side of the Atlantic were lately

discussing the question whether or not assistance should be sent to Arabi Pasha! At the banquet already mentioned, at which the Lord Mayor of Dublin entertained the Mayor of Chicago, one of the speakers, Mr. Sullivan, M.P., said "the heart of the Irish people was nearer to New York than to London."

A meeting was held in Dublin on August 21, for the formation of a new association, to be called

THE IRISH LABOUR AND INDUSTRIAL UNION,

the professed object of which is the improvement of the condition of the labouring classes by organisation and by the assistance of other classes, but in fact it is an attempted revival of the Land League on a greatly extended scale. Mr. Dillon declared his opinion that the cost of improving the condition of the labourers,—for whom, amongst other things, it is proposed that plots of ground and improved dwellings shall be provided,—ought not to fall upon "the impoverished tenants," but to be borne by "the useless class, namely, the landlords."

EMIGRATION.

We extract the following paragraph from a letter of the Irish correspondent of the *Record*.—

"The Rev. Robert G. Wynne, M.A., rector of Killarney, is doing an excellent work in assisting many poor Roman Catholic families to emigrate to Canada and other colonies. Over one hundred persons have already left the neighbourhood of Killarney through his help. It is remarkable that this beautiful region in the mountains of Kerry is one of the most unfruitful in Ireland, and the peasantry are for the most part poor, wretched, and degraded into professional beggars by the tourists. It is, then, an act of charity to remove them from their sad position to regions where they will be enabled to develop the undoubted ability which they possess. The Roman Catholic priests and the agitators alone regret the departure of these poor people, as both of these classes for ever prey, the one on their superstition, and the other on their ignorance and passions."

ANOTHER PRETENDED MIRACLE.

Knock is not to remain unrivalled any longer. The old Romanish device of lying wonders has been resorted to at Athlone. The following piece of intelligence appeared in the *Standard* about the middle of August:—

"A sensation has been caused in Athlone by the reported occurrence of a supernatural manifestation in the Franciscan church on Sunday evening. Just as the priest had concluded his sermon a brilliant light is said to have shone down from the roof immediately above the figure of the Virgin. Showers of stars descended on to the head of the figure; the eyes opened and rolled from side to side, the hands moved, and the figure assumed the attitude of blessing the congregation, after which it presented its former appearance. A scene of great excitement ensued, and the service was suspended, but the church remained crowded till a late hour. On Monday morning the thoroughfares near the church had become impassable"

The Knock impostures have, in fact, been too successful and too lucrative not to be imitated elsewhere. Knock has become, in the estimation of poor ignorant Romanists, one of the holy places of Ireland—a place

specially favoured of Heaven! And therefore the priests have resolved that a convent shall be established there, to be presided over by "Sister Mary Frances Clare." And, to procure the money requisite for this purpose,

A LOTTERY

has been advertised, the drawing for prizes to take place on the 4th of October. The first prize, it is announced, is to be "a diamond necklet, or its value, £200;" the second, "a silver necklet and lace veil, or its value, £50," and so on; among the prizes, of which there are many, being "a firkin of Irish butter," "a box of cigars," "a set of vestments" for a priest, and—most curious of all—"a bridecake with a ring." Thus is cupidity shamelessly wrought upon in aid of superstition, whilst a direct appeal is made to superstition itself in the announcement that "one of the great objects of the sisters of this convent will be devotion to the holy souls in purgatory," and to bring superstition into the more effectual operation upon pockets that have money in them, an assurance is given that "those who give a donation of £100 or over will be considered founders—for whom the Holy Sacrifice of the Mass, and after their decease the Office for the Dead, will be recited once a week in perpetuity," and "persons giving or collecting £33 will have special prayers and Office of the Dead offered for them and for deceased relatives in perpetuity"—spiritual benefits offered for sale, so much for so much, and at a temptingly cheap rate.

Is this Romish lottery to be permitted? How long are Romish lotteries to be tolerated? All lotteries being illegal, and the law being brought to bear upon all others who attempt to raise money by means of them, is it not monstrous that an exception should be made in favour of Romish priests?

II.—FRANCE.

THREE powers are contending for the mastery in France,—Popery, Infidelity, and Evangelical Christianity. They are, indeed, the great powers so contending in all the countries of Western Europe, and in all the countries to which European colonisation and European civilisation have extended; but France may be regarded as at present their chief battlefield, to which the eyes of all the world may well be turned, for the issues of their conflict there cannot but greatly affect the interests and future history even of remote nations, and will certainly go far to determine the course of events in all the countries of the south and west of Europe, the characters of their governments, and the happiness or misery of their populations. Political questions, dynastic questions, much as they divide and agitate the French people, are of little importance in comparison with the question which of these three powers is to prevail; they merely move the surface of the waters, however much there may be of transient commotion and raging of the waves, but these move them to their utmost depths, like the submarine earthquakes, or more peacefully and more permanently like the influence of the moon. Political and even dynastic questions depend upon them. Is France to continue under a republican government, or to become again a kingdom or an empire? Is its government, if it continues to be republican, to be

constitutional as at present, or communitistic? that is, is it to be one under which wise men may live in peace and be tolerably well contented, or is it to be one in which law and order have disappeared, and life and property are ever at the mercy of a surging mob? The answer to the first of these questions will be known when it is seen if Popery—Ultramontaniam—is to prevail; for unhappily the cause of monarchy in France, in all its forms of Legitimism, Orleanism, and Imperialism, is linked with that of Ultramontaniam. The answer to the second question is similarly connected with the possibility of a temporary triumph of Infidelity in its most extreme form,—atheism, with a total negation of the laws of morality.

Of the final issue of the contest between the powers of light and of darkness as to the whole world, no Christian can entertain a doubt. There is nothing of which Divine revelation assures us more perfectly than of the complete triumph and universal prevalence of the Christian religion; we cannot cherish too confident a hope of a coming time when there shall be "great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever'" (Rev. xi. 15), and of the fulfilment of that ancient prophecy, in which the Psalmist, having predicted the sufferings of Christ, proclaims the glory that should follow, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee" (Ps. xxii. 27). But as to the immediate prospects of our own time, we have no such grounds of certainty—still less as to those of France or any other particular country. We are taught to expect that there shall be times of great trouble for many nations before the final destruction of the spiritual Babylon, when, by terrible things in righteousness, God shall answer the prayers of His people, and "with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. xviii. 21). Ere that great event we have much reason to expect that the earth will yet be the scene of many fearful exhibitions of human and Satanic wickedness. Meanwhile, it behoves us to look at the signs of the times, thankfully to acknowledge whatever of hopefulness appears in them, to seek from them encouragement and guidance in prayer, and likewise in whatever exertions there may be which it is in our power to make for the promotion of the Lord's cause.

In speaking of Popery, Infidelity, and Evangelical Christianity as at present contending for the mastery in France and in the world, we use the term Popery advisedly, and not Romanism, because it better conveys our meaning. It is the Popery of Jesuits and other Ultramontanes, of Pope Pius IX.'s Syllabus, and of the Vatican Decrees that we mean—the Popery of Papal bulls which, before the Vatican Decrees were passed, many Romanists rejected and reprobated. It is the Popery which exalts the Pope as the one supreme ruler of the whole earth, subjecting to him the consciences of individuals and the laws of nations. "Liberal Catholics" there are many in France, as elsewhere in Romish countries; and some of them, we are happy to think, have received the love of the truth unto salvation, imperfect as their knowledge of the truth must yet be, seeing that they have not come out of the Church of Rome; more of them are probably in a state of hesitation, not sure what to think on the great questions of religion, but not unfavourably disposed towards Pro-

testantism or Evangelical Christianity; and still more, we fear, are more or less under the influence of Infidelity, retaining their profession of religion for convenience—perhaps because it pleases their mothers or wives, perhaps because they have a strong dislike to the systems which would apparently come into its place if it were abolished—more than from any belief which they have of any religious truth. As to Infidelity, it appears in a vast variety of forms, from a pseudo-Christianity like Rénan's to that dark Atheism which bears its natural fruit in the wildest excesses of Communism. We use the term Evangelical Christianity rather than Protestantism, because, although the term Protestantism properly signifies nothing else than Evangelical or true Christianity, the Protestant Church in France is tainted with Rationalism, which is, in fact, only one of the forms of Infidelity, and, in so far as the Protestants of France are Rationalists, their influence, in the great struggle now going on, is on the side of Infidelity, and not on that of Christianity.

There has, however, been such a revival and increase of Evangelical religion in the Protestant Church of France, and such increase of the number of Protestants by conversions from Romanism, that the cause of Evangelical Protestantism has, within no great number of years, gained greatly in strength. The constitution of the French Protestant Church, recognised by the State, may be described as Presbyterian, although its Presbyterianism is pervaded with Erastianism, all its system of Church government being prescribed by the law under which it receives State recognition and support, with many regulations, some of which are very objectionable in principle and very injurious in practice. Notwithstanding all difficulties arising from this cause, however, the Evangelical party has acquired power in the Church to a degree that may well seem wonderful, when we call to mind its low condition in the early part of the present century, or even a much smaller number of years ago. The *Synode Général*, which met in Paris in 1872, after much keen debating, adopted a profession of faith for the Church, by no means all that the most zealous orthodox men would have desired, but asserting the great fundamental truths of Christianity, and, therefore, detestable to the Rationalists, who desired to remain free of all creeds, and—whilst professing themselves Protestants, and enjoying certain advantages from that profession—free to hold whatever religious opinions they might please. The *Conseil d'Etat* took the part of the Rationalists, and refused to bind the electors of the *Conseils Presbytéraux*—which somewhat answer to the kirk-sessions of the Scotch Presbyterian Churches—and of what we might describe in Scotch phrase as the superior Church courts, to adhere to that profession of faith. In 1881 an official Synod met in Marseilles, which recognised and confirmed the action of the Paris Synod of 1872, but no legal sanction of this act of the Synod was obtained; and the Church remains, therefore, in the state in which it was, divided between Rationalism and Evangelical Protestantism, but with the latter element continually increasing and the former diminishing, notwithstanding the undue power which the law determining the constitution of Church courts gives to the Rationalists, when they happen to be, as they often are, persons of greater wealth and payers of a greater amount of taxes than their Evangelical neighbours. There are 638 pastors in the Reformed Church of France, and 435 of them have given their adherence to the decision of the Marseilles Synod.

There has lately been a trial of strength between the Rationalist and Evangelical sections of the Protestant Church in Paris, which, we are happy to say, has resulted in a decided victory of the Evangelical party. Some explanation of the circumstances is necessary. We take it from a letter of the Paris correspondent of the *Record*, of date March 21, 1882 :— “ Although the law says there shall be a Consistorial Church [a Presbytery, or something like it] for a population of 6,000 Protestants, it was understood that all the large cities, Paris, Bordeaux, Nimes, Lyons, and Marseilles, would each form only one parish, headed by one *Conseil Presbytéral*. But to facilitate the pastoral duties, Paris was practically divided into eight parishes, forming altogether, with the suburban churches, one *Consistoire* [Presbytery]. With this arrangement the elections for the *Conseil Presbytéral* in Paris have always been carried by the Orthodox party, but the city is divided into eight parishes, having each its *Conseil Presbytéral*.” It is then said, with respect to an election then about to take place of members of the *Consistoire* of Paris, “ The Liberal party [that is, the Rationalist party] expects to be victorious in two or three of them, especially at the Oratoire, which is a business district. In that case, they would in such parishes elect Liberal ministers; there is not one now among the official Protestant clergy of our capital.” But the Rationalists were not victorious. In six parishes of the city the election gave an overwhelming majority to the Evangelical party. The *Consistoire* of Paris now consists of 28 Evangelical members and 6 Liberals or Rationalists.

The progress of the Gospel has been great in France, since that revival began in the Protestant Church early in the present century, which may be said to have owed its origin—under God—to the labours of Robert Haldane. It has extended ever since, and much as there is of evil in the state of France at the present day, it is vastly better than it was at the outbreak of the great Revolution, when the darkness of Popery and the darkness of Infidelity covered the whole land; which is not so now, so that the future may be contemplated with much hope. The work of evangelisation continues to be actively carried on in all parts of France, and with much evidence of Divine blessing. Many have recently been added to the Church, both from the ranks of Romanism and from those of Infidelity. A wide door and effectual has been opened, and almost everywhere a great readiness is manifested to listen to the preaching of the Gospel, which, to the great majority of the French people of all classes, is as new and surprising as if they were inhabitants of a Heathen country, to the shores of which the first bearers of the glad tidings of salvation had just come. Much interest concerning the great question of the truth and claims of Christianity has been awakened amongst many who can yet only be regarded as inquirers; and very many show themselves utterly dissatisfied both with the miserable superstitions of Romanism and the dark hopelessness of Infidelity.

M. De Pressensé, addressing a meeting at the Mildmay Park Conference in June, concerning the progress and prospects of the evangelistic work now going on in France, after adverting to the full liberty of preaching the Gospel now for the first time enjoyed, said that “ wherever the agents of the *Mission Intérieure* present themselves in France, they find such a reception as they never before met with. If there were ten times as many men, and a hundred times the money, the work might be extended inde-

initely in France. There was at the present time very much thought given to these subjects. It was true there was a great deal of unbelief, but there was a great deal of interest shown in listening to the truth." He bore testimony also to the perfect harmony existing among all the churches and societies that are engaged in prosecuting evangelistic work in France.

The ignorance as to everything religious or connected with religion of great multitudes of the people among whom that work is carried on is marvellous,—ignorance of which the blame rests entirely on the Church of Rome, and which is indeed the natural fruit of a system that, wherever it can be carried out in perfection, carefully keeps the Bible out of the hands of the people. Some remarkable illustrations of this ignorance, and at the same time of the nature and success of evangelistic work in France, will be found in the following extracts from an address delivered by M. Massis of Toulon at one of the May meetings of this year in London:—"I gave a Bible," he said, "to a woman who promised to tell me what she found in it. She asked, 'Did you write it yourself?' A woman who never heard the Gospel preached came to one of our meetings to listen. She said she was very much interested with the preaching. She had heard about Jesus Christ crucified before; but the preacher spoke about three crosses. It was explained that the crosses were erected for the crucifixion of the Lord Jesus and the two thieves. She said, 'I always thought up to that time, that the three crosses represented one for God the Father, one for God the Son, and one for God the Holy Ghost.' That was an educated woman. I gave a Gospel to a man who had never seen it before. He read and re-read it, and found in it the Word of Life, the result being that he has come out as a real Christian. I gave a copy of it to an Italian woman, which she took, thinking she would not be able to understand it. 'The priests,' she said, 'never allow us to read it.' She read it, came to our meetings, and her soul was saved. A Romanist bought a Bible. The priest, when he heard she was reading it, ordered it to be destroyed, and so it was. After a time we opened a preaching-place near where he lived, and he heard us singing Moody and Sankey's hymns, and this Romanist came from curiosity. What was his astonishment to find that we were preaching from the same Book that he had been forced to throw in the fire. He came afterwards to speak to me. He said, 'Now I know the Book that you have preached from. I burnt it because the priest ordered me to do it, but now I desire to have it again.' I wished to make him a present of one, but he insisted on paying for an expensive copy, and now he is a true child of God. A bigoted Roman Catholic woman, aged eighty-four, came into a chapel that we have rented, and after having heard the preaching three times she learned the truth. In the middle of the night she awoke under conviction of sin, and told her daughter to fetch me. I and another went the following morning, and we had the great joy of finding her groaning under the burden of sin. We simply showed her the Gospel way, and she accepted salvation. That woman joined a congregation two and a half years ago. A drunkard has also been converted. His wife was converted before him, and he used to beat her. He, however, came to the meeting from curiosity. He hid himself away in a corner of the hall, but in that corner the Lord found him, and to-day he is a child of God. We have seven halls in and about Toulon, in which we preach the Gospel

fifty-six times a month. Our chief opponents are the priests, who spread all sorts of rumours against us."

We cannot pass from this part of our subject without referring to the heavy loss which the McAll Mission has just sustained in the death, through a distressing accident, of the Rev. G. T. Dodds, a minister of the Free Church of Scotland, the able and indefatigable coadjutor of Mr. McAll in Paris. May the Lord speedily send another such as he to fill his place!

After what we have seen of the religious ignorance in which the French people have been left by their Romish priests, it is with wonder and indignation, rather than with approbation and sympathy, that we behold the Romish clergy and the Clerical party vehemently contending against the new educational law which banishes religious instruction from the public or national schools. This law, which came into operation between five and six months ago, is in many respects a very bad one, and as much disliked by Protestants generally as by the most ardent Romanists. The passing of it might be regarded as nothing else than a victory of Infidelity, unless there were reason to think that many voted for it, in both Houses of the Legislature, mainly from a dread of the effects likely to be produced by the imbuing of the minds of the young with the principles of Ultramontaniam, to which in France, as in other countries, the Romish clergy have of late years specially devoted themselves, with a new-born zeal for education having this end and no other. It is such a law as in many things, besides this prohibition of religious instruction in public schools, would be deemed intolerable in Britain, being irreconcilable with our British notions of liberty and of the rights of parents. Making education compulsory, it extends inspection to private schools of every class, as well as to all public or State-aided schools, and requires even children who are under the tuition of tutors or governesses in the homes of their parents to undergo examination annually by public examiners, the parents to be compelled to send them forthwith to a public or private school if the examiner deems the result of the examination unsatisfactory. It makes the Primary School Inspector a member of the Municipal School Commission (or School Board) of every commune, and gives the people of the commune no direct voice in the appointment of any of the members of this School Board. It is, however, the enactment prohibitory of all religious instruction in public schools which is specially of interest to us. A motion by M. Jules Simon that schoolmasters should be required to teach children their duty to God was rejected by the Senate, 123 members voting for it and 167 against it, and the Act was passed making education in the public primary schools of France so exclusively secular as not even to admit of any mention of God. In private schools the teaching of religion is tolerated; it is left optional to the teacher. The passing of the Act caused great dismay among Protestants as well as among Romanists, for there were many State-aided Protestant schools, upon which Protestant parents much relied for the religious education of their children. A specimen of its operation may be given. Not long after it was passed, the Inspector of National Primary Schools visited a flourishing Protestant school, of which the master and the mistress, the Paris correspondent of the *Record* says, are "earnest Protestant Christians," and addressed them to the following effect: "From this day you become lay teachers. Let all the Bibles, the catechisms, and manuals of sacred history be taken away. No longer say a

prayer in beginning and in closing your day's work : that was well formerly ; now it has no place in the State schools." The Protestants, however, have quietly submitted to the law, at the same time setting themselves to devise new means for securing the religious instruction of their children ; the Romish clergy, on the contrary, at once adopted a course of resistance to it, which probably they hoped that they might be able successfully to carry out, because a great number of the teachers in public primary schools are members of the Romish brotherhood of *Frères de la Doctrine Chrétienne* (Brothers of Christian Doctrine), whom the Government has been obliged to retain in office as teachers because it has not lay teachers to appoint in their stead.

Extreme measures might probably have been adopted by the Government in the enforcement of the new law, directing its operation in the most decided manner against all religion, if the Gambetta ministry had still been in power, with the notable Atheist, M. Paul Bert, for one of its members ; but M. Jules Ferry, who lately held the office of Minister of Public Instruction, issued instructions some two months ago to all the masters and mistresses of national primary schools, concerning the application of the law, evidently intended to calm the apprehensions of those who thought it likely to be employed against religion and in favour of Scepticism or of Atheism. The Ministerial circular says : "The *instituteur* [schoolmaster] does not take the place of the priest or the father. He unites his efforts to theirs in order to form honest and good citizens. He must avoid in his teaching all such dogmatic subjects as might wound the conscience of any of his pupils ; but the schoolmaster must, both in his language and in his attitudes, avoid whatever might hurt the religious beliefs of those intrusted to him ; all that would tend to disturb the child's mind, or would exhibit lack of respect for religion, would be a serious fault (*une mauvaise action*)."

There can be no doubt that this new educational law, whilst it was under discussion in the Legislature, received the warm support of all the Atheists of France, and that they hailed the passing of it as a victory of Atheism. But it is equally certain that it was supported by many whose support of it proceeded from anti-clerical rather than anti-religious feeling, and who regarded it as affording the only available means of putting a stop to that teaching of Ultramontanism in the schools, in which they saw the prospect of the overthrow of the republican constitution, and the more enlightened of them saw the prospect of ruin for France. There is much that is to be deplored in the law ; God forbid that it should be made a precedent for Britain. But the circumstances of the two countries are widely different ; and if the law continues to be interpreted as it is by M. Jules Ferry's circular, it will probably do more good than harm,—perhaps we should rather say, will prevent more evil than it will produce.

An amusing thing, in connection with the excitement in France about this educational law, is that the Ultramontane clergy have come forward as very zealous in maintaining the rights of parents. The rights of parents ! Well do these bishops and priests know that the Syllabus of Pope Pius IX. leaves no rights to parents as to the education of their children, but transfers them all to the priest.

We have much more to say regarding France, but must reserve it for another number.

III.—ROMISH PERSECUTION IN BLANTYRE.

THE following letter, which appeared in the *Perthshire Courier*, is worthy of the attention of the whole Protestant community.

Wherever Romanism prevails it will put down free and open discussion, when such discussion touches on the character and claims of the system. It cannot do so by law in this country as yet. Its only resort, therefore, is brute force, as in the case here narrated. If the exposure of Romish error is dealt with in this fashion, the time may not be far distant when the proclamation of Gospel truth may have to encounter similar treatment, for no minister of the Word can declare the *whole* counsel of God without exposing the errors of a system which perverts the Gospel. These errors are over and over again referred to in the sacred Scriptures, and cannot in faithfulness be ignored. The letter is as follows:—

“SIR,—The boast of the Church of Rome that she never changes is true at least in her spirit of persecution. Ample proof of this was supplied in Blantyre on Monday night last. I announced by bills, &c., that I would deliver a lecture in the Masonic Hall there on the subject of “Purgatory.” The hall was quite full at the time for commencing, and no sooner had the chairman and myself put in an appearance than the shouting, hissing, and yelling began. There was very little abatement of the nuisance during the opening prayer. After the chairman’s brief remarks, I essayed to proceed with my lecture, but was received with all sorts of filthy language, mingled with hisses. I made three or four fruitless attempts to proceed, but was compelled to desist, as scarcely any one heard a word I said. I resumed my seat, which I did not occupy long until a stone, or what appeared to be one, struck me a severe thud on the breast. This was followed by four or five more, which, fortunately for the chairman and myself, struck the table and the wall behind the platform. At this stage a person was despatched for a policeman, who either could not be found, or, if found, deemed it prudent to remain outside. The respectable portion of the audience (the Protestants) began to move out of the hall in twos and threes, until the Papists were left in full possession. Taking advantage of this, another shower of stones, potatoes, &c., was hurled at the chairman and myself, and a general rush was made for the door, and the proceedings inside terminated. My appearance outside, on my way to the railway station, was the signal for a fresh outburst, and the first proof of the “tolerant” spirit of the mob was my hat sent spinning across the road by a terrific blow of what I thought was a stone. After receiving these tokens of the kindness of Mother Church, I thought I should appeal to the police for protection, four of whom were standing close by. They did not at all seem anxious to escort me to the station, but advised me to go by a back way, which I refused to do. During the few minutes the police and I were conversing, a stone came from the crowd and struck one of the policemen, which he appeared to feel pretty keenly. Some of my friends advised me to go by another station than the one originally intended, by which I would escape coming in contact with the crowds that had collected, which I did, and arrived home. Now, sir, is not this persecution in its worst form? This shows what Popery would do all over the country if it had the power. This is the old spirit of persecution let loose by which the Church of Rome proves that she is always the same. Simple-minded Protestants think

that Popery is reformed; but this the Papist himself denies, and his denial was fully exemplified on Monday night at Blantyre. I am determined to deliver my lecture on "Purgatory" in Blantyre on Monday night, 18th inst., and we will then see if the Romanists will adopt the same line of procedure as that pursued on Monday night. If they are permitted to put me down by brute force, what guarantee have we that they will not attack the church-goers on the Sabbath-day? I am to lecture in the same hall to-night (Tuesday) on a different subject, and whether our Romish friends will adopt the old line of "argument" by which they endeavour to silence Protestants remains to be seen. Hoping you will give this a place in your valuable journal,—I am, &c.,

"THOMAS MITCHELL."

IV.—THE VALUE OF SOUND DOCTRINE; THE PREACHING OF THE GOSPEL THE CHIEF MEANS OF PROMOTING TRUE RELIGION.

From a Sermon preached in London, May 3, 1882, on behalf of the Church Pastoral Aid Society, by Bishop Ryle of Liverpool, from the text 1 Cor. xiv. 8, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

IN the great battle which Christ's Church has to fight, the Christian minister is to do the work of a trumpeter. The office of the trumpeter is an important and honourable one, and the figure is one of which the Christian minister has no cause to be ashamed. To preach the Word of God, to proclaim the everlasting Gospel, to teach continually in the pulpit, and from house to house, the noble lesson which Christ has given us,—all this may seem contemptible to some. The men of Jericho, no doubt, despised the blowing of trumpets around their city. But when the seventh day arrived and their walls fell down flat, they found, to their cost, that the things which were despised were mighty to pull down strongholds. Let me take occasion to urge on all whom I address the immense importance of maintaining right and sound views of the ministerial office. Let us distinctly understand, firmly hold, and constantly teach, that the first, foremost, and principal work of the minister is to be a preacher of God's Word, and that in no sense is he a sacrificing priest. I say this emphatically, because of the time in which we live, and the peculiar dangers of the Christian warfare in our own land. I believe that the pretended "sacerdotalism" of ministers is one of the oldest and most mischievous errors which has ever plagued Christendom. Partly from one cause, and partly from another, there has been an incessant tendency throughout the last eighteen centuries to exalt ministers to an unscriptural position, and to regard them as priests and mediators between God and man. How much the Church of Rome has erred in this direction, with its so-called "sacrifice of the mass" and its organised system of auricular confession, and what enormous evils have resulted from these errors, I have no time to describe now. I only wish I could say there was no danger of the disease infecting and damaging our own Church. In saying all this, I trust that no one will misunderstand my meaning. If any one supposes that I think lightly of the office of a Christian minister, he is totally mistaken. I regard it as an honourable office instituted by Christ Himself, and of general necessity for carrying on the work of Christ's Gospel. I look on ministers as preachers of God's Word, God's ambassadors, God's

messengers, God's servants, God's shepherds, God's stewards, God's overseers, and labourers in God's vineyard. But I cannot look on them as sacrificing priests, because I cannot find a single text in the New Testament in which they are so called. The plain truth is, that there can be no priest without a sacrifice; and for any sacrifice, except that of praise and thanksgiving, which all Christians can offer up, there is no place left under the Gospel. To use the words of the Thirty-first Article, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world; and there is none other satisfaction for sin, but that alone." It cannot be added to or be repeated in the Lord's Supper. There is not a tittle of proof that this blessed Sacrament was regarded as a sacrifice by our Lord or His Apostles. Not once is it called a sacrifice in the Acts or Epistles of God's Word written, not once in the Articles of our Church, not once in the Communion Service of the Prayer-book, not once in the Church Catechism. In the face of such crushing facts as these, they are not to be heard who say that clergymen are sacrificing priests. A man cannot be literally a priest when he has no sacrifice to offer. Let us take our stand firmly on this principle. Let us be content with the standard of our text. The best and truest idea of a minister is that of a trumpeter in God's army, and a preacher of God's Word. Before I leave this branch of my subject, I feel it a plain duty to offer a word of caution for the times. I wish to warn all whom I address against the growing disposition to underrate God's ordinance of preaching. No man of ordinary observation, I think, can fail to notice the increased importance which is attached to the administration of the Lord's Supper, and the reading of daily services, and the diminished importance which is attached to the sermon. The communion-table and the reading-desk are being exalted to such a position that they are comparatively overshadowing the pulpit. Hundreds of sincere, devoted, earnest, hard-working clergymen give such an extravagant amount of time to the public reading of prayers, and the administration of the Lord's Supper, that they leave themselves no leisure for pulpit preparation, and are obliged to content their congregations with short, shallow, hastily-composed sermons, devoid alike of matter, power, fire, or effectiveness. In saying this, I know that I tread on delicate ground. But I must speak what I think. In right and due reverence for the Lord's Supper I trust I yield to none. But I plead for scriptural proportion in our estimate of means of grace; and when sacraments and liturgical prayers are made everything in public worship, and preaching the Word is made little of, or thrust into a corner, I assert that scriptural proportion is disregarded. What warrant have we in the Bible for making the Lord's Supper the first, foremost, principal, and most important thing in public worship, and making comparatively little of preaching? There are at most but five books in the whole canon of the New Testament in which the Lord's Supper is even mentioned. About faith, grace, and redemption,—about the work of Christ, the work of the Spirit, and the love of the Father,—about man's ruin, weakness, and spiritual poverty,—about justification, sanctification, and holy living,—about all these mighty subjects we find the inspired writers giving us line upon line and precept upon precept. About the Lord's Supper, on the contrary, we may observe in the great bulk of the New Testament a speaking silence. Even the Epistles to Timothy and Titus, containing

much instruction about a minister's duties, do not contain a word about it. This fact alone surely speaks volumes! To thrust the Lord's Supper forward till it towers over and overrides everything else in religion, is giving it a position for which there is no authority in God's Word. Does any one ask me, What is the rightful position of the Lord's Supper? I answer that question without any hesitation. I believe its rightful position, like that of holiness, is between grace and glory,—between justification and heaven,—between faith and Paradise,—between conversion and the final rest,—between the wicket-gate and the celestial city. It is not Christ; it is not conversion; it is not a passport to Heaven. It is for the strengthening and refreshing of those who have come to Christ already, who know something of conversion, who are already in the narrow way, and have fled from the City of Destruction. My own firm conviction is, that the Lord's Supper should on no account be placed before Christ, and that men should always be taught to come to Christ by faith *before* they draw near to the Lord's Table. I believe that this order can never be inverted without bringing in gross superstition, and doing immense harm to men's souls. I cannot help fearing that thousands in the present day are practically substituting attendance at the Lord's Supper for repentance, faith, and vital union with Christ, and flattering themselves that the more often they receive the Sacrament the more they are justified, and the more fit they are to die. What, on the other hand, is the witness of the New Testament about the value of preaching? I find that our Lord Jesus during the whole period of His earthly ministry was continually and everywhere a preacher. I find that His last command to the apostles was to "Go into all the world and preach the Gospel to every creature." I find that the whole company of His apostles and disciples were continually teaching and preaching the Word. I cannot therefore believe that any system of worship in which the sermon is made little of, or thrust into a corner, can be a scriptural system, or one likely to have the blessing of God. What may we learn from Church history in every age about the importance of preaching? It is certain that the brightest days of the primitive Church were the days when men like Chrysostom and Augustine were constantly expounding God's Word, and swaying multitudes by their sermons. It is equally certain that the darkest era in the annals of Christendom was the time before the Reformation, when the pulpit was silent, and Christianity seemed nothing more than a huge lump of forms and ceremonies. It was the preaching of men like Luther and Zwingli on the Continent, and Latimer and Hooper in our own land, which opened the eyes of the laity and broke the chains of Rome. It was the preaching of Whitfield and the Wesleys, and Grimshaw, and Berridge, and Romaine, and Venn in the last century, which awoke our sleeping forefathers, saved the Church of England from ruin, and delivered this kingdom from a worse than French revolution. Men and brethren, I charge you this day to remember these facts, and consider them well. Stand fast on old principles. Do not forsake the old paths. Let nothing tempt you to believe that multiplication of forms and ceremonies, constant reading of liturgical services, or frequent communions, will ever do so much good to souls as the powerful, fiery, fervent preaching of God's Word. Daily services without sermons may gratify and edify a few handfuls of believers, but they will never reach, draw, attract, or arrest the great mass of mankind. . . .

(To be continued.)

V.—NUMERICAL STRENGTH OF ROMANISM IN BRITAIN.

IT is a strange feature of our times that the great mass of nominal Protestants refuse to realise the most patent facts regarding the growing strength of a system which is the deadly enemy of all that they profess to hold most sacred and precious. The growth of Popery in a Protestant country implies the decay of pure Christianity in that country. And it is not a correct estimate of the case to take the growth and the decay respectively as being in direct proportion, as if the one were the exact measure of the other. The corrupting element not only displaces so much of what was pure, but its very presence has a blighting influence on what remains. The very existence of the Popish system in the midst of a Protestant community is not only a weakness in that community, but a fertile source of moral and spiritual deterioration to its whole surroundings; and unless the lines of distinction are drawn hard and fast by the defenders of Gospel truth, the corrupting leaven will diffuse itself with sure effect. In proportion as it grows in magnitude, so will its progress go on with accelerating rapidity.

The following statistics are given in the last Annual Report of the Scottish Reformation Society as showing the present strength of Romanism in England, Scotland, and Wales:—

Priests, including 20 Archbishops and Bishops	2,353
Chapels and Stations, including those connected with Monasteries, &c.	1,600
Monasteries, 165; Convents, 357	522
Colleges in England, 22; in Scotland, 4	26
Roman Catholic Peers	38
" " Lords who are not Peers	17
" " Baronets	47
" " Members of Privy Council	6
" " Members of the House of Lords	29
" " Members of the House of Commons	56
" " Chaplains to the Forces	14
" " " retired on half-pay	5
Grants to Popish Schools in England and Wales for 1880	£123,881
" " " Scotland " "	£32,775
Number of Schools in Scotland in 1872	22
" " " 1880	126
Increase in eight years	104

"These figures," says the above Report, "reveal a state of things sufficiently startling in a Protestant country. They point to a combination of forces whose main object is the destruction of the Reformation and the triumph of darkness and tyranny. As a preliminary step to this, it is of great consequence to Rome that her agents, working in secret, and where their presence is never suspected, should quietly sow the seeds of discord and contention in Protestant Churches. While these Churches are thrown into distraction and off their guard, the breaker is actively at work. Rome is firm and united, while Protestants of the present day are divided, and thence weak, because of internal and mutual conflict. In this state of things the latter are no match for the former. The battle is unequal;

and, unless God in His mercy interpose, it requires no seer's wisdom to forecast the issue, which even now casts forward its dark shadow of dishonour and disaster. When will the Churches of this land combine in spirit and effort, and turn their artillery against this common and formidable foe?"

The annual endowments paid from the public purse in support of Romanism has been shown to have now mounted up to above a million sterling, and the demands are still increasing. But over and beyond these endowments there comes before the public a new and startling aspect of things in the enormous yearly expenditure of public money on Romish reformatories and industrial schools. Four years ago H.M. Inspector called attention to the necessity for reducing the amount of grants to these institutions, and last year he repeated the warning, but it does not appear as yet to have been acted on. In the year 1880 the amount of public money spent on Romish reformatories from Treasury payments and rates was £27,938, 14s. 11d., and for the same year in Romish industrial schools £43,596, 18s. 8d., making a sum total of £71,535, 13s. 7d. Commenting on this matter the *Rock* says:—

"What do we get for it? Here is a test of the comparative efficiency of Roman Catholic and Protestant reformatories: The re-convictions of boys who have been in English Protestant reformatories amount to 12 per cent. of the whole number; the re-convictions from the Romanist institutions are 21 per cent. In Scotland the disparity is yet more marked. The re-convictions from the Protestant institutions are but 11 per cent. of the whole number of boys, whilst those from the Romanist places are 24, or more than double. Yet both classes of institutions receive equal assistance from the public funds. This at any rate must be said: either the Romanist boys are a good deal worse than the Protestant when they are taken in hand, or the reformatory discipline to which they are subjected is a good deal less efficient than that provided for the Protestants."

VI.—PRIEST M'CARTEN AND THE WALSALL GUARDIANS.

DURING the past few weeks much interest has been taken in the Walsall newspapers, owing to discussions at the Board of Guardians, and letters to the editor, on the subject of the admission of books into the union for the use of the inmates. The following letter will explain the origin of the controversy; and it has been since revived by the writer sending a further gift of books accepted by the Guardians, but in opposition to the vote of the priest and his supporters:—

DR. M'CARTEN AND PROTESTANT LITERATURE IN THE WORKHOUSE.

To the Editor of the Walsall Free Press.

SIR,—In your report of the meeting of the Board of Guardians, I notice that a resolution was passed, declaring that the character of the books presented by Mr. Hubbard rendered them "unsuitable for general circulation in the Workhouse." In looking into the matter more closely, I find that the books rejected consist of serials, entitled the *Gospel Herald*, the *Gospel Banner*, and the Rev. C. H. Spurgeon's *Sword and Trowel*. It appears the Rev. Dr. M'Carten takes exception to a passage, and accordingly they are all deemed unfit for the perusal of the inmates. Thus, a

Popish priest becomes master of the situation, and henceforth Protestant literature is placed under ban.

Kindly allow me, having only just learned these particulars, to make one or two observations bearing on the important, and, as I think, unwise decision of the Board.

If the present decision becomes a rule, viz., that no books with expressions offensive to Roman Catholics can be allowed, may not the Nonconformists, for the same reason, object to any State Church literature being allowed in the Workhouse, lest they should find they are spoken of as schismatics, and consequently have their sensibilities offended, after the manner of Dr. M'Carten? On the other hand, the Episcopalian may complain, with equal fairness, that if anti-state Church literature is allowed, he too may ask for only such to be permitted as is free from offensive expressions of High or Low Church, as the case may be.

If this is to be the principle laid down, I know not what serials or books can be admitted. Weekly religious publications (now so numerous) must all be watched, and selections made. If the magazine edited by the Rev. C. H. Spurgeon, and returned to the donor, Mr. Hubbard, is to be henceforth an excluded book, it will be useless for intending contributors to send Spurgeon's sermons, Talmage's discourses, or any of the religious periodicals containing evangelical articles on the Christian religion, *lest a word or two about the Roman Catholic Church* should fall under the observation of the Rev. Dr. M'Carten.

The thing is mysterious. If the priestly party cannot admit a free expression of opinion, it is evident that they are afraid of modern thought and nineteenth century enlightenment. To exclude the inmate of a workhouse from reading serials on the differences between the Protestant and Roman Catholic Churches, is bringing things to a nice pass, and looks like the re-enacting of the rule of the darkest period of Church history.

It appears that Dr. M'Carten is content that Charles Dickens should have an entrance; also Scott and Cowper. I hope he has read their works. For his information I give the following. Mr. Dickens wrote to Mr. Forster, under date Lausanne, 1846:—

"I don't know whether I have mentioned before, that in the valley of Simplan, hard by here, where (at the bridge of St. Maurice, over the Rhône) this Protestant canton ends, and a [Roman] Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the [Roman] Catholic side, dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I first came abroad, that I have a sad misgiving that the religion of Ireland lies at the root of all its sorrows, even as English misgovernment and Tory villany." And again,—“As to the talk about their opposition to poverty, and so forth, there never was such mortal absurdity. If I were a Swiss with a hundred thousand pounds, I would be as steady against the [Roman] cantons and the propagation of Jesuitism as any Radical amongst them; believing the dissemination of [Roman] Catholicity to be the most horrible means of political and social degradation left in the world.”

I am, yours truly,

T. H. ASTON.

NEEDLESS ALLEY, BIRMINGHAM, June 13, 1852.

VII.—WHAT DO THE TIMES REQUIRE ?

EXTRACTS FROM A SERMON BY THE REV. J. C. RYLE, M.A.

THE times require of us an *awakened and livelier sense of the unscriptural and soul-ruining character of Romanism.*

This is a painful subject : but it imperatively demands some plain speaking. Once let Popery get her foot again on the neck of England, and there will be an end of all our national greatness. God will forsake us, and we shall sink to the level of Portugal and Spain. With Bible-reading discouraged,—with private judgment forbidden,—with the way to Christ's cross narrowed or blocked up,—with priestcraft re-established,—with auricular confession set up in every parish,—with monasteries and nunneries dotted over the land,—with women everywhere kneeling like serfs and slaves at the feet of clergymen,—with men casting off all faith and becoming sceptics,—with schools and colleges made seminaries of Jesuitism,—with free thought denounced and anathematised,—with all these things the distinctive manliness and independence of the British character will gradually dwindle, wither, pine away, and be destroyed ; and England will be ruined. And all these things, I firmly believe, will come, unless the old feeling about the value of Protestantism can be revived.

I warn all who read this paper, and I warn my fellow-churchmen in particular, that the times require you to awake and be on your guard. Beware of Romanism, and beware of any religious teaching which, wittingly or unwittingly, paves the way to it. I beseech you to realise the painful fact that the Protestantism of this country is gradually ebbing away, and I entreat you, as Christians and patriots, to resist the growing tendency to forget the blessings of the English Reformation.

For Christ's sake, for the sake of the Church of England, for the sake of our country, for the sake of our children, let us not drift back to Romish ignorance, superstition, priestcraft, and immorality. Our fathers tried Popery long ago, for centuries, and threw it off at last with disgust and indignation. Let us not put the clock back and return to Egypt. Let us have no peace with Rome till Rome abjures her errors, and is at peace with Christ. Till Rome does *that*, the vaunted re-union of Western churches, which some talk of and press upon our notice, is an insult to Christianity.

Read your Bibles and store your minds with Scriptural arguments. A Bible-reading laity is a nation's surest defence against error. I have no fear for English Protestantism if the English laity will only do their duty. Read your Thirty-nine Articles and "Jewell's Apology," and see how those neglected documents speak of Romish doctrines. We clergymen, I fear, are often sadly to blame. We break the first Canon, which bids us preach four times every year against the Pope's supremacy ! Too often we behave as if Giant Pope were dead and buried, and never name him. Too often, for fear of giving offence, we neglect to show our people the real nature and evil of Popery.

I entreat my readers, beside the Bible and Articles, to read history, and see what Rome did in days gone by. Read how she trampled on your country's liberties, plundered your forefathers' pockets, and kept the

whole nation ignorant, superstitious, and immoral. Read how Archbishop Laud ruined Church and State, and brought himself and King Charles to the scaffold by his foolish, obstinate, and God-displeasing effort to unprotestantise the Church of England. Read how the last Popish King of England, James II., lost his crown by his daring attempt to put down Protestantism and reintroduce Popery. And do not forget that Rome never changes. It is her boast and glory that she is infallible, and always the same.

Read facts, standing out at this minute on the face of the globe, if you will not read history. What has made Italy and Sicily what they were till very lately? *Popery*.—What has made the South American States what they are? *Popery*.—What has made Spain and Portugal what they are? *Popery*.—What has made Ireland what she is in Munster, Leinster, and Connaught? *Popery*.—What makes Scotland, the United States, and our own beloved England, the powerful, prosperous countries they are, and I pray God they may long continue? I answer, unhesitatingly, Protestantism,—a free Bible and the principles of the Reformation. Oh, think twice before you cast aside the principles of the Reformation! Think twice before you give way to the prevailing tendency to favour Popery and go back to Rome.

The Reformation found Englishmen steeped in ignorance and left them in possession of knowledge,—found them without Bibles and placed a Bible in every parish,—found them in darkness and left them in comparative light,—found them priest-ridden and left them enjoying the liberty which Christ bestows,—found them strangers to the blood of atonement, to faith, and grace, and real holiness, and left them with the key to these things in their hands,—found them blind and left them seeing,—found them slaves and left them free. For ever let us thank God for the Reformation! It lighted a candle which we ought never to allow to be extinguished or to burn dim. Surely I have a right to say that the times require of us a renewed sense of the evils of Romanism, and of the enormous value of the Protestant Reformation!

VIII.—THE POLICY OF THE ROMANISTS OF THE UNITED KINGDOM.

MR. E. RANDOLPH, jun., speaking at a recent meeting of "The Catholic Union," said "he had a conviction, a faith, that the future of Catholicity (Romanism) in England is a great one," and he added that what remained to Catholics was "to fling the weight of their position into any party to which they found themselves attached, to make themselves indispensable factors in all the work that is proceeding." By this ingenious plan Roman Catholics attaching themselves to the Liberal party would endeavour to make their power felt amongst them; while any of their number attaching themselves to the Conservatives would exercise their influence in impressing that party with a sense of their importance. Thus from whatever party might happen to be in power they would expect to reap advantages, while the party in opposition might be expected to look to them for support in the prospect of favours to come. This we know has been the rule for many years, so far as the Romish represen-

tatives in Parliament have been concerned, and when "they flung the weight of their position" into the Parliamentary scale, they received in return no small advantages, to the damage and scandal of the Protestant cause.

At the same meeting Lord Denbigh is reported to have said that "in a recent interview with the holy father, his Holiness, having learned the objects of the Union, and ascertained the changed feelings of Englishmen generally towards the Church (of Rome), had expressed a wish that the members should engage as actively as might be in public life, provided always that they followed the rule of the Church in all things." What "the rule of the Church" in such cases would be might easily be imagined—viz, to uphold her cause, and advance her interests by all the means that she sanctions, and at the same time to do their utmost to put down heresy and heretics. These are points that the Romish Church never for a moment loses sight of; and those Protestants are infatuated or worse, who dream that if Popery had the power to-morrow it would fail to take up its *role* of persecution with as much zeal as it ever did in the reign of Queen Mary. We cannot but impress upon all Protestants the duty of vigilance and earnest effort in defence of the rights and privileges which have been won for them by ancestors who had the courage to look Rome steadily in the face, and the wisdom to guard British liberty against her encroachments.—*Rock*.

IX.—INCREASE OF ROMANISM IN AYRSHIRE.

THE following paragraph appeared in the *Scotsman* of the 13th of last month. There are two things about it which merit attention: First, it indicates the progress which Rome is making in this country, and raises a warning, therefore, to Protestants, and to Protestant ministers in particular, throughout the whole district in question. Their dangers are such as will no longer bear to be lost sight of. Secondly, the paragraph is couched in language the most subtle and misleading. Not to speak of the place which it occupies, as being inserted in the very heart of the *Scotsman's* "Ecclesiastical Intelligence," which has now become very common, it is made to appear as if the extension of the "*Catholic Church*," as it is designated, were the extension of the *Christian Church*. It is the extension of what Presbyterian ministers profess to believe to be Antichrist,—the enemy therefore of the Gospel of Christ. Have they not a sacred duty in sounding an alarm to their people? Here is the paragraph referred to:—

"CATHOLIC CHURCH EXTENSION IN NORTH AYRSHIRE.—Yesterday, at the Irvine Dean of Guild Court—Dean of Guild Mathieson presiding—an application was made by the trustees for the Roman Catholic congregation, Irvine, to erect a chapel and manse in West Back Road, Irvine. After visiting the site of the proposed buildings, the court granted the application. The chapel will be capable of holding a congregation of about 400 persons, and is to be partitioned off so that it can be utilized as a day school for 213 pupils. This is the first step in a movement, instituted by the Right Rev. Dr. M'Lachlan, Roman Catholic Bishop of Galloway, to provide adequately for the spiritual and educational wants

of the Catholic population in North Ayrshire. In the adjoining town of Troon, where the members of the Catholic communion formerly worshipped in a rented hall, another church is in course of erection to hold 400 people, and a school is also to be erected to accommodate the Catholic children. St. Joseph's Roman Catholic schools in Kilmarnock are being enlarged very considerably; a chapel school is to be erected at Hurlford capable of accommodating 400 persons, and a more costly church is to be erected at Galston for the Catholic people of Darvel, Newmilns, and Galston."

X.—ITEMS.

WHAT WILL MONEY NOT DO?—Sir Robert Peel spoke in the House of Commons in the year 1836 to the following effect:—"When I was Chief Secretary of Ireland a murder was committed between Carrick-on-Suir and Clonmel. A Mr. — had a deadly revenge towards a Mr. —, and he employed four men at two guineas each to murder him. There was a road on each side of the river Suir, from Carrick to Clonmel, and placing two men on each road, the escape of his victim was impossible. He was therefore foully murdered, and the country was so shocked by this heinous crime that the Government offered a reward of £500 for each of the murderers. And can it be believed," added Sir Robert Peel, "that the miscreant who bribed the foul murderers was the very man who came and gave the information which led to their execution, and with these hands I paid, in my office in Dublin Castle, the sum of £2000 to that monster in human shape."—*Evening Times*.

TAKING THE "BLACK VEIL" IN LLANTHONY ABBEY.—An extraordinary scene was witnessed at Llanthony Abbey on Sunday week, when Father Ignatius admitted a novice to the mysteries of the "black veil." Opposite the principal shrine was a black funeral bier covered with a velvet pall, with a white cross, and with a huge candlestick at each corner. The novice knelt by its side. After mass and a sermon, the "father abbot" sat down in his chair by the altar, arrayed in a gorgeous robe embroidered with angels and saints, with a richly jewelled mitre on his shaven head and a crosier in his hand. The nuns in their grand gallery sang a chant, while the father cut off the hair of the novice, two acolytes holding a towel to receive it. Then she was clad in her nun's robes, with a crimson veil and a wreath of flowers, and, after a variety of intricate ceremonies, she was placed on a throne-like chair before the altar, and the whole of the monks, nuns, sisters, and acolytes prostrated themselves before her, and, as they kissed the hem of her garment, she placed her hands on their heads. After the procession, she was laid on the bier and covered with the pall, and the abbot and acolytes came forward in a magpie-like costume of black and white, the "father" with a high cowl-cap-like linen mitre on his head. Then the funeral service was chanted, a muffled bell sounded, and the monks bore away bier and nun behind the gratings. These strange mummeries have excited considerable comment in the district.—*Truth*.

XL.—POETRY.

BLACKNESS CASTLE.

(Written on visiting that ancient Scottish fortress, in one of the dungeons of which John Welsh, minister of Ayr, was confined, for conscience' sake, for sixteen months, in the reign of James VI.)

SAY, was it 'neath this hoary pile
That Welsh, heart-weary, lay,
Lone occupant of dreary vaults,
Uncheered by light of day ?
Then, sure, a felon's bed was his,
And eke a felon's fare,
While pent within such dismal walls,
Like prisoner of despair !

By treason, or dark deed of blood,
Had he the laws transgressed
Of God and man, and been condemned—
A criminal confessed ?
Nay, nay ; of blameless life was he—
A holy man of God,
Whom bigots, by malign decree,
Doomed to this dire abode.

A man, in sooth, of lofty soul—
A patriot brave and true,
One skilled to guide in troublous times,
Or bear the banner blue.
He held that in the Kirk's domain
Christ's law must rule supreme,
And that to yield such vital point
Were proving false to Him.

To many this were small at best—
A crotchet of the brain,
Which one might barter or forswear
For ease or earthly gain.
But truth, so dear to loyal hearts,
Welsh durst not thus disown ;
'Twas Zion's King's prerogative,
And jewel of His crown !

But here a tyrant interposed,
Whose will must stand for law—
The wiliest yet the silliest king
That Scotland ever saw.
This foolish king, his selfish ends
And projects to fulfil,
Must try to bend both Church and State
Submissive to his will.

To gain these ends he scrupled not
To employ both force and fraud ;
And when mean arts could not prevail,
His temper overawed.
Thus had his aims been well secured,
But for a faithful few,
Whose courage neither bolts nor bars
Had power to subdue.

Edinburgh.

Of these amongst the foremost ranked
The minister of Ayr—
A man much honoured by his flock—
"A mighty man in prayer."
Like valiant Knox, his sire-in-law,
He boldly dared persist
In teaching and maintaining truth,
"Impugn it whose list."

In all things temporal he would yield
Submission, as was due,
To royal James, to whom he bore
A heart right leal and true.
But loyalty had there its bound—
Its utmost limit there—
One step beyond involved a strain
His conscience durst not bear.

For, *inter sacra*, Christ alone
Must claim the right to rule :
'Twas fundamental to the Kirk,
And taught in Knox's school.
And though it squared with common sense
And Scripture made it plain,
The king, so wise in his own eyes,
Opposed it might and main.

So, backed by recreant priests, he seized
On Welsh, the foremost man,
Who, nought restrained by doubt or dread,
Denounced the tyrant's plan.
The council tried and judged him soon
A traitor to his king ;
(Alas ! the streams of justice, then,
Were poisoned at the spring).

But that the kingly "clemency"
Might to the world be known,
His sentence was suspended till
The royal mind were shown.
So, meanwhile, let the "traitor" lie :
Immured in yonder den,
Cut off from sight and fellowship
Of all his fellow-men.

And sure, for sixteen weary months,]
'Mid wretchedness untold,
A living grave was his abode,
In that grim castle old,
While all around its rocky base
Still moaned the sad sea-wave,
And loud the sea-mews' clang o'erhead
Rang through the hollow cave.

G. MACCULLOCH.

[Reprinted from *Daily Review*.

The author of the above contemplates the publication of a small work on
the life of Welsh.

FAREWELL TO THE PRIEST.

The following lines were composed by an Irish youth at Oughterard, Galway, on hearing Priest Mylott's bellman going his rounds to call the people to confession :—

THE Priest of the Parish got up in the morn,
And he ordered his clerk all the people to warn,
Before his TRIBUNAL each one should appear,
Where he sat as a *God* their "confessions" to hear.
Then Paddy rose up and sent the Priest word
That his soul had escaped from the snare, like a bird
From the net of the fowler, and now he would tell
His reasons for bidding his *Reverence* farewell.

Farewell and for ever to teachers of lies,
Your own Douay Bible has opened my eyes ;
I see your impostures as plain as the light ;
You only can flourish in darkness and night.
Your merchandise now has no charms for me,
For the "pearl of great price" in the Scriptures I see :
The joys that now fill me no language can tell,
So, Priest of the Parish, I bid you farewell.

Farewell to your worship of pictures and stones,
Your rags and your relics, your rotten old bones ;
Your images winking, your bleeding impostures,
Twenty "Ave Marias" for *two* "Two Pater-nosters."
The second commandment you cunningly hide,
Idoltrous worship, for Christian, provide,
Where Mysteries Pagan and Jewish combine—
A mockery *Satanic* of worship *Divine*.

Farewell to the Mass, 'tis a blasphemous cheat :
What ! worship a wafer the vermin may eat ?
It grew in a field, it was thrashed with a flail,
'Twas winnowed and fanned, and ground into meal ;
'Twas boiled in a saucepan and made into paste ;
'Twas clipped with the scissors—the mice ate the waste.
'Twas stamped with a figure—a cross and a man—
'Twas put on a fire and baked in a pan—

"Masterpiece of Satan," chief work of hell,
To gods made of wafers for ever farewell.
Farewell to your worship of muttering tone,
An offering of fools in a jargon unknown ;
Your antics and turnings, your bowings and scraping,
Your postures and twistings, grimacing and aping ;
By your rubbish the Word of the Lord you disguise,
And cheat all the world by your "refuge of lies."

Farewell to your cursing, your bludgeons and sticks,
The "Mother of Harlots," and Jezebel's tricks.
Go, stand on the necks of your minions and tools ;
Go, blow out your candles on asses and fools.
I pity the slave who allows your control—
Who feels all the weight of your chains on his soul ;
By the power of the Truth I have broken the spell,
So, Priest of the Parish, I bid you FAREWELL.

THE BULWARK;

OR,

REFORMATION JOURNAL.

NOVEMBER 1882.

I.—SCOTTISH REFORMATION SOCIETY.

ARRANGEMENTS have been made for a large number of classes for Protestant instruction to be conducted during the winter in connection with this Society, and in many parts of the country. It must be gratifying to the friends and supporters of the Society to learn that a growing interest in this work is being awakened. The conviction is increasing that *special* efforts must be made to guard the young from the dangers to which they are exposed on account of the subtle workings of Romanising teachers, and that necessity is pressing upon ministers and Sabbath-school teachers to inculcate the great truths of the Gospel as standing in contrast with their perversion on the part of Romanists. The most encouraging results continue to be reported from ministers of various Protestant denominations, who have devoted themselves to this work, expressive of the gratitude of the young people themselves for the instruction they have received; and in some cases persons brought up in Romish darkness have been brought into the light and liberty of the Gospel. For obvious reasons it would not be safe to give the names of persons or places. Surely this is a work entitled to the liberal support of all true Protestants. The number of classes for the ensuing winter might easily be increased; but they must of necessity be limited by the Society's means of support. Will some kind friends come forward and enable the Society to extend their operations? The committee have recently ventured on an additional outlay in appointing the Rev. Thomas Stevenson, an ordained minister of the United Presbyterian Church, to give lectures and addresses in towns and villages where it has hitherto been impossible to overtake such work except by a casual and temporary visit. It is earnestly hoped that great good will result from this additional appliance. But this appointment is only of a tentative character; and its continuance is dependent on the amount of support which may be given. The work thus inaugurated, along with that of the classes, is commended to the earnest prayers and liberal support of the people of God throughout the land.

II.—IRELAND.

MURDERS.

WE cannot begin, as we began our article on Ireland last month, with the pleasant statement that since our last writing on the same subject no agrarian murders have been reported. There has been a fresh outbreaking of this worst kind of agrarian crime, as if the restraint

of fear produced by the Prevention of Crime Act were no longer felt so strongly as at first. On the night of September 26, a young man named Keane, the son of a landed proprietor near Kildysart, was found dead in a *dyke* (ditch) not far from his father's house, which he had left on horseback a short time previously, and it is thought that his death was not accidental. His father had recently received threatening letters. On September 27, a brutal murder was perpetrated near Templemore, County Tipperary, the victim being a man named Hickey, the only son of a widow. He was the tenant of a small farm of seventeen acres, and was at work on his farm between six and seven o'clock in the evening, when he was attacked by two men, one of whom stabbed him in the head with a hayfork, causing instant death. Two men, brothers named Carroll, supposed to have committed the murder, were promptly apprehended, and await their trial. They had for some time occupied a farm adjoining to Hickey's, from which they were evicted about two months before the murder. The two families had been on bad terms, and it is said that the Carrolls suspected Hickey of having had some hand in causing their eviction. Late at night on October 2, a young farmer named Hunt was found lying dead on a lonely road about half a mile from Boyle, County Roscommon. There were wounds on the head, and marks on the bloody ground showed that a struggle had taken place. Some arrests have been made, one of the prisoners being a man with whom the deceased recently had a quarrel about a bog. On October 3, Thomas Browne, a farmer, was shot in open day a few miles from Castle Island, County Kerry, in a neighbourhood where murders and all kinds of agrarian outrages have been more numerous than almost anywhere else in Ireland. Browne was an inoffensive and extremely industrious man, who had been a carman, and, although a married man with five children, had amassed means enough to buy the farm which he occupied—of about forty acres of good land—and two smaller contiguous farms. It was probably by this that he gave offence to the Land League authorities. The circumstances of the murder were remarkable, and seem to show that it is not to be ascribed to private malice, but to the agency of a secret society, of which probably the Land League leaders of the district could give a full and particular account. The murder was witnessed from a road which passes close to the spot where it took place, by some children going home from school. Browne was working in a field near his own house, which is described as a small but comfortable building. About three o'clock two men, dressed in "long black clothes," crossed a field and approached the field where Browne was. When they had reached a fence separating the two fields, they were observed by the schoolboys to beckon to Browne, who, seeing two persons apparently well dressed calling him, had no hesitation in laying down his working implement and approaching them. He went through a gap and joined them in the field next to the road. The three were observed to be in earnest conversation for a short time. Browne took off his hat, and appeared as if he were begging their pardon or entreating forgiveness. The scene impressed the schoolboys, and they watched the proceedings with curious eyes. No weapons had been seen with the strangers, but while the deceased was hat in hand three shots were fired at him in quick succession. He rushed past the assassins towards the road, and two more shots were discharged after him, when he fell. The ruffians then coolly walked off, crossing the fields in the direction of Castle Island. The deceased's wife

was at the moment engaged in conversation with another woman at the door of her house, which was about three hundred yards away. The woman remarked that there were strangers on the land, but Mrs. Browne said that they were probably persons who were returning from a funeral which they had passed a short time previously. Shots were then heard, and Mrs. Browne said they were probably sportsmen. She went into the haggart, which commanded a view of where her husband worked, but could not see him in the field. Becoming suspicious, she went down to look for him, and found his dead body on the field. One bullet had struck him on the right temple and passed through the brain, and the other had entered the chest. Browne is said to have been suspected in the district of intending to evict the tenants of the two small farms which he had lately purchased. Archdeacon O'Connell, the Romish parish priest of Castle Island, referred to the murder at "first mass" on the Sunday after it took place, and is reported to have said:—"He was overwhelmed with grief at the occurrence, and for a long time had not come there with a heavier heart. He found that ideas most perverse had taken hold of the hearts of the people. He believed it was outsiders who committed the crime. There were reasons, however, for suspecting that the men were bribed. Still, it was difficult to believe that a man who never did another harm, who had lived respected by his neighbours, who was a holy and moral man, should be murdered. It might be said that these things were done to get cheap land; but that was a mistake. If such crimes were perpetrated in America, the country would rise *en masse* against the murderers." If all the priests of Ireland had always spoken in this strain concerning agrarian murders, and whether the victim was a Romanist or a Protestant, it may be reckoned pretty certain that there would have been fewer of them. There was no such priestly denunciation of the murder of Lord Mountmorres, or if there was it was unfortunately never reported to the public: it may, indeed, be remembered that there were manifestations of a very different sentiment on the part of some of the priests of Connaught. But Lord Mountmorres was a Protestant. The murder of Browne is not the last that has been committed. Joseph Hogan, a farmer, was fired at on October 6, at Crossmalina, and after lingering for two or three days died of the wounds which he received.

Besides the murders committed, there have been several

ATTEMPTS TO MURDER

and assaults, in which injuries were inflicted so serious as to place life in danger. On the evening of September 23, a desperate attack was made at Drimoleague, by a man armed with a farming implement, on a young man named O'Neil, who had recently evicted his assailant's father. O'Neil was very severely injured about the head. On Sunday night, September 24, a large band of men forced an entrance into the house of a small farmer named Scully, near Adare, County Limerick, and beat him and his wife in a savage manner, injuring him so much that his deposition was taken, because his condition was thought to be critical. On Sunday evening, October 1, whilst a farmer named Magee was returning home from Newry, he was murderously assaulted by a number of men, who stabbed him under the left ear and the right eye. He was conveyed to the hospital in a desperate condition. On October 3, a man named Murphy, rent-warner on an estate in Kilkenny County, was attacked, felled to

the ground, and beaten with murderous violence by two farmers who were offended at his discharge of the duties of his office. About the same date a bailiff, named Smyth, while attempting to execute a decree on a farmer named Murphy, near Kingscourt, County Cavan, was fired at by Murphy, but escaped uninjured. On the night of October 10, as a young man named Dwyer, the son of a small farmer in County Tipperary, was reading at the kitchen fire he heard a tap at the window. He went at once to see who was there, and just as he had opened the door and was standing on the threshold he was fired at by two or three men, who instantly ran away. The shots took effect immediately above the right knee, and the sufferer was conveyed to the Cashel County Infirmary. The same party of Moonlighters afterwards visited other neighbouring houses, and several persons were severely beaten by them.

We shall not mention instances of any of what, in comparison with murder, attempts to murder, and murderous assaults, may be considered minor agrarian crimes, with the exception of two or three rather remarkable cases of

BOYCOTTING,

really one of the most serious of all these crimes. It is still carried on in many parts of Ireland to an extent which shows that, whatever may have become of the Land League, the local Land League leaders have neither lost their power nor repented of their iniquities. The cases which we select are highly illustrative of the state of feeling among the Romish peasantry. On Sunday, October 8, a man named Hamilton, who is boycotted for having taken a boycotted farm at Coalisland, county Tyrone, attended mass in the chapel there, accompanied by two policemen. As soon as Hamilton entered, the congregation left the chapel, and one of the policemen had to assist the priest in celebrating mass, for boycotting is not practised against Protestants only, although they are especially liable to it. Three men have been sent to prison under the Crimes Act for intimidating Hamilton, who on the preceding Sunday was hooted out of another chapel.

A correspondent of the *Record* shows how boycotting is employed against Protestants and Protestantism, and in the story which he tells the base and

PERSECUTING SPIRIT OF THE ROMISH PRIESTHOOD

is very strikingly exhibited. The scene is in a district where that spirit has been often displayed before in ways which Protestants in England and Scotland who have credulously listened to the fair speeches of Romish priests, all charity and liberality, would do well to consider. Intolerance can hardly be more mean or more wicked than what is here related:—"The works in connection with the proposed new parsonage at Roundstone, Connemara, are now silent. Priestly tyranny has scored another victory. Joyce, the last of the masons who continued to work, resisted interference until Thursday, 28th ult. [September]. On that day, as he was walking on the new pier during dinner hour, the Roman Catholic curate, accompanied by his fellow-curate from Ennismore, sought him out. The poor man was treated to some extraordinary spiritual counsel. One of the priests called him 'a brute,' and told him no one in the town would be permitted to lodge him. As they perceived him in conversation with some people, they warned them not to speak to him. Joyce could hold

out no longer ; he has left for Clifden." A later communication from the same quarter (*Record*, October 13) states that "the ban is still rigorously enforced in the entire district," and that "not a single individual can be found, even at considerably advanced wages, to work at the prohibited buildings," but that the work has been resumed, labourers having been brought from a distance, and a temporary shelter erected for them. What an outcry Romanists would raise if they met with treatment like this when they set about the building of a Romish chapel or a priest's house in England or Scotland ! And would not all our exceedingly charitable Protestants join them in the outcry, denouncing bigotry and intolerance, who are always ready to help Romanists in their bazaars for chapel-building and other objects in England and Scotland, but not one of whom raises his voice against such vile conduct on the part of Romanists in Ireland ?

Equally deserving of notice with this specimen of boycotting is another case, in which we have a truly appalling exhibition of the state of feeling among the priest-trained and priest-ruled peasantry of the West of Ireland. The widow of the poor man Doloughty, for whose murder Francis Hynes was hanged at Limerick in the beginning of September, is boycotted, and cannot get food to buy for her family in the neighbourhood in which she lives, but has to procure it from a distance. Great indignation has apparently been excited by the fact that a subscription has been made for her and her children, which has amounted to more than £150 ; and as a set-off against this, and as if more clearly to exhibit the widespread

SYMPATHY WITH MURDER,

of which many lamentable proofs have been already given, a subscription was started for the family of the murderer Hynes ! When it is remembered that he was a young man, and left no widow nor children reduced to poverty by his death, the purpose for which this subscription was started cannot for a moment be doubted. One would be glad to know what hand the priests had in it, and in the boycotting of Mrs. Doloughty. Boycotting, it must be remembered, is a mere copy of Romish excommunication.

Bad as the state of things is in Ireland, it does not however appear that it is so bad as it was two or three months ago ; agrarian outrages are not so numerous as they then were ; and sadly disappointing to the hopes that were entertained at the middle of September as has been the new outburst of murder, there is still reason to believe that the Prevention of Crime Act has produced beneficial effects, and to expect increased benefit from its continued operation, as the probability becomes more and more evident that crime will be followed by punishment. Other causes may also have contributed to the same result ; tenant-farmers seem to think that it may be well to try what good they can get from the Land Act, and there is some evidence of many having begun to suspect that they were befooled by the pretended patriots whose counsels they followed during the recent years of agitation. But what improvement there has been in the worst-conditioned district seems to be mainly due to the Prevention of Crime Act. Not only have convictions been already obtained under it for recently committed agrarian crimes, but discoveries have been made through which it seems likely that the per-

petrators of murders of older date may be brought to justice. It has begun also to bring to light the dark proceedings of secret societies, by which outrages intended to promote the objects of the Land League have been planned, and means found for their perpetration. Extraordinary revelations have been made at Armagh, on the examination before the Resident Magistrate of a number of men charged with treason-felony. The truth will probably be more fully ascertained when the prisoners are brought to trial ; but the disclosures made, although by a witness whose evidence of itself would not be very trustworthy, an accomplice who has become informer, are supported by documentary evidence which makes it almost impossible to doubt that in the main he has told the truth. Knowledge has thus been obtained of a society called

THE IRISH PATRIOTIC BROTHERHOOD,

formed by the amalgamation of a Ribbon Society which formerly existed in Armagh County, and other kindred societies,—their amalgamation having been accomplished by an Irish American who organised the new society. This Irish “patriotic” society had for its object the assassination of landlords, agents, stipendiary magistrates, and policemen ; and its members were sworn to extirpate them. The records of the society were kept in books, and one of these books, kept by one of the accused, was found in a house from which he had been evicted. It appeared that whenever any outrage was assigned to any member of the society, a meeting was called, and money was subscribed to compensate him for doing the deed. The society was very completely organised ; it had officers and sub-officers. Each member paid five shillings on being enrolled, and one shilling and sixpence per quarter afterwards. Meetings were held at various places, and were convened by members telling each other. One place of meeting was at a National School, the master of which administered the oath. The informer-witness gave an account of a meeting in June 1881, at which about twenty members were present. “The chairman stated that Mr. Brooks, of Castle Blayney, who was agent over him, had served a lot of ejections, and it was time to stop his career and to get rid of him out of the country. Several members were then selected, and they took an oath to murder Mr. Brooks, and they were warned that if they got a chance of doing so and failed, they would be called upon to say why they had not done so. The chairman told them there was plenty of money to pay them, and that there would be no fear of detection. He had ordered new caps or hoods for disguises, and one of the men was told where they would be found. Witness was directed to attend at next meeting. He was then sworn in also for the murder of Mr. Brooks. On the 24th of July witness was directed to go and meet two of the men sworn to murder Mr. Brooks. Witness was to get a blunderbuss from one of them, and he was to go with them to a field to wait for Mr. Brooks coming home. They were told that he had gone up that way, and was likely to return across the field, where they were to wait for him. As it happened, however, he went home another way. They lay in wait for him from half-past three till half-past five or six o'clock. Witness also deposed that he was present when the prisoner John Donnelly was paid £7 for having burned a mill belonging to a Mr. John M'Culloch, which was destroyed by fire soon after Christmas. A meeting had been called for the purpose of deciding on

the question of the money which was subscribed by those present, and Donnelly was told off to do the work. After the mill was burned Donnelly left the country, but subsequently returned."

We have here a more probable account of mill-burning and other incendiary fires than that suggested by the Irish "Nationalist" paper *United Ireland*, when, referring to the coincidence of the burning of the Balbriggan Hosiery Factory and the Athlone Tweed Factory, it says that, without asserting that a ring of English capitalists had them burned, such a suspicion does no violence to English trade traditions in destroying Irish manufactures and enterprises; and that if the "strangers" clause of the Crimes Act were enforced in the neighbourhood of the Irish factories, the police might possibly find strange fish in the net. Regard for truth, among the "patriots" of Ireland, seems to be about equal to their abhorrence of murder. Theirs is the morality of the Church of Rome. The liar and the murderer may be "Children of Mary."

THE DIFFERENT EFFECTS OF ROMANISM AND PROTESTANTISM

have been strikingly exhibited in the contrast between the condition of Ulster during the last two or three years, and that of the other provinces, especially of Munster and Connaught, and by the differences as to good order and lawlessness observable in different parts of Leinster and of Ulster according to the measure in which Romanism or Protestantism prevails in them. Going back for eleven years, and so beyond all present causes of excitement, we see this contrast in the official report of the criminal statistics of 1871. The general average of serious crimes in the whole country in that year was 17 for every 10,000 of the population. But the local proportions were very different,—as in County Westmeath and in County Kildare, 26 per 1000; in County Meath, 18 per 1000; in the city of Cork, 22 per 1000; in County Donegal, in County Down, in County Antrim, and in the town of Belfast, 3 per 1000; and in the town of Carrickfergus, 1 per 1000. A map showing the degrees in which Romanism and Protestantism prevail in Ireland would show also the moral condition of the country.

THE LAND LEAGUE

has sustained a more severe blow than the Lord Lieutenant's proclamation which declared it an illegal association. It survived that blow, carrying on its operations secretly, or under the disguise of the Ladies' Land League; but it has now to bear the withdrawal of the support from America on which it chiefly depended. Mr. Ford, of the *Irish World*, New York paper, through whom the American subscriptions to the Land League funds have been mostly remitted, has sent a remittance, with intimation of its being the last, because the contributors to the Land League funds in America were not satisfied with the progress made nor with the course pursued in Ireland. The American contributors, it would seem, expected that ere now Ireland would have been in open rebellion, or that dynamite would have been employed in such a way as to shake the foundations of the British Government. Mr. Ford also demands to know what has become of the funds of the Land League, a very natural question, to which we do not think he is likely soon to receive an answer. Perhaps he might get some help towards one if he were to read the pleasant account given by an American humourist of an interview with a

distressed Irish patriot, mourning over the sad fate of his country at a table in the most fashionable restaurant of New York, with a canvas-back duck before him, a bottle of choice wine, and a few other luxuries. But we are far from thinking that all the money has been thus spent, and probably the expenditure of some of it might be more satisfactory to some of the Irish-American contributors than to the great majority of the people of the United Kingdom. We do not think it necessary to occupy ourselves seriously at present with the question whether or not there has been a *split*, as some allege, in the Land League or Irish Nationalist party, some following Mr. Parnell in adherence to the views upon the expression of which he obtained his liberation from Kilmainham Jail, some following Mr. Davitt in his wild scheme for the nationalisation of all the land of Ireland. Of this, if it proves to be of any importance, there may be future occasion to say something. There appears to be some reason for thinking that an attempt has been made to displace Mr. Parnell from the leadership of the Irish "Nationalist" movement, and that the editor of the *Irish World*, who has done so much to collect funds for the Land League in the United States, seeks the inauguration of another movement more openly anti-British than has yet been carried on. Mr. Justin M'Carthy and other leading Home Rulers declare that the Irish "Nationalist" party was never more united than it is at present. Mr. Davitt has expressed himself to the effect that the Land League has received its death-blow; but he is eager for further agitation, in order to the most extreme ends. He looks upon the Land League as having been well enough in its day, but thinks it time that it should give place to something better. They have had "a mountain of agitation," he said in a speech at Wexford, "and only a mouse of a land measure." Mr. Healy and Mr. Redmond were present at the meeting at which his speech was delivered. We shall not be surprised if any pretty little family quarrels that may be or may have been among the Irish "patriots" are very soon patched up again, and the "Nationalist" movement carried on as before. There seems to be much division of opinion on the other side of the Atlantic as to the conduct of the Editor of the *Irish World*, and probably American remittances for the promotion of treason and crime in Ireland have not yet altogether ceased. It is evident from the enthusiastic applause with which Davitt's speech was received at Wexford, that a spirit similar to his own animates many of the peasantry, and other lower classes of the Romanists of Ireland. Besides all their disloyalty and hatred of England, there has also been awakened in their breasts a rapacity which will not be satisfied until every landlord in Ireland is dispossessed in their favour, and would not be satisfied then. Upon their fanaticism, their ignorance, and their greed, agitators can easily work.

The Land League, however, is no longer to exist, at least in name. Instead a new association has just been formed, called

THE IRISH NATIONAL LEAGUE,

which is intended to combine in one body and in one movement all the hitherto existing bodies of agitators.

For the formation of this League, a meeting called a "National Conference" was held in Dublin on October 17, which was attended, it is said, by about eight hundred "delegates" and others. Who dele-

gated the "delegates" does not very clearly appear. There were many priests present, and some of them took a prominent part in the proceedings. The formation of an "Irish National League," with a constitution and programme proposed by Mr. Parnell, was unanimously agreed to; Mr. Davitt emphatically declaring his adherence to his previously expressed opinion, "that until the land of Ireland, that was stolen from the people of Ireland, that was the national property of Ireland in the past, should be restored again to the whole people, there could be no final or satisfactory settlement of the land question," but consenting to refrain from dividing the Conference, and to co-operate with Mr. Parnell and his colleagues in their present endeavours. But for this protest of Mr. Davitt against its too great moderation, the programme of the objects of the League, adopted on the motion of Mr. Parnell, seconded by the Rev. Mr. Cantwell of Thurles, Administrator to Archbishop Croke, might have been thought extreme enough to satisfy the most ardent of Irish "Nationalists," and it supplies subjects for any amount of future agitation which any of them may think it expedient to carry on. It may be described in American phrase as a "platform" of five "planks," which are declared to be "national self-government," "land-law reform," "local self-government," "extension of the Parliamentary and municipal franchise," and "the development and encouragement of the labour and industrial interests of Ireland." The first of these is explained to mean "the restitution to the Irish people of the right to manage their own affairs in a Parliament elected by the people of Ireland;" but perhaps it is less dangerous as a subject for peace-disturbing agitation than any of the others, the particulars of which, as set forth in the programme, the limits of our space do not permit us at present even to mention, much less to offer any remarks concerning them. We may return to them again, or any of them, if there shall seem to be occasion. Meanwhile we quote a sentence or two from the Land League organ, *United Ireland*, to show with what intention the new League has been formed, and what may be presently expected if the attempt to get up a fresh agitation prove successful:—"The very hour when coercion has marshalled all its forces to cow the people into despair is chosen to lay the foundations of an organisation upon which coercion cannot lay a finger, and which yet proposes deliberately to take into the hands of the people a sort of an official national self-government, before which coercion will yet lay down its arms. Obviously the first work is to re-open the campaign against landlordism. Land-law reform is the essence of the new organisation."

The following account of

IRISH POLITICAL ORGANISATIONS

in Ireland, Great Britain, and America is interesting. It is by a correspondent of the *Times*:—"The Irish Labour League and Industrial Union, the organisation founded some weeks ago by Mr. Parnell, M.P., and his colleagues, now numbers 120 branches in Ireland. Fifty-three branches of the Dublin Mansion-House Fund in aid of evicted tenants have been formed. Besides these, there are in existence some two dozen county clubs devoted to the work of registration and popular propagan-dism, about fifty 'Young Ireland' societies, and nearly as many Prisoners'

Aid societies. The Irish Parliamentary Association, for the payment of Irish members, has not attempted to extend its operations since the issue of the address postponing the agitation on the subject. In England and Scotland the branches of the National Land Labour League of Great Britain have during the past year increased in number from seventy to 200, and besides these there are in existence here about forty branches of the 'Young Ireland' Society, sixty branches of the Ladies' Land League, and five or six Home Rule associations. In the United States there exist some 1200 branches of organisations all having political objects in Ireland. Eight hundred of these are affiliated to the American branch of the Land League, and the whole of them, in addition to 900 other American-Irish societies of a semi-political character, are being blended together in one comprehensive body devised by Mr. Davitt and his friends, to be called the 'Celtic Confederation' of the United States. The membership of Irish political associations in England and Scotland is set down as reaching an aggregate of 50,000 persons, and in the United States of 1,200,000." All this is the work of Romanism. All these societies are almost exclusively composed of Romanists, and the strongest feelings which animate them are those of Ultramontaniam.

At the Clifton Conference, which was held in the second week of October, the Rev. Mr. Noyes of Dublin declared his belief that

THE POWER OF THE PRIESTS IS WANING

in Ireland. He mentioned some very interesting facts in support of this opinion, some of them very gratifying also as affording evidence that, in some places at least, the Romish peasantry are becoming more accessible to the Gospel and more inclined to give heed to it. He said:—"It shows itself occasionally, but there is clear evidence on all sides that the power of the priests is waning. There is no longer the whip of the priest to be feared, for the people are beginning to feel their manhood and their womanhood. The action of the Land League has caused a great many to be evicted from their farms. They had joined it, possessed by the idea that it would pay; but the money failed, and the poor people were ruined. They had to be evicted, and they were emigrating by hundreds and thousands. The other day there was a ship moving away, and just as she was leaving the harbour the people united in giving a loud howl for the Land League, and a more piercing one still for the priest. Each of these men going out had received a copy of God's Word. In their politics the people are now keeping the priests at a distance in a way which they have never been accustomed to keep them; and all this clearly shows that the country is open for the work of this Society. A reader can now freely enter the cabins, and there are marvellous facilities for spreading the Word of God. There is a gentleman who is in the habit of putting passages of Scripture on the top of a wall, and placing a stone upon the leaflets to prevent their being blown away. In this way he has circulated tens of thousands of the Word of God in Ireland, and I believe the plan has been blessed to a great multitude of souls. I know a family now the children of which do exactly the same thing. They put the leaflets into holes in the wall, and as they are invariably taken, we have reason to know that they are read in many of the cabins of Ireland. I was present the other day at a meeting of tenants

and landlords. The landlords, I may say, had got their tenants together, and there was reading and prayer and a religious address. They were all Roman Catholics, and they listened with the most perfect attention and apparent joy to the message of the Gospel."

The annual report, issued some months ago, of the Scripture Readers' society for Ireland confirms the statements which we have had delight in bringing under the notice of our readers in former articles, of the

PROGRESS OF THE GOSPEL

in Ireland, amidst all the agitation and crime of the last two or three years, and of the opening for the Gospel which has been made even by events which might have been supposed adverse to it. The report tells of "gratifying success," of new districts opened "where there are signs of an increased desire and willingness to hear the Word of God read and expounded," and of applications continually being made to the society for the appointment of Scripture readers. Notwithstanding the length to which this article has already extended, we cannot refrain from inserting here a notice of a much-valued and very useful Scripture reader whose death is mentioned in the society's report—Hugh Maguire, who was brought up near Easky, County Sligo, about the beginning of the present century. "When the arrow of conviction entered his soul, he abandoned attending Mass and began to read the Bible. His becoming a 'turncoat' was bruited all over the parish, his sisters were disgraced in that their brother should become a 'Brunswicker,' and his father's soul pained that his son should be a Protestant. The priest spoke to young Maguire on the sin of leaving the true Church, threatened him, and soon carried out the threat of denouncing him from the altar, thereby exposing him to scorn and hatred, and placing his life in danger from the bigotry of his own relatives and friends. No place in heathendom could have been more dangerous for him than was his native place at Easky when he severed his relation with the Romish system. But though mocked and hooted the young convert held firm. For about forty years he was engaged in the work of the society, and remained to the last devoted to its welfare."

Mr. Noyes, however, stated in the speech from which we have already quoted, some difficulties and obstacles with which those who labour for the spread of the Gospel in Ireland have to contend. He said:—"There was a want of religious liberty, for they could not go out into the streets and preach freely as in other places. In London he might be able to do this, but in Ireland it could not be done. He had one day said to his incumbent, 'I should like to hold a service in the open air,' and the answer was that it would not be safe to do so there." The power of the priests may have begun to wane, but it is still great, of which we have proof in this, and in what has already been mentioned in this article of the boycotting of the Protestant parsonage building in Connemara. We have another illustration of what Romish priests have done for Ireland, where their power was greatest, in the fact mentioned by Mr. Noyes, that in Galway there are, according to recent returns, 152,000 people who can neither read nor write. This also readily accounts for the power which the priests at present possess in that quarter.

In another part of this number will be found an article from the *Yorkshire Post*—"Ireland as it is, and as it might be"—relating to Ireland's

resources, and showing its capability of greatly increased productiveness, and, therefore, greatly increased prosperity. But we can have no hope of any great and happy change from the present miserable state of things so long as the Romish priests retain their power and maintain their kingdom of darkness. Of the means they use for this end, the pretended Knock apparition and miracles afford a specimen ; and

THE IMPOSTURE AT ATHLONE

mentioned in our last number affords another.

Of the alleged apparition at the Franciscan Church of Athlone a telegram, according to the *Weekly Register*, stated, some time about the end of August, that "the clergy in charge keep the statue of the Virgin veiled during the day. The veil is removed in the evening, at which time the eyes, lips, and arms have, it is declared, been seen by different individuals to move" !!!

[We are under the necessity of postponing to next month the second part of the article on FRANCE, of which the first part appeared in our last number.]

III.—THE LEAVEN OF THE PHARISEES AND OF THE SADDUCEES.

LEAVEN is the symbol of a corrupting element. The Master warns His disciples to take heed and beware of it. And the warning given on the coast of Magdala is as much needed now as it was on the day when it was first uttered. The Saviour was then accosted by men who watched Him with no friendly eye. They were representative men. They belonged to two antagonistic parties, widely at variance between themselves, but wholly at one in their enmity to Christ. Enemies to each other in other respects, they unite in opposing the Teacher sent from God. There was evidently deliberate concert between the parties. The Jewish leaders both in state and synagogue have become jealous of the Prophet of Galilee. They become more watchful of His words and His movements. They track His footsteps even to the remote and obscure districts of the country. Their enmity to each other is rank and bitter, but it is held in abeyance. They agree to sink their difference for the present, that they may combine against an object of common hatred. Jesus of Nazareth is marked out as their prey. These efforts they never relax. "They meet, they lurk, they mark His steps," till from one stage to another they pursue Him to Calvary, and gratify their fell malignity in seeing Him nailed to the cross; for both parties had a place in the great council of their nation which adjudged Him worthy of death. "The Pharisees also with the Sadducees came, and, tempting Him, desired Him that He would show them a sign from heaven" (Matt. xvi. 1). This was at least the second time that such a demand had been made upon Him. The spirit in which the request is made betrays the existence of pre-concerted artifice by which they seek to ensnare Him. A sign from heaven is what they ask. To heaven He therefore refers them. They are accustomed to observe the face of the sky, and to gather from it what the weather was likely to be. Let them mark with equal sagacity the works of Him whom they persecute, and they will learn who He is. The king-

dom of God is come nigh unto them, and yet they know it not. Their minds are blinded because they hate the truth. Of the natural phenomena which the heavens present they can judge with tolerable correctness, and can draw conclusions from what they see. Why can they not observe the aspects of Providence, and see the hand of God in the works and miracles of Christ? The answer is given in the character which Jesus ascribes to them, "O ye hypocrites." Yes, hypocrisy rejects the signs which God gives to the world; it desiderates something more in keeping with its own views of propriety. These teachers, these blind leaders of the blind, understand the outward signs of nature much better than they understand the prophets. They are better weather-prophets than they are interpreters of the Word of God which they profess to expound. They have therefore missed their day of mercy. Their sky is red with terrible portents of coming destruction, lowering with frowns of wrath to them and to their nation. They ask a sign, not as unbiassed inquirers after truth, not as some of God's most eminent servants have done in order to remove reasonable doubts and strengthen their faith; but they ask it as cavillers and tempters. Jesus therefore repeats the answers already given to all such questioners, "There shall no sign be given (to this generation) but the sign of the prophet Jonas: and He left them, and departed." Did they know what that departure meant? Do modern cavillers know it? The spirit in which the truths of the Word of God are met by opposers of this class will have always this result: Jesus will depart. The departure in the present instance is judicial, it is final. They are given up, they are left to themselves; and "woe unto them when I depart from them." Take heed and beware of this leaven. "Jesus sighed deeply in spirit" (Mark viii. 12). He knew the fearful importance of the hour; they have rejected Him, and He accepts their act. They appear to have outlived their day of mercy, "Let them alone: they be blind leaders of the blind." The little bark has left the shore; its course is towards the eastern side of the lake, and it carries Jesus away. Landing on the other side, the lesson on what had happened is read, and never to be forgotten, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees."

In another place a new element is introduced into this warning, "Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod" (Mark viii. 15). What means this? It seems to intimate the fact that the influence of Herod has something to do in this matter, that in these covert attempts to entangle Jesus in His words the sympathies of Herod had been enlisted, and all with the view of delivering Him up to the power of the Roman governor. There was a class of men known as the Herodians. It is not easy to determine from Scripture for what ends such a society existed, but co-temporary history casts light upon it. Herod Antipas was ruling at the time as tetrarch of Galilee. It was to him that Pilate afterwards sent Jesus, on the plea that being a Galilean He belonged to Herod's jurisdiction. During the ministry of Christ, this man hearing of His mighty works had the picture of the murdered Baptist called up to his remembrance. It haunted his guilty conscience like a spectre. Herod, we know, in the midst of his enormous guilt was ambitious enough to covet the title of king. His nephew, Herod Agrippa, had just obtained that honour, as ruler of the regions formerly under Philip and Lysanias. Envious of this, and urged on by his guilty partner,

Herodias, he undertook a journey to Rome to solicit the same honour. He appeared before Caligula, but instead of receiving a crown, as he expected, he was deposed, and banished along with his paramour to Lyons, where they both died. "The end of evil-doers shall never be renowned." There may have been other objects for which the sect of the Herodians existed, but one thing is pretty evident, that they were supporters of Herod in his pretensions to the title of royalty. It might have furthered their purpose if they could have got rid of this Prophet of Galilee, who had begun to be looked upon as King of the Jews; for friends and foes alike mistook the character of His mission; they looked for an earthly King. In this strange coalition of conflicting parties, in asking a sign from heaven the Herodians were working out their worldly policy, attempting to fix a charge on Christ as an enemy to Cæsar, and thus to promote the claims of Herod. Take heed and beware of this leaven, the spirit of such as would push their interests by getting others out of the way. It savours of the spirit of murder; and if only entertained in its first beginnings it will prove itself a corrupting leaven of a very dangerous character; it will gather around it an ever-accumulating amount of guilt. It cannot prosper, and it will be bitterness and sorrow in the end. It was so in the case of the presidents in Chaldea who thus attempted to get quit of Daniel, for in the snare which they laid for him were their own feet taken, and taken in righteous judgment.

It is unnecessary to expand this article, as one might be tempted to do, in giving an account of the principles of these two classes of men, the Pharisees and the Sadducees, to wit. The Pharisees were the religious men of the day. Whatever was really good was found among them. There were good men among them. Nicodemus belonged to this sect, and perhaps Joseph of Arimathea. But as a whole their character had sunk to the grossest hypocrisy. Their forms of devotion were gone about with a view to outward display, that they might be seen of men. No charge is brought against them of denying or expunging any part of the great doctrines of the Bible; but there is a heavy charge of adding to the Word of God the doctrines and commandments of men, and of making void that Word through their own traditions. Romish traditions when first introduced were nothing new. The Pharisees had these before them. They, as well as Romanists, had what the latter call the *unwritten Word*. If men were not judicially blind they would tremble to repeat the inventions which brought down the woes of withering rebuke from Him who is Himself the Word of God, "the Word made flesh." The other sect, the Sadducees, namely, were the free-thinkers of the day. They arose at least 150 years before Christ, and as the natural reaction from the errors of the Pharisees. The spurious piety of the latter repelled from them men of honest minds, who saw through the thin disguise, and detected the most hateful forms of corruption under an assumed cloak of godliness. The distortion of religious character which they witnessed in the Pharisee repelled them from the truth of God itself. In the same way is Popery guilty of the fearful amount of infidelity and even atheism which now exists in Popish countries. We charge on the priests of Rome, in full tale, the responsibility of what has been brought about under their baleful shadow, in those lands where Romanism has long held sway; and Rome must answer for it. Just as the Pharisees mixed up the truth of God with the precepts of men, and the Sadducees rejected the whole mixture,

even so has modern infidelity been bred and brought up in the foul nursery of Romiah corruption. Beware of the leaven which can produce such results. It begins in the introduction of a corrupting ingredient. Its progress is by slow and stealthy steps. It requires only to be let alone in order that its effects may appear; and they will soon appear if the danger is not resisted at its first beginnings. It may get introduced in many ways. It may be detected in an admixture of doctrine, or in keeping back any part of the truth of God, as well as in positive error, allowed, in however small degrees, to be mixed with the truth. One great danger in the present day is that which connects itself with mere æsthetics in the service of the sanctuary. Nothing is more dangerous, nothing more destructive of true spiritual worship. The substance gives way, the shadow remains. The service is turned into a thing of outward show to please the taste, no more a homage to Him whose worship is in spirit and in truth, but a sensuous entertainment, the offspring of man's invention, and savouring only of the carnal and earthly.

There are certain physical diseases, usually of a serious and fatal kind, whose symptoms are thrown out to the extremities. That cold torpor of the limbs may be treated by medical appliances, but the relief is only artificial and temporary. No permanent benefit is gained. And why? Just because the seat of the malady is elsewhere. It is not in the limbs, but at the heart. The central organ of life is affected. It is there that the weakness is. If by any means the healthy action of the heart can be restored, the symptoms of weakness in other parts will at once disappear. As with the human frame, so it is with churches. When great attention is paid to the mere accessories of religious worship, it awakens the suspicion that all is not right with its vital parts. The love of innovation and the zeal for improvement in the mere ritual of the house of God, seems plainly to point to weakness at the heart. The whole vitality is weak: the spirit of life and of godliness is on the wane. There is a remedy for such a state of things, but it is not to be found in æsthetics nor attitudes, nor any human adornments of God's worship. The remedy is that prescribed to the Church of Sardis: "Be watchful and strengthen the things which remain, for I have not found thy works perfect before God." In that proportion in which spiritual life departs from a church, to the same extent, if that Church continues to exist at all, will its worship degenerate into a dumb show of heartless formalities. If its life is not to be entirely eaten out, the sooner it returns to its first love the better. It will be vain to go down to Egypt for help. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." There requires to be a renouncing of all trust in human resources: "Asshur shall not save us: we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy." This is the course which God prescribes: it is the course of safety, and it has this promise connected with it, "I will heal their backsliding: I will love them freely, for mine anger is turned away from him." Then it is, but not till then, that God promises, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon," &c. (Hos. xiv. 5.) When a Church opens its doors for the leaven of human innovations, it is opening them for the admission of Popery—unconsciously no doubt, but none the less in reality. The result will sooner or later be found to be, that spiritual life departs. A cumbrous

ritual takes the place which the power of the Gospel alone should hold. Spiritual death creeps on : there is a body without a soul—a dead carcase, an object of loathing in the sight of God and men. Bring a dead body under the power of galvanism,—it can be made to move its limbs and muscles, and to assume for a time the appearances of life. But it is dead notwithstanding : it will soon be the prey of corruption. Such is a dead Church under the fictitious influence of a counterfeit religion. The empty round of ritualistic formalities may give the appearance of life, but it is a sickening spectacle, a ruinous deception. Call it ritualism, or call it by a less offensive name, it is Popery notwithstanding, “for this is their resemblance through all the earth.” “Days are come,” says Dean Law, “in which strangers are gone forth, professing to be the Bridegroom’s friends. They even stand in pulpits, and give instruction in His name. By this sign you may know them. They exalt the Bride rather than her Lord. They magnify His ordinances rather than Himself. They beguile her to admire herself, to lean on herself, to trust in herself, to decorate herself in the mock robes of false humility and superstition. Take heed, the ground is slippery. It may seem pleasant to self-loving nature, but its slope towards Anti-Christ.”

Errors in opposite directions have often a mutual connection. Tendencies apparently antagonistic to each other may yet combine in producing a common result. Of two antagonistic parties, the one is often the offspring of the other, and both may spring up when the Christian religion decays. They are just the parasites which grow upon a decaying tree, the poisonous weeds which generate in a neglected soil. When the spirit of the Pharisee appears, there the Sadducee will also appear, and both will work as a leaven, expanding their influence till they finally permeate the whole mass. Though the two sects are antagonistic to each other, the result is not twofold but one. Exclusive bigotry on the one hand, and a spurious liberality on the other will accomplish this common end. They will separate men from the truth of God ; they will turn men away from Christ. The presence of such a compound leaven in the Church is a proof of departing spiritual life, and it becomes in turn the cause of yet greater corruption, eating out the very life of the system which gives it birth, and the greatest enemies of religion are those who have become apostates from it. “Take heed and beware of the leaven of the Pharisees and of the Sadducees.”

IV.—THE VALUE OF SOUND DOCTRINE; THE PREACHING OF THE GOSPEL THE CHIEF MEANS OF PROMOTING TRUE RELIGION.

(Continued from page 271.)

In the Christian warfare, he that holds the office of the trumpeter must take heed that his trumpet gives no uncertain sound. In military matters, common sense points out that the trumpeter of a regiment is perfectly useless if he does not know how to use the instrument which is placed in his hands. Now, in the great campaign of the Church of Christ, it is just the same with the ministers of the everlasting Gospel. A man may be duly ordained and commissioned by those who have authority, and placed in charge of a congregation ; but if he does not

know what to preach, so as to do good to souls; if his message is so uncertain, confused, and indistinct, that his hearers cannot understand what he wishes them to believe, to be, or to do, it is absurd to suppose that he will help any one to heaven. In spite of orders, license, and commission, such a minister is as useless as the ignorant regimental trumpeter. The blessing of the Holy Ghost is not promised to any and every kind of sermon, but to sermons which contain distinct scriptural truth. I say with sorrow, but I feel obliged to say it, that the absence of "a certain sound," the want of sharply-cut, well-defined doctrine in sermons, is one of the worst and most dangerous symptoms of the present day. It is a growing evil, I am afraid, and one that requires looking in the face. I hear on all sides that old and experienced Christians complain that a vast quantity of modern preaching is so foggy, and hazy, and dim, and indistinct, and hesitating, and timid, and cautious, and fenced with doubts, that the preacher does not seem to know what he believes himself. Of course, his hearers cannot be expected to believe anything at all! I do not hear so often that men preach honest, out-spoken Romanism or scepticism, as that they ingeniously fill up their pulpit half-hour with colourless, pointless homilies containing nothing at all. And I do hear it constantly said, that throughout the land there is a deplorable scarcity of a "certain sound" from the lips of Christian ministers. We have hundreds of ministers, I fear, both inside and outside the Church of England, who seem not to have a single bone in their body of divinity. They have no definite opinions; they belong to no school or party; they are so afraid of "extreme views" that they have no views at all. We have thousands of sermons preached every year, which are without an edge, or a point, or a corner, smooth as ivory balls, awakening no sinner and edifying no saint. We have scores of young men annually sent into holy orders from our universities, armed with a few scraps of second-hand philosophy, who think it a mark of cleverness and intellect to have no decided opinions about anything in religion, and to be utterly unable to make up their minds as to what is Christian truth. The causes of this sad absence of a "certain sound" in our pulpits are not difficult to discover. With some probably it arises from a simple want of knowledge. Not a few men, I fear, take up the clerical profession as a respectable mode of getting a livelihood, without the slightest acquaintance with its requirements. Of course they cannot preach what they do not know. Some are a prey to the fear of man. They live in a continual dread of offending anybody, and are eaten up with a desire to please all. Some are bitten with the modern mania for so-called liberality of opinion,—they think it almost a crime to be positive about anything in religion, and shrink from all decided statements. Some are so dreadfully afraid of what they term "party spirit" that they abstain from expressing any dogmatic or doctrinal view whatever on any point. Alas, how utterly unlike all this is to the mind of St. Paul! The consequences of the evil I deplore are very serious. There are hundreds of Christian congregations, I am convinced, in the land, in which there is nothing but the husk and shell and form of religion. There is literally no life, and nothing going on. There is no stir, nor movement, nor shaking of the dry bones, nor breath of the Holy Ghost, nor conversion among the worshippers. Minister and people are all asleep together. Sinners are not awakened, and saints are not built up. But, unhappily, this consequence is not all.

There is something far worse behind. I am thoroughly persuaded that the growing indisposition to attend any worship at all, and the increasing number of people who neither go to church nor chapel, are facts mainly to be attributed to the want of a "certain sound" in the pulpit. Myriads of hard-headed, thinking men in this age will not go to hear pointless platitudes, devoid of distinctness and decision. They want something which touches heart and conscience and head. They want food. They will not allow that they are sceptics or unbelievers. But they like a "certain sound;" and if they cannot find it, they will stay at home. This, I am satisfied, is one solution of those painful statistics of attendance at worship which have astonished the public mind for the last few months. What excuse any English clergyman can allege for undecided and indistinct teaching and an "uncertain sound" in his pulpit, I am utterly at a loss to discover. He is a minister of a Church which has declared her mind about doctrine most distinctly in that noble confession of faith, the Thirty-nine Articles. I ask any impartial man to read those Articles, and to mark the strong and decided language which they use in speaking of things which are essential to salvation. But this is not all. The Church of England requires every person who is ordained to declare his assent to the Thirty-nine Articles at the very beginning of his ministry. And, as if to make assurance doubly sure, the Church requires every clergyman, instituted to any living, at this very day, when he begins to officiate in his church, "publicly and openly, in the presence of his congregation, to read the whole Thirty-nine Articles, and immediately after reading to make the declaration of assent to them," saying, "I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God." These are indisputable facts, which cannot be explained away. In the face of these facts, I cannot understand how any clergyman can be content to preach such indistinct and uncertain sermons that no man can possibly learn from them what he must do to be saved. It is a knot which I cannot untie, and a problem which I cannot solve. The last day alone will make it plain.

Having spoken of the following seven points, about which, he said, a distinct, certain sound, is much wanted just now in our pulpits:—The inspiration, sufficiency, and supremacy of Holy Scripture; the sinfulness, guilt, and corruption of human nature; the work and offices of our Lord Jesus Christ; the work of the Holy Ghost; personal holiness; the sacraments of baptism and the Lord's Supper, and the state after death,—Bishop Ryle went on to say:—

Thousands of people seem to live and die in the secret belief that they were "born again" and received the grace of the Spirit in baptism, though from their infancy they have known nothing of what the Church Catechism calls "a death unto sin and a new birth unto righteousness." They are not "dead to sin" but actually live in it; and yet, forsooth, they think they are born again! Multitudes more are continually receiving the Lord's Supper under the belief that somehow or other it must do them good, though they are utterly destitute of the Catechism standard. Now, to these extravagant views of the effect of the sacraments I unhesitatingly assert that the Church of England gives no countenance at all, and her clergy ought to give a "certain sound" about

them. I do hope my fellow-Churchmen in this day will stand firm on this subject. There is, I am afraid, a sad disposition to give way and recede from Protestant truth in this direction. Partly from a fear of not honouring the sacraments enough, partly from the pressure of modern Ritualistic teaching, there is a strong tendency to exalt baptism and the Lord's Supper to a place never given to them in Scripture, and especially not in the pastoral epistles, or to leave them alone and avoid saying anything distinct about them. Let us set our foot down firmly on the wise and moderate principles laid down in our Articles, and refuse to go one inch beyond. Let us honour sacraments as holy ordinances appointed by Christ Himself, and blessed means of grace. But let us steadily refuse to admit that Christ's sacraments convey grace *ex opere operato*, and that in every case where they are administered good must of necessity be done, no matter how or by whom they are received! Let us refuse to admit that they are the principal *media* between Christ and the soul,—above faith, above preaching, above prayer, and above the Word. Let us maintain, with the judicious Hooker, that “all receive not the grace of God who receive the sacraments of His grace.” Let us ever protest against the idea that in baptism the use of water, in the name of the Trinity, is invariably and necessarily accompanied by the “new birth” of the inward man. Let us never encourage any one to suppose he will receive any benefit from the Lord's Supper unless he comes to it with “repentance for sin, and lively faith in Christ, and charity toward all men.” Acting on these principles, no doubt, we shall be reviled as Low Churchmen, Zwinglians, “unlearned and ignorant men,” and half-dis-senters. But those who talk against us in this fashion will never satisfy a jury of impartial intelligent men that our views of the sacraments are not the wise, moderate, distinctive principles of the Church of England. Such are the seven points about which I declare my belief that a “certain sound” is greatly wanted in this day. I commend them to the thought, and reflection, and prayers of all whom I address. I lay no claim to infallibility. I may be greatly mistaken. But it is my deliberate conviction that the parishes in which these seven points are most distinctly preached in the pulpit, and afterwards boldly and lovingly taught from house to house, are precisely those parishes in which the congregations are largest, the communicants most numerous, and the power of godliness in daily life most conspicuous among the worshippers. I assert boldly that if there was more “certain sound” in the pulpit on those seven points, there would soon be far more vital religion in the land, and a very different census of religious worship. Oh! that we could pray more constantly, “Lord, send forth more labourers into Thy harvest. Revive Thy work in England. Give us more trumpeters of the Gospel.”

V.—THE BRITISH TROOPS IN EGYPT AND THE HOLY CARPET.

THE Christians of Britain have been shocked—whilst they were rejoicing over the success of our arms in Egypt, and giving thanks for it, and praying and hoping for great and good results from it—by the astounding news that the British troops in Cairo had been employed in doing honour to the Mohammedan festival of the Procession of the Holy

Carpet, and to the Holy Carpet itself, presenting arms on its passing them. We need not recount the particulars of what took place; every one has already acquired a sufficient knowledge of them from the newspapers. The lamentable fact is unquestionable, and must be contemplated by every true Christian in the British Empire with astonishment, and sorrow, and shame, and indignation. We are told by newspaper correspondents that even the Arabs in Cairo were surprised, remarking upon it as a strange thing that their religious observances were more encouraged and supported by the British authorities at present supreme in Egypt than by their own Government. Well might they be surprised; but what must they have thought of British Christians and their regard for Christianity? And what is all the world to think? Does it not seem as if a plain declaration has been made by those, whoever they are, who are responsible for this act—which compromises the British Government and the British nation—that in their estimation one religion is about as good as another, or at least that Mohammedanism is about as good and worthy of respect as Christianity? For who that has any true respect for Christianity—who that believes in its truth, and therefore acknowledges its supreme and exclusive claims—could entertain, or not abhor, the thought of participating in a Mohammedan festival, or showing honour to a symbol of the religion of the Arabian false prophet? And who would not abhor such a thought who knows anything of the blessings which Christianity has conferred upon all countries in which it has prevailed in its purity, or in which it has prevailed even in forms far inferior to that of its purity,—and who knows also how Mohammedanism has been a curse to every land over which it has extended, as from its very nature it could not but be? Let us think what that religion is to which Christian Britain has been made to show marks of respect in Egypt; and let the voice of British Christianity be heard, so that there shall be no possibility of the repetition of such truth-betraying, and Christ-denying, and God-insulting iniquity. And let those who have given thanks for the victory of Tel-el-Kebir humble themselves now for this great national sin, and pray that it may be forgiven.

We suppose that what was done in Cairo on the 5th of October was designed by the representatives of the British Government there for the purpose of pleasing the Mohammedans of Egypt, perhaps also of pleasing the Mohammedans of India; and in this view it has been praised as a proceeding of very wise policy by some who look no higher than the earth on which they live, and its powers and peoples, and their beliefs and sentiments. Yet by others of the same class it has been viewed more justly, as fitted rather to excite the contempt of intelligent Mohammedans than to gratify them and win their attachment, and as not unlikely to be regarded by them as a mere pretence of respect for their religion, which unquestionably it was. But, in their desire to please men, the devisers of this piece of dishonest policy must have forgotten to think of the danger of displeasing God. And they have been shamefully regardless of the consciences and feelings of the Christian soldiers whom they compelled to do what their souls must have revolted against; they strangely forgot to take account of the convictions and sentiments of the Christian people of Britain, which they outraged—not wantonly, we believe, but rather in blind stupidity.

We know not who are responsible for what has been done, but pro-

bably it will soon be known. There was something of the same kind done on a former occasion since our armed intervention in the affairs of Egypt began, in the firing of a salute by the British fleet at Alexandria on occasion of the Mohammedan festival of the Ramadan. Little heed was given to this at the time, which now is to be regretted. Few probably were even aware of the fact, passing over the announcement of it in their hasty skimming of the newspapers. But everybody knows of what has taken place now. Parliament is soon to meet,—before what we now write can reach the eyes of our readers it will have met,—and we can hardly doubt the subject will soon be brought under the consideration of both Houses.

If the precedent of worldly policy which has been set in Egypt were to be approved and followed, we might expect to see a renewal of those demonstrations of honour upon occasion of heathen festivals in India, and in honour of heathen gods which, to the disgrace of Britain, were once of frequent occurrence, if even yet they are completely abolished; and we might expect our troops in Ireland, and wherever in the British dominions Romanism prevails, to be led out to do honour to Romish festivals, made to present arms to the "Sacred Host" as it was carried through the streets, or to some image of the Virgin Mary; or of some favourite or patron saint. It much depends on what we do now,—on what is done in Parliament,—on what voice goes up from all parts of the country,—whether or not these things are so to be.

VI.—IRELAND AS IT IS AND AS IT MIGHT BE.

(From the Yorkshire Post.)

WHEN Lord O'Hagan presented, in his address at the opening of the Social Science Congress in Dublin last year, a glowing picture of the beneficial changes and progressive improvement which had taken place in Ireland during the previous ten years, many people were very much surprised. It seemed hardly credible that the picture was altogether true, and it was still more difficult to believe that the hopefulness as to the future expressed by the learned lord was warranted even by the facts which he recounted, when the frequency of murders, the prevalence of agrarian outrages, the agitation and excitement, and the general insecurity of life and property in far more than one-half of Ireland were considered, to all which he adverted strangely little. Yet the statements made by Lord O'Hagan were all of them statements of unquestionable facts; and if we may differ from him in his estimation of the character and value of some of them, especially some of those as to changes of law and changes effected by legislation, there remains enough to excite wonder at progress really made in circumstances certainly most adverse to it,—educational progress, with increased evidence of a desire for education, a diminution of the number of juvenile offenders, a diminution of the number of punishable cases of drunkenness coming under the cognisance of the police and the magistrates, besides manifestations of a disposition to engage in new enterprises likely to promote individual and general prosperity. In connection with this, it is worthy to be observed that during all the time of agitation and widely-prevailing lawlessness, and even during the dark and terrible winter which immediately followed the delivery of Lord O'Hagan's

address, and the no less dark and terrible spring, although the reports of railway companies, especially in the south, gave indications of the unfavourable effect naturally to be expected from such a state of things, the banks throughout Ireland continued to flourish—a sure proof, we may remark in passing, that the peasantry of Ireland had not been reduced to all but universal poverty, as their pretended friends alleged, by exorbitant rents and the cruel exactions of their landlords, and that many who refused to pay their rents could easily have done so if they had pleased, or if Land League terrorism had not prevented them. The inference is inevitable that there must be in Ireland resources capable of great development if circumstances were favourable to it, and in the Irish people energy and capacity sufficient, if properly directed, for great development of these resources.

It is clear that Ireland is not fairly developing her resources. A vast increase of agricultural produce might be confidently expected from the application of skill and capital to the improvement and cultivation of the land already under cultivation; and there is much land as yet uncultivated which might without difficulty be brought under profitable cultivation, besides the bogs that are capable of being reclaimed, and of rewarding their reclamation by great fertility. The mineral wealth of Ireland is sufficient to contribute greatly to its prosperity, but as yet little advantage has been taken of it. The gold-producing region of Wicklow will probably never yield much; although it may again delude the hopes of adventurers eager to become immediately rich, as it has done in times past. But there are copper ores, and lead ores, and iron ores, and coal, and marble, and granite, and clay suitable for the use of the potter, and kaolin, and pipeclay, and fireclay, all holding out good prospects of reward to enterprise and industry, and all hitherto sadly neglected. The available coal in the coalfields of Ireland is estimated at fully 182,000,000 tons, but the total output in 1880 was only 133,719 tons. The available coal of the Ulster coalfields is estimated at about 33,000,000 tons; the output in 1880 was 15,380 tons, whilst Belfast alone imported 882,182 tons from England and Scotland in that year, and the quantity of coal annually imported into Ireland is about 3,000,000 tons. There are about fifty collieries at work in Ireland, none of the mines being of great depth, nor particularly difficult to work,—indeed Sir Richard Griffith has said of the Tyrone coal basin that there is hardly any example in England of coal seams of such thickness being found so close to the surface; and yet while the average yearly output of the miners in Lancashire is 301 tons each annually, that of the Irish colliers is only 113 tons. Iron ore is found in eight counties of Ireland; it is worked only in five, and the county of Antrim produces nine-tenths of the whole produce of the iron mines of the island. Yet much of the ironstone of Ireland is of excellent quality,—equal to the best that is yielded by the mines of Great Britain,—and can be produced at much less cost. Copper-mining was at one time prosecuted with success, but at present only to a very small extent. Ireland possesses inexhaustible stores of marble, of granite, and of porphyry, admirably suited for the purposes of architecture, some of the kinds of marble and of granite being of great beauty, but no energetic effort is put forth to make them conducive to the prosperity of the country by affording employment, as they well might, to many of its people, and supplying the materials of a lucrative trade.

Textile manufactures are carried on to some extent in Ireland, especially in Ulster, but it is to a very small extent in comparison with what might have been expected from consideration of the quantity of wool which the country produces, and of the suitability of its soil and climate for the growth of flax. The fisheries, if prosecuted with proper energy, would certainly prove extremely productive. The salmon-fisheries of some of its rivers are indeed actively carried on; but its sea-fisheries are so only in the vicinity of Dublin and other large towns, and on the south-east coast, from which their produce is quickly conveyed to the London market. Elsewhere, and especially on the west coast, although the sea yields an important part of their means of subsistence to many of the peasantry,—cottiers, who combine the occupation of the fisherman with that of the farmer,—little more than this is done by Irishmen themselves, and the herring-fishery is in great part carried on by the crews of English and Scotch boats which repair to the coasts of Ireland for this purpose. Yet nowhere does the sea more teem with excellent fish of many kinds than around the coast of Ireland, and the many deep indentations of its west coast afford most favourable opportunities for the prosecution of the fisheries.

Little improvement can be hoped for so long as Irishmen depend upon help from the public purse, always crying out for the encouragement of one branch of Irish industry or other in this way, instead of exerting themselves. Little improvement can be hoped for so long as they continue to entertain the notion, largely prevalent among them, that Irish industry ought to be encouraged by the exclusion from Ireland of the products of English and Scotch industry, instead of bracing themselves to enter into a fair competition in the markets not only of Ireland, but of the sister kingdoms and of the world. No great change for the better can be looked for so long as the employment of skilled workmen and competent managers from England or Scotland in the commencement of any new enterprise is enough to excite against it popular hostility, ready to break out in acts of violence. Above all, there can be no great and general improvement until peace and order are restored to the country, and life and property are felt to be secure; for on no other conditions will capital be obtained for Irish enterprises, although they be such that on these conditions it would flow to them naturally and freely.

We append to the above a statement newly issued of the

AGRICULTURAL STATISTICS OF IRELAND FOR 1882.

The Irish Registrar-General's abstracts of the statistics respecting the acreage under crops and the number and description of live stock in 1882, show that the total acreage under tillage was 3,194,346 acres, or 75,071 acres less than in 1881. *More than half the decrease was in Munster.* In cereals there was a net decrease of 20,356 acres; the acreage under wheat showed a decrease of 1074 acres; under barley a decrease of 22,650 acres; and under beans and pease a decrease of 696 acres; while the acreage under oats showed an increase of 3992 acres, and that under bere and rye an increase of 72 acres. The acreage under green crops was 1,248,954, or a decline of 21,079. Flax was cultivated on 113,502 acres, a decrease of 33,643 acres. The area under meadow and clover was 1,961,773 acres, or 39,256 less than in 1881. The numbers of live stock were as follow:—Horses and mules, 565,717 (a decrease of 9029); asses,

187,871 (an increase of 728); cattle, 3,986,847 (an increase of 30,252); sheep, 3,071,493 (a decrease of 184,692); pigs, 1,429,930 (an increase of 334,100); goats, 263,248 (a decrease of 2830); and poultry, 13,998,651 (an increase of 26,225).

VII.—THE POWER POSSESSED BY ROMISH PRIESTS IN CANADA, AND HOW IT IS EXERCISED.

A STRANGE question has caused not a little excitement of the public mind in the province of Ontario, formerly known as Upper Canada. Sir Walter Scott's poem, "Marmion," having been placed on the list of books on which intending students of the University of Toronto, for the session 1882-83, are to be examined in order to test their proficiency in English literature before their matriculation, and having therefore been generally adopted as a subject of study in the High Schools of that province, so that some fifteen thousand copies of it are now in the hands of scholars in these schools, the Romish clergy have taken alarm, or offence, or both, and have, by their remonstrances, prevailed upon a Mr. Crooks, who is Minister of Education of the province, to prohibit the use of the book in the public schools. Mr. Crooks attempts to justify this prohibition on the ground that Marmion is an immoral poem; but he states also another reason for it, which is evidently the true one, that there are things in "Marmion" "offensive to Roman Catholics."

Dr. Lynch, the Romish Archbishop of Toronto, referred to the subject in the Romish cathedral of that city on Sunday, September 24. "As a Catholic bishop," he said, "he was bound to see to the morality of the Catholic students, and as a large number of such students were in attendance at Universities and High Schools, they (the bishops) must see to the literature placed in their hands. As soon as it came to their knowledge that the story of 'Marmion,' told by Scott, had been given as a text-book, they condemned it. Their attention was drawn to it by priests and laymen, and they remonstrated with the Education Department. The story was most offensive to Catholics, including, as it does, the breaking of the vows of a nun, her flight from the convent, her becoming, in the guise of a page, the mistress of Marmion, and then for her crime immured alive within the walls of the convent. The work speaks of monks, and priests, and bloody Rome, and it could not certainly have been the intention of the educational authorities or of the Government to insult the Catholics, taking advantage of the University and High School system to do so. He thought the book had been chosen by an oversight."

From this it is easy to see that Mr. Crooks was not the discoverer of the immoral tendency with which he charges "Marmion," but was indebted to the Romish bishops of Ontario for pointing it out to him. How worthy of admiration their acuteness of penetration and their exquisite moral sensibility! Yet one may be allowed to doubt if the story of the female page would so readily have scandalised them, had there been nothing in it of a nun breaking her vows and being at last "immured alive within the walls of a convent," that is, in plainer language, enclosed by solid mason-work in a niche of a wall, there to die a horrid death. If Lord

Byron's "Lara," which has a story of a female page in it, not quite so delicately handled as that in "Marmion," had been fixed upon instead of "Marmion" for High School reading and University examination, would any objection have been made by Archbishop Lynch and his colleagues? Heretics will doubt.

It is not only by the story of the erring and ill-fated nun, however, that the Romish bishops of Ontario and the Minister of Education find their moral delicacy shocked in "Marmion," so that they are constrained to condemn it as a poem unfit to be read in schools. Would not a teacher of refined feeling like theirs find it hard and trying to be obliged to explain to his pupils "the true inwardness of the scene between King James and Lady Heron" at Holyrood? Such is one of the arguments by which the conduct of the Minister of Education is defended—an argument which must be admitted to come with beautiful appropriateness from men frequently occupied in putting filthy questions to young people in the Confessional. But why should any teacher feel himself called upon to make any explanation of the "true inwardness" referred to from which true delicacy would shrink? And are the facts of history to be kept completely hidden from High School boys and youths preparing for the University,—if it were possible, which it is strange that any rational man should imagine,—when there is in them aught of immorality? Is it not rather the duty of a teacher to make use of them in order to impress upon the minds of his pupils great moral lessons? We cordially agree also with the following remarks of the *Scotsman* on this subject:—
 "Those who have to oversee the school literature for the young should not be distinguished by the excessive keenness of their scent for hidden and prurient meanings. That is not a healthy or a hopeful means of keeping youth and vice apart. It has been tried in some degree in France, and its moral fruits there have not been encouraging. Children reared on Crookian fare might be puling milksops, or nasty-minded young hypocrites; they would not be the healthy, honest, ingenuous, and manly lads, and sweet and pure-thoughted girls, whom we desire to see, and who, like their elders, may read 'Marmion' a hundred times without suspicion of harm." We are not called upon to maintain that "Marmion" is a poem of the highest excellence in a religious point of view; but of how many of the great literary productions with which every educated man is expected to be more or less familiarly acquainted can this be said? Would that our English literature were more imbued with Christianity! But this is one thing, and the condemnation of the poem as immoral or of an immoral tendency is another and a very different thing. There is much force in the observation made by an American newspaper, "Next we shall hear that Gray's 'Elegy' is immoral."

There can be no reasonable doubt, however, that the whole outcry of the Romish priests of Canada about the alleged immorality of "Marmion" has been because it represents the Romish Church and clergy of the time in which its scene is laid in an unfavourable light,—not more unfavourable, however, than that in which history represents them; even the incident of the erring nun, put to death by what Archbishop Lynch euphemistically calls immuring alive within the walls of a convent, being in too certain accordance with historic truth. And as little can it be doubted that the Ontario Minister of Education and the Ontario Government have merely yielded to the pressure brought to bear upon them by Archbishop

Lynch and his mitred brethren. We shall await with interest the issue of the contest now going on in the province concerning this question. The Romish bishops must have felt confident of possessing great power, or they would not have ventured on the attempt to use it as they have done. They have been successful for the moment, probably owing to a desire of securing their political support for the present Provincial Government; but their success has aroused indignation, which we may hope will yet compel them to retire defeated from the field. The matter is a very serious one, for if they are acknowledged as entitled to demand the exclusion of "Marmion" from use in schools because it contains things disagreeable to them, they must be held equally entitled to demand the exclusion of many of the best works in various departments of literature, and especially of the best historic works. Nor, if this power be conceded to them, can it be expected that they will fail to exercise it, and ere long no history will be taught in the schools of Ontario but history falsified to suit the interests of the Church of Rome.

VIII.—LETTER TO THE EDITOR.

To the Editor of the "Bulwark."

SIR,—This nineteenth century of ours is getting very polite, courteous, and tolerant in its old age. The idols that our fathers cast to the moles and the bats are rehabilitated in fresh millinery and upholstery. Pope and Pagan no longer sit chained in the mouth of their caves grinning at the passers-by, but are brought forth in broad daylight, the half-gnawed bones carefully swept away. Their palaces are swept and garnished, and convenient half-way houses are placed for the accommodation of the pilgrims.

We have to-day in this country men seeking to lead us back under the name of Hellenic culture to the paganism of ancient Greece, while others are seeking again to bring us in bondage to modern Rome. If you do not follow the one, you are voted a "Philistine;" if you do not march with the other, you are a "bigot." But before we go with either, I suggest that we should ask the question, "Where are ye going, master!" Do our blind guides know anything about it? An incident has just occurred in Canada fitted to make us pause ere we take another step on the road Romeward, for it has to be noticed that all the *Ironicons* come from our side. Rome is ever ready to say "Come;" but he would be a bold man who would assert that she has made one step towards reconciliation. I remember of three distinct steps the other way—first, the Miraculous Conception; second, the Syllabus; and third, Papal Infallibility. "The reciprocity is only on one side," as Pat would say. What is the answer from the Cathedral, Toronto? The speaker is Archbishop Lynch:—"The Catholic Church is the only guardian of faith and morals. The Government in Canada have printed for the use of colleges, as an exercise-book for students, an immoral book, which I have caused to be withdrawn." And the Minister of Education obeys the mandate. A Protestant Minister of a Protestant State withdraws in obedience to Papal behests a certain book from Protestant schools. What was that book, and who was its author? Hear, Land o' cakes and brither Scots! That book was "Marmion," its writer Sir Walter Scott, a man whose dying pillow was smoothed by the thought that he had never written one

immoral line he would wish to blot, or cause the blush of shame to mantle the cheek of modest maiden. He has made "the land of brown heath and shaggy wood" famous all over the world. The scenes of his poems and novels have been visited by millions of tourists. We have Waverley Routes, Waverley Hotels, even Waverley Pens. But not one of these millions ever dreamt that he was doing homage to an immoral writer, or putting into the hands of his sons and daughters an immoral book. We have built our biggest monument to his genius and love of country; we have loved and revered his memory, and we send forth our sons to Canada, and ask them not for one penny to make us a race of beggars; we ask them not to act against the interest of their adopted country in order to further any schemes of our own; we only ask—nay, charge—them to forget not their fathers' God and their country's honour. It is this last that has been outraged by this mitred priest in wilfully traducing the writings and character of their illustrious countryman in denouncing "Marmion" as an immoral book. How our countrymen will brook this insult it is for them, not for me, to say. I suspect a few of them will feel like the hero, when

"Burnt Marmion's swarthy cheek with fire,
And shook his very frame for ire,
And 'This to me!' he said."

For every Scot in Canada must feel that this surpliced slanderer with an Irish name has touched him in a tender point, and "*Nemo me impune lacessit.*" With an infatuation scarcely credible in a country which Scotsmen have made, with our M'Ivers and M'Donalds prime ministers, our Lorne as governor, and our Galt as pioneer, for this Irishman to insult us there, he may as well

"Beard the lion in his den—the Douglas in his hall."

I am glad the slogan is sounded, the shallow artificer is seen through. I have a paper from Ontario this morning, in which the editor says the real objection to "Marmion" is not a moral, but a political one. It is because Scott, in the guise of fiction, tells historical truth about abbays and nuns; it is because Constance is made to give her executioners this prophetic warning—

"Yet dread me from my living tomb,
Ye vassal slaves of bloody Rome!

Behind a darker hour ascends!
The altars quake, the crozier bends,
The ire of a despotic king
Rides forth upon destruction's wing;
Then shall these vaults, so strong and deep,
Burst open to the sea-winds' sweep;
Some traveller may find my bones
Whitening amid disjointed stones,
And, ignorant of priest's cruelty,
Marvel such relics here should be."

It is because Scott, in his "Notes," tells where these relics were found, as at Coldingham, where the stones are to be seen to this day, that the book is denounced as immoral. But are the interests of the priests, monks, and nuns so identical with the interests of morality that to speak against the one is to speak against the other? Then what of the histories which record what Constance prophesied? Are they too immoral? for not only are our Cadells and Constables, and our late worthy Adam Black, branded

as publishers of immoral books, but every man who writes or sells a history of Scotland, and tells the truth about these things, is to be put in this new Papal index, and our children and grandchildren in Canada forbidden to use them at school; but it is for them to show that they are not the degenerate sons of noble sires, but sons of heroes, who fought for liberty, won it, and know how to keep it. But that is a question for them; they have self-government, and if they cannot hurl this coward, craven Crooks, who cowered beneath the frown of Archbishop Lynch, from his place of power over these national colleges and schools, or get him to rescind his obnoxious order, they are not worthy of the name of Scotch-Canadians—that's all.

But the event has a solemn lesson for us also. Does it not show Rome as tyrannical, as unscrupulous, as persecuting as ever. To what goal are those who are coquetting with Rome hastening? To what abject mental and spiritual slavery are they aspiring? The works of Scott are to follow those of Milton and of John Locke and our greatest writers in the abyss of the forgotten, and their places to be taken with breviaries and lives of saints. Are they, or we, in this age of progress, willing to go back to the time of James IV., when they built up nuns alive in their cells? For myself, I answer—No! and let Rome do her worst. It is the truth in "Marmion" that is voted immoral.—I am, &c.,

JOB BONE.

IX.—MR. BRADLAUGH REPROVING CARDINAL MANNING.

THIS is a strange but instructive spectacle. This Cardinal had recently an article in the *Contemporary Review* on the subject of the Parliamentary oath. He appears to have met his match, and the tables have been turned upon him. In reply to the article in question, Mr. Bradlaugh has published a letter in the *National Reformer*, addressed to the Cardinal. "Your personal position," he tells him, "is that of a law-breaker, one who has deserted his sworn allegiance, who is tolerated by English forbearance, but is liable to indictment for misdemeanour as 'member of a society of the Church of Rome.' . . . When I was in Paris some time since, and was challenged to express an opinion as to the enforcement of the law against the religious orders in France, I, not to the pleasure of many of my friends, spoke out very freely that in matters of religion I would use the law against none; but your persecuting spirit may provoke intemperate men even further than you dream. . . . In this country, by the 10th George IV., cap. 7, secs. 28 and 29, 31, 32, and 34, you are criminally indictable, Cardinal Archbishop of Westminster. . . . Who are you that you should throw stones at me, and should so parade your desire to protect the House of Commons from contamination? At least, first take out of it the drunkard and the dissolute of your own Church. You know them well enough. Is it the oath alone which stirs you? Your tenderness on swearing comes very late in life. When you took orders as a deacon of the English Church in presence of your bishop, you swore, 'So help me, God,' and with your hand on the 'Holy Gospels' you declared 'that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.' You may now well write of men 'whom no oath can bind.' The oath you took you have broken, and yet it was because you had, in the very church itself, taken this oath, that you, for many years, held more than one profitable preferment in the Established Church of England."

THE BULWARK;

OR,

REFORMATION JOURNAL.

DECEMBER 1882.

I.—IRELAND.

IMPROVED STATE OF THE COUNTRY.

WE are happy to have it in our power to say that since our last month's article on Ireland was written the newspapers have contained few reports of agrarian crimes. There have been no murders, and the crimes committed have not generally been of the dark and terrible kind not long ago of almost daily occurrence. The improvement in the state of the country, which began on the passing of the Prevention of Crime Act, and became more decided and general when it was seen that the Government was determined on the energetic application of it, and when the attempts made to frustrate it had signally failed, has ever since continued to make progress; those who desire to live in peace have begun to enjoy the protection of the law, and to feel that the law is able to protect them, whilst Moonlighters and other lawless ruffians are deterred from crime by dread of punishment. Towards the end of October, Mr. Clifford Lloyd—whose activity and energy as a Resident Magistrate made him during all the time of trouble one of the most useful men in the West of Ireland, and also a special object of detestation to the Land League agitators, and of many attacks by their representatives in Parliament—found himself warranted to recommend to the Lord Lieutenant the revocation of the proclamation issued under this Act as to some of the most disturbed districts of the county Galway, and to express his hope of a return of peace to that part of Ireland. Mr. Gladstone, at the Guildhall banquet on November 9th, went so far as to speak of the "battle" which had been going on in Ireland as "in great part won," and of "the foundations of social order," of which a year ago the question had been "whether they were to be broken up," as "now in little danger." "The contracts," he said, "which were then generally refused are now generally acknowledged; the doctrines of resistance to law which became rife throughout the land are now scarcely heard, and the catalogue of offences, which was then so formidable, is now greatly contracted." He directed attention to the facts that in October 1881, the number of agrarian outrages in Ireland, including threatening letters, was 511, in March 1882 it was 531, and "throughout the whole of that winter it was a desperate—or at least it was an arduous—and perhaps it was even a doubtful struggle," but in October 1882 the number of outrages had sunk to 111; or about one-fifth of what it had been little more than half a year before. He ascribed the happy change to the operation of "remedial measures," "gradually taking hold of the mind of the people of Ireland,"

and spoke confidently of "a new tone of sentiment going abroad among the people." Sincerely do we wish that he may prove to be right in these views; but, apart from all question of the merits of the Irish Land Act, as to which we have never expressed and shall not express any opinion whatever, we cannot but reflect that Mr. Gladstone, as the author of that most recent "remedial measure," may be naturally inclined to take a too favourable view of its operation; and we cannot but consider that there was not only no diminution of agrarian outrages for many months after the Land Act came into operation, but a great increase of them, whereas the passing of the Crime Prevention Act was immediately followed by a marked improvement, and all the improvement that has since taken place has been in connection with its vigorous enforcement. We would rejoice to have really satisfactory evidence of the operation of other causes producing a new tone of sentiment among the people. Meanwhile, there is cause of rejoicing and thankfulness in the decrease of agrarian crime.

The attempt to murder Mr. Justice Lawson on November 11—the only instance of attempted murder for more than a month—may possibly have proceeded from mere private malice,—we cannot form a positive opinion on that point until the case has been fully investigated; but many circumstances concur to indicate its probable connection with the agrarian agitation, and that the assassin was employed by a secret organisation, under the direction of which it is impossible to doubt that many murders have been committed. Because of his presiding in the court by which the first murderers made amenable to justice through the Crime Prevention Act were tried and condemned, and because of his prompt and decided action in maintaining the authority of that court by sending Mr. Gray to prison, Mr. Justice Lawson is at the present moment hated by the Land League party more than perhaps any other man in Ireland.

The monthly return of agrarian outrages for October, containing as already mentioned 111 cases, includes 1 case of murder, 3 of firing at the person, 2 of aggravated assault, 17 of incendiary fire, 1 of robbery, 8 of killing or maiming of cattle, 1 of demand or robbery of arms, 1 of administering unlawful oaths, 46 of threatening letters, 9 of other kinds of intimidation, 4 of attacking houses, 17 of injury to property, and 1 of firing into a dwelling-house.

All people in Great Britain as well as in Ireland have viewed with deep interest the trials of the murderers of the Joyce family at Maamtrasna, eight of whom have already been convicted and sentenced to death. These trials were important not only because of the extreme atrocity of the crime itself, but because of the indispensable necessity to the welfare of Ireland that crime shall be no longer committed with impunity, and because of the light thrown on the existence and modes of operation of that Irish *Vehmgericht*, the secret association, which acquired and for years has exercised great power by filling the land with fear, systematically employing murder as one of the means for the attainment of its objects. It is a terrible picture of the state of the West of Ireland which is presented by the revelations made in the Maamtrasna murder trials. There is reason to think that the murders of five members of the family at Maamtrasna were committed, and the murder of another attempted and all but committed, merely in order to prevent them from disclosing the truth as to a former murder, of which they had accidentally acquired knowledge,—the

murder of the two bailiffs in the employment of Lord Ardilaun, whose bodies were found in Lough Mask. It appears that Mrs. Joyce, one of the murdered family, happened to witness the sinking of the bodies of the bailiffs in the lake ; that she kept the knowledge to herself as long as possible, not daring to make mention of it, but that at last she told the terrible story to her husband, giving the names of the men whom she had recognised when doing this deed. She was overheard by their son Patrick, nine years old, the same who has survived the massacre ; and he, being bullied one day at school by a son of a member of the gang of murderers, tauntingly asked his assailant if the latter wanted to put him into the lake as his father had done the bailiffs. This reached the father's ears, and it is to be inferred that either by his own resolve as the leader of agrarian crime in the district, or in pursuance of the decree of a secret society, it was determined that the voices of the entire family should be for ever silenced, and that thus any chance of information being given to the authorities should be prevented. Yet, such being the state of things, pretended Irish patriots and Irish priests make an outcry against the Prevention of Crime Act as a hateful "Coercion Act," an insult and a wrong to Ireland.

For some reason or other, best known to themselves,

THE ROMISH PRIESTS

of Ireland have of late taken a less prominent part than they formerly did in political meetings. They have perhaps given up hope of the immediate attainment of their objects by agitation such as has been carried on for some years, and think it better to try what can be accomplished by more peaceful means ; by appearing as on the side of law and order they may hope the more readily to obtain further concessions from the Government ; and they perhaps desire to free themselves and their church from all share in the odium which the many murders and other outrages of recent years have brought upon all concerned in agrarian agitation. Their conduct has been governed, it is well known, by instructions received from headquarters at Rome ; but why these instructions have been given, and why not sooner, we are left to conjecture. Men ask if the Romish bishops of Ireland, had they desired to do so, might not have done much to restrain the violence of the agitation, and to prevent the outrages which accompanied it. That they believed themselves to possess power such as might have been thus employed, and was not, is evident from the language they have sometimes used. Six months ago, on May 21st, Archbishop Croke, replying to an address presented to him at Galbally, County Tipperary, expressed his satisfaction at the proof there given that "the priests and people of Ireland are thoroughly united." And having said how well it would have been if the Government had paid attention to the suggestions made to them as to the Land Act, about a year before, by "the assembled hierarchy of Ireland," and had adopted the leading amendments then recommended by "their Lordships," he declared that the country would in that case have "by this time realised all its legitimate expectations," and all would have been peace ; and added that "even now he, as one of the Irish bishops, would earnestly call on the Government to pause in their coercive career ; to settle substantially the land question ; to consult in future, with a view to the government of Ireland, the friends of the country, rather than its enemies ;

and he would promise them that if they did so peace and prosperity would be as manifest in a short time as distress and uncertainty were at present."

The prescript from Rome, which was at first regarded as prohibiting priests from taking part in political agitation, has been interpreted, it is said, by all the Romish bishops of Ireland except Dr. McCabe, in a sense which allows them to do this if they have the consent of their respective bishops; and accordingly the priests of most of the dioceses have been allowed to take part in the movement carried on under direction of the new "National League," and priests have become presidents of some of its branches. As yet, however, this movement, although really directed to the same objects as the Land League agitation of recent years, has been conducted in a different manner, peacefully, without any open excitement of lawlessness. In fact, the new

IRISH NATIONAL LEAGUE

appears to be lifeless and inert. It may perhaps be carrying on some secret operations, but it is doing little openly, and no enthusiasm has been manifested in its behalf. There are some among the Home Rulers of Ireland who refuse to have anything to do with it, and decry it as nothing else than a device for raising money to support the pretended patriots whose patriotism is profitable to them as their chief source of income. Neither from Ireland nor from America does money seem likely to flow in very abundantly. Many, both in Ireland and America, are dissatisfied, for very different reasons, with the ways in which it has come to light that some part of the Land League funds has been expended, and many are dissatisfied because the expenditure of a large portion of these funds has not been accounted for. Subscribers in America expected the money to be employed in war against Britain, by dynamite or otherwise, and are angry that any portion of it has gone to pay the expenses of Parliamentary elections, or for the support of Irish Nationalist members of Parliament. The (New York) *Irish World* says: "Had the knowledge of such a transaction come into our possession at any time within the past three years, never would we have contributed a dollar to the fund, nor a penny from our pocket or a penny raised by our influence would ever have found its way into that fund. The Irish Parliamentary programme, which we have ever regarded as a humbug, stands now branded as a swindle." Mr. Egan's "skeleton balance-sheet" of the Land League funds, submitted to the Conference which founded the Irish National League, is a very extraordinary document. When it is compared with the acknowledgments of receipts made in the Dublin papers, and the statements of expenditure read at the weekly meetings of the League, marvellous discrepancies appear. The case is thus stated by the *Scotsman*:—"Mr. Egan's grand total of receipts amounted to £244,820; but the sums which he has from time to time acknowledged having received, including the contributions to the Ladies' Land League, amount to £271,684. Mr. Egan's estimate of expenditure, in which he has included the Ladies' League disbursements, is £219,000; but, according to his weekly statements, it was no more than £141,735. There is thus the handsome sum of about £98,000 to be accounted for, in addition to the surplus of £31,900 in the treasurer's balance-sheet." Until this enormous deficit is satisfactorily explained, it cannot be wondered at if even enthusiastic Irish Nationalists are slow to make further contributions.

THE ROMISH CHURCH AND EDUCATION.

Cardinal McCabe has just issued a Pastoral to the clergy of his diocese, in which he speaks much of the advance of what he calls "Catholic Education" in Ireland, and of the efforts made by the Church—that is, by the Romish clergy—for that object. He says:—"The struggle was long and wasting, and although we have not yet obtained our full rights, much has been won, and the advantages we have secured must be used as means of obtaining that final victory which will place the obedient child of the Church on the vantage-ground, even yet occupied by the half-hearted Catholic and our Protestant fellow-countrymen." He contemplates with evident satisfaction the foundation of the new Royal University,—a plain proof that its constitution is such, as we have always believed it to be, that the Romish clergy can confidently hope to avail themselves of it for the promotion of the interests of the Church of Rome; and he exults over the suppression of the Queen's University. "There still exists in our city," he says, "an institution to which the triumphs for free Catholic education are mainly due. The Catholic University of Ireland was a standing protest against the injustice from which our people suffered; the closing up of its halls would have been hailed by our opponents as a surrender of our demands, and the Queen's University and the University of Dublin would have held undisputed sway over the country for years—perhaps for centuries—to come. Thirty years ago it commenced its career with the blessing of the Sovereign Pontiff, and it has lived to see its rival, the Queen's University, in the dust." The new Royal University being such as it is, he is quite contented that the "Catholic University" should be affiliated to it as a college, which it seems is to bear the name of the "Catholic University College." The government of it has been made over to him by an assembly of the Romish bishops of Ireland. We learn—not from Cardinal McCabe's Pastoral, but from another source of information—that this Ultramontane institution was in a very declining condition when the foundation of the Royal University gave it new vitality. The great concession to Romish demands made by the British Government in the Irish University Act is likely to bear fruit in giving the Ultramontane bishops of Ireland more complete power than they have hitherto possessed over the higher education of all members of Romish families, so that their minds may be thoroughly imbued with Popery, and secured against all access of Protestant truth, of the truth of history, or of any kind of truth which Popery has cause to dread.

Another portion of Cardinal McCabe's Pastoral claims our attention. He strongly condemns a proposal of the National League for the establishment of reading-rooms in which young men should obtain instruction in Irish history. The object of the League is manifest—to make the reading of books of Irish history, selected for the purpose, the means of stimulating and intensifying hatred of England; and probably Dr. McCabe would have no objection to this,—certainly many of the Irish bishops and priests would not,—but he evidently fears that even through the reading of such books as would be provided for the proposed reading-rooms some rays of light might stream into the darkness on which the power of the priesthood depends. He desires to have the historic studies of the young Romanists of Ireland entirely under the direction of the Romish clergy. What he says on this subject is interesting:—"With reference to one of

the propositions of the National League, we have seen with great regret that an attempt has been made to get the boys of this diocese into political clubs dignified with the name of 'Reading-rooms for the study of Irish history.' The object aimed at is but too evident, and if that object could be attained, we would have around us very soon a generation of youths who, forgetful of the modesty which becomes their years, would in all probability speedily develop themselves into unfaithful children of the Church and insubordinate members of their families. Already we have seen very bad results from their insidious attempts. A very short training in these clubs would prepare youths to set at nought the teaching of the Apostle, 'Ye young men, be subject to the ancients.' In all likelihood they would reverse the order of the precept, and look upon the 'ancients' with pity and scorn. Encourage by every prudent means the study of our country's history by the rising generation, but let that study be pursued in our schools, in your parochial libraries, or in the homes of those boys; for unless we are to be afflicted with a generation of precocious politicians and uncontrollable youths, our children must be kept from the influences which are sure to meet them in these projected clubs or reading-rooms. Set your faces, therefore, against the establishment of such reading-rooms or clubs, and exhort the parents under your guidance to save their yet guileless children from the snares set for their feet."

IRISH ELECTORS IN ENGLAND AND SCOTLAND.

The Irish Nationalists are making strenuous efforts to turn to account for their party and cause the great numbers of Irish Romanists and sons of Irish Romanists who are entitled to vote in Parliamentary elections in the towns of England and Scotland. Mr. Justin M'Carthy, M. P., in opening a new branch of the Land and Labour League at Peckham some weeks ago, insisted on the necessity of Irishmen in England organising and registering, in order that they might be able "to help Ireland." He said "the Irish vote ought to control fifty seats in England, and when it could do that no English Ministry would refuse Ireland her rights." It does not seem to have occurred to him that Irish organisation, such as he recommends, for the obtaining of what he terms the "rights" of Ireland, might excite feelings among English and Scotch electors that would far more than counterbalance the Irish vote. But it concerns the welfare of England and Scotland that the danger should be known and kept in view of the influence of the priest-directed Irish vote in Parliamentary, municipal, school board, and other elections.

II.—FRANCE.

EVANGELICAL Christianity is making progress in France, but it has to contend against powerful opposition from Popery on the one hand and Infidelity on the other, both in their most extreme forms. The antagonism of Infidelity to all that bears the name of religion is in many cases as fanatical as that of Ultramontane Popery to what it calls heresy; and an infidelity less aggressive prevails to a very great extent among all classes of society, not only in the great towns and among the manufacturing and mining population, but even in the most strictly rural districts, where the Bible is unknown and the Gospel has never been heard. Where the name of Christianity suggests to men's minds nothing

better than the absurdities, mummeries, impostures, and detested pretensions of Ultramontanism, it is not wonderful that infidelity prevails; and multitudes in France, who still nominally belong to the Church of Rome, make no secret of their contempt for all that it teaches and practises, and of their dislike of its priests. In an article on the peasant proprietors of France, which appeared in the *Contemporary Review* nearly a year ago, Lady Verney states that, having taken great pains to inquire into the matter, she found, wherever she went, among peasant proprietors, artisans, and bourgeois, a dull but deadly feeling of animosity against the curés, who were roundly accused of teaching "a heap of nonsense,"—a very appropriate description of their preaching about the miracles of Lourdes and La Salette, and about that eminently dirty saint, Jean Labre, recently canonised and set up as a special intercessor for France; yet it is not this, but the use which they make of the Confessional for prying into the secrets of families, and acquiring power over the affairs of families, which is the chief cause of the bitter feeling against them.

The passing of the new Education Law, which banishes all religion and teaching of religion from the national schools (see article on "France" in October *Bulwark*), although exulted over with great triumph by the atheists, with whom the design of it appears to have originated, would have been impossible but for the strong dislike, on the part of many who are far from being atheists, of the power which the Romish clergy had acquired over the schools, and so over the minds of the rising generation, and their dread of the consequences of a universal teaching of Ultramontanism, which under clerical management had become the chief work of the great majority of the schools. The same remark applies to another law recently passed, the very nature of which may be held to show its atheist origin, a law abolishing all reference to God in the oath to be taken by jurors and by witnesses before the courts, or, it might rather be said, abolishing the oath altogether, for where there is no reference to God the term oath is not properly applicable. The formula used to be:—"In the presence of God and man I swear . . . ;" under the new law it is, "Upon my honour and conscience, I swear . . ." The majority in favour of this change of the law in the Chamber of Deputies, 338 to 108, might readily be quoted as showing a vast preponderance of atheism in the Chamber, and therefore among the people, the electors of the deputies. But a little attention to the state of parties in the Chamber, and to the arguments used in the debate, is sufficient at least to throw doubt on the validity of this inference. Those who contended for the religious form of oath were of the Clerical party, and the opponents of clerical pretensions unhappily regarded the reference to God for which they contended as one of the symbols of their hateful clericalism. This strikingly appeared in the speech of M. Jules Roche, which is said to have contributed more than any other to the decision of the contest. A Romish bishop,—Monsignor Frappel, Bishop of Angers, a chief leader of the Clerical party,—was the principal contender for the maintenance of the religious form of the oath. It was a circumstance unfortunate for the cause which he advocated. M. Roche, *interpellating* him, said:—"You have always opposed truth, progress, and liberty. For fifteen centuries you have oppressed conscience and stifled thought in the human brain. You have spilt the blood of the best citizens of this country at St. Bartholomew, and by the Revocation of the Edict of Nantes you have brought upon our land evil,

the consequences of which we are still feeling heavily." All true, indeed; but what relation it had to the question under debate does not very readily appear to us, who find it difficult to conceive how completely in the minds of the great majority of Frenchmen the idea of religion or of Christianity is identified with that of Ultramontane Popery. It is necessary, however, to consider, not only that they are completely ignorant of true Christianity, but that the Popish clergy are continually dinning into their ears the exclusive right of Popery to be received as Christianity, and of the Popish Church to be esteemed the one only Christian Church, between which and atheism there is no tenable intermediate ground. Thus it is that Pope Leo XIII. himself has represented the state of the case. In replying, on October 18th, to an address presented to him by some French pilgrims returning from Palestine, the Pope told them that they must "learn to resist, in firmness and in unison, the evil which is invading all society." He who looks well into the "Syllabus" of Pope Pius IX. may see that all constitutional government, and all civil and religious liberty, are included in this category of "the evil which is invading all society." Pope Leo's words did not relate to one act of legislation alone, but to the whole state and course of things in France and throughout the world; they therefore throw all the more light on the antagonism existing between the Clerical (Ultramontane) party and the Liberal party in France. He said:—"As an essentially religious and moral combat is here in question, it is absolutely necessary that it should be fought under the leadership and direction of the bishops established by the Holy Spirit, the pastors of the faithful, who, united with us, are your rightful guides. We therefore exhort you, beloved sons, always to be obedient to them, to second them in all they undertake for religion and for the salvation of your souls. This concord and union, drawing our ranks closer, will give you victory, and with God's aid will save France, and we shall see with joy those great works revive which made your nation illustrious for centuries. We desire that these words be heard by all the Catholics of France, and received with that docile spirit and filial submission with which you yourselves are imbued." Pius IX. himself never asserted the claims of the Papacy more decidedly.

On the same day on which the Chamber of Deputies passed the Act abolishing the reference to God in the form of the judicial oath, it also passed, by a majority of 313 to 96, an Act for the removal of all "religious emblems" from courts of justice,—that is, crucifixes and such like objects of Romish superstition, which were conspicuously displayed in every judicial court-room in France. It was almost as strong a manifestation of anti-clerical feeling as could be imagined; all the more so as the Government, certainly not to be suspected of clericalism, opposed the passing of the Act. By the Clerical party the removal of these "religious emblems" is denounced as atheistic, and seems to be regarded as even more horrible than the change in the form of oath, or the exclusion of religious teaching from the schools. The removal of "religious emblems" from schools necessarily followed from the new Education Act; but as to this the Government has thought it prudent to pay some regard to the popular sentiment, which in many places is so much imbued with Romanism as to be strongly opposed to the change which the new law required. The Minister of Public Instruction, a few weeks ago, issued a circular on this subject, making a distinction between schools built and opened since the

passing of the Education Act, and schools that existed previously. As to the new schools, the law, it is pointed out, rigorously excludes the introduction of "religious emblems." With regard, however, to the old schools, the law says nothing, and the Minister therefore leaves the matter to the option of the respective prefects, who are to be guided by the wishes of the inhabitants. It is not improbable that the Government may find it necessary to make further concessions as to the application of the Education Law. The Romish priests are doing their utmost to frustrate it, by exciting opposition to it among the people. The Paris correspondent of the *Yorkshire Post*, writing in the beginning of September, said:—"The new law is being very imperfectly carried out. Even in Paris thousands of parents refuse to allow their children to be educated at the municipal schools, from which all religious instruction has been banished. In the twelfth arrondissement of the capital only thirty fathers out of several thousands have consented to make the declaration required by the new law as to the number of their children, and the education they are receiving or will receive. All this opposition is being steadily fomented by the Clerical party, and it is plain enough that we have fresh complications ahead." But it must be considered that, whilst this law is detested by the priests for reasons of priestcraft, and disliked by many from feelings of mere superstition, it is also hateful to many others on true grounds of religion.

A few days ago, on November 11, the Chamber of Deputies commenced the discussion of the Budget of Public Worship. M. Roche moved that the amount should be reduced from fifty-three millions of francs, at which it now stands, to six millions, which was the sum the State had contracted to pay to the Roman Catholic Church by virtue of the Concordat. Monsignor Freppel, the Bishop of Angers, in opposing the amendment, showed that the arrangement between the Church and the State, under which the latter acquired the Church lands, was antecedent to the Concordat. Upon a division the amendment was rejected by 344 to 128, M. Gambetta, and M. Andrieux, the Prefect of Police, who ejected the occupants of the convents last year, voting with the Bishop.

This, and the concession above mentioned which they have wrung from the Government as to the application of the new Education Law, are not the only proofs which recent events have afforded of the still remaining strength of the Clerical party. The Government, some three months ago, greatly excited the ire of the French bishops by issuing a circular, in which the bishops were called upon to present to the Government for approval the names of all the curés and abbés they were about to appoint. This step was ascribed to a desire on the part of the Ministry to eliminate the advanced Ultramontane element from the lower ranks of the French clergy. However, it excited such opposition among the episcopal dignitaries that the authorities were forced to give way. The Republicans are generally very desirous for the enforcement of the restrictions imposed on the clergy by the Concordat of 1801, but there will probably be many a struggle before they are successful in this object. A Concordat is for the Pope a mere arrangement of expediency; he does not hold himself bound by it any longer than he pleases; it is a concession which in his plenitude of power he may revoke when he will; and from 1801 to this day the Romish clergy of France have laboured to shake themselves free from all the trammels then imposed upon them. An enforcement of the terms of the Concordat

would prevent bishops from leaving their dioceses without permission from the Minister of Worship, from corresponding directly with Rome, and from issuing pastoral letters or *mandements* without having previously submitted copies of them to the Government,—restrictions which the Syllabus condemns, and the very thought of which is abhorred by every Ultramontane.

There can be no doubt that Popery has in a great measure lost its hold of the people of France, and the efforts made by the bishops and priests to recover lost ground seem rather to increase the dislike with which they and their whole system of what they call religion are regarded. It is the belief, however, of Protestant ministers and others who have been much engaged in the work of evangelisation, that, active and busy as the propagandists of Infidelity are, they are far from having gained possession of the field, and that they are making less progress than they seemed to be making a few years ago. The success of the M'All Mission, and of evangelistic work almost wherever it has been attempted—the ready welcome accorded to the preaching of the Gospel—is strongly confirmatory of their opinion that the people generally are not opposed to religion, and are as far from being satisfied with Infidelity as with Popery. Yet unquestionably the power of Infidelity is great in France; and it has its apostles, who labour to propagate it with a zeal worthy of a better cause. As a French Protestant pastor said at one of the London May meetings of this year, "There is a colportage of the Devil as well as of Christ." He gave a specimen of one of the tracts of which multitudes are diffused throughout France, a "Republican Catechism," in which occur the following questions and answers:—"What is God?—An expression." "What is the value of this expression?—Nature." "What is Nature?—The material world; all is matter." "What is the soul?—Nothing." And perhaps this is not even one of the worst of the class of publications to which it belongs. There are others even of a more shocking character. "There has never been greater need than now," says the Paris correspondent of the *Record* in a letter of last July, "to spread the Word of God and good books amongst the French, as most of their publications are so blasphemous and poisonous as to destroy soul and body. Three different travesties of the Bible come out weekly, '*La Bible Comique*,' '*La Bible pour rire*,' and another equally bad. And yet," he adds, "the French are ready to accept better things, if only we bring them into their reach." "There is much excitement in the country," says the same writer, in a more recent letter, "on account of the speeches delivered by members of the Municipal Council of Paris, at prize distributions some time ago. They most improperly and coarsely declared that God could not be excluded from the public schools, because He does not exist. That language has raised to the most intense degree general indignation throughout the whole country." It is gratifying to learn that it has excited indignation, and encourages the hope that the state of things in France may not prove to be so bad as many suppose it to be. To infer from the teaching of atheism in a professedly Republican catechism that the Republicans of France are generally atheists would be hasty and wrong. Nothing could please the priests better, or more effectually serve their purposes, than that a close connection should be supposed to exist between Republicanism and atheism. But it is not so. Atheism does not prevail much among the constitutional Republicans of France—many of whom are Republicans merely

because they see no alternative in France between a republic and a monarchy enslaved to the Vatican. Atheism is closely linked with Red Republicanism, Socialism, and Communism, which are its fruits. It is unhappily true, however, that many of the Republican leaders who have acquired prominence in French politics are infidels of the most extreme type, haters of all religion, of Protestantism as much as of Popery, denouncing it as all mere superstition and priestcraft.

We shall conclude this article with a few words on another subject closely connected with those that have already engaged our attention—a subject at once very important and very difficult to treat properly—the remarkable diminution which has taken place in the rate of increase of the population of France. According to the census of 1881 the population of France was 37,317,000. In 1876 it was 36,913,000, so that in five years it had increased by little more than 400,000. At this rate it would not be doubled in less than four hundred years, whilst the population of England is increasing at a rate which would double it in eighty years, and this notwithstanding the emigration which continually goes on from England, whilst from France there is very little emigration. Thirty years ago France had 34,000,000 of inhabitants, and the British Islands 24,000,000. At the commencement of the great wars of the French Revolution, France was, from the number of her population, still more powerful in comparison with Britain, and in comparison with the other great states of Europe, in all of which the population has since increased much more rapidly than in France, where the rate of increase has become less and less, and it seems very probable that there may soon begin to be a decrease instead of an increase of the population. The number of children in French families is marvellously small; there are seldom more than two or three. We are told that in Normandy there are whole villages in which there is hardly more than one child in each house. Moreover, it appears that there is a striking difference between Protestant and Romish districts, Protestant and Romish families; inasmuch that in some localities five or six Protestant families reckon together as many children as the twenty Romish families that form the other part of population; and this has actually come to be accounted as of importance with reference to the prospects of Protestantism in France, whilst the slow growth of the population of France as compared with the increase of the population of other countries is lamented by French patriots as tending to a decadence of the power of France in the world. But why is all this? It is not merely nor mainly because early marriages are less common among the thrifty and prudent peasant proprietors of France than they are among the peasantry of Great Britain or of Germany, although this may have something to do with it. The lamentable truth is, that the strange infecundity of marriages among the people of France is owing to the prevalence of immorality such as is not fit to be named among Christians, but the practice of which a few atheists in our own country have ventured to recommend as a preventive of the poverty which they represent as caused by the excessive number and too rapid increase of the population. Some of our readers may recollect that, in the trial of Mr. Bradlaugh and Mrs. Besant, a few years ago, for the publication and circulation of a vile book which the jury condemned as fitted to deprave public morals, witnesses were adduced for the defence to prove what benefit accrued to the *wise* people of France from their

limitation of the number of their children, and women placed in the witness-box—female medical practitioners—gave evidence on this subject without any appearance of shame. No further explanation is needed of the slow growth of the population of France; and those who are acquainted with the "Moral Theology" of "Saint" Alphonsus Liguori, and the morality generally taught in the Church of Rome, will be at no loss to account for the difference between Protestant and Romish districts.

III.—FRANCE: THE M'ALL MISSION.*

COMPARATIVELY few of those who visit the gay city of Paris for business or pleasure, are aware of the existence and the success of the M'All Mission to the working people. But though the work is done silently and unobtrusively, it is by the blessing of God extending its sphere and usefulness in a most marvellous way. The Mission has now been established for ten years. The first *r union* was held in Belleville, that centre of Communism, so little known to the fashionable world. Since the opening of that first "Salle de Conferences," the work has so rooted and developed itself that there are now twenty-six "Salles" open in the city, two of them every evening, others two or three times a week, and some only once. Besides these meetings there are "Bible classes," sewing parties, Sunday schools, and night schools where English is taught. Four times a week the "Medical Mission" is open, where all are welcome and can obtain advice and medicine *gratia*. This branch of the work is most interesting. The people assemble at 10 A.M. As they come in, each person receives a number indicating the order in which they are to see the doctor. Before the consultation a short meeting is held, a brief and appropriate address is given, and then the patients are admitted. As they can only go in one at a time, opportunity is afforded for individual work, and many encouraging cases of conversion have resulted from this personal dealing. The people wonder greatly at the kindness of the English in thus providing them relief. One woman told me that we little knew what a boon it was to them, for they were too poor to pay for these things.

The primary object of the Mission is one which must commend itself to every Christian heart. Its aim is to bring the Gospel to the Paris workman. Those who are familiar with Paris must have been painfully impressed with the hard and comfortless life of the French labourer. He is obliged to toil on through seven days in the week. He is ill paid. He has no inducement or opportunity to cultivate his mind. He is surrounded by the most pernicious influences, from the spread of cheap literature in which the most unholy doctrines are disseminated with disastrous effect. The most seductive and debasing pleasures are held up to his view. The very atmosphere of Paris seems fatal to religious life, and wholly given up to selfish indulgence. There is nothing to allure the sons of toil from these things. No counter attraction is provided, no motive to incline them to leave this unhallowed life in quest of purer and better paths. But lately freed from the trammels of a faith which enlaved

* The following account of the M'All Mission appeared in the *Record* in June. Many of our readers, we doubt not, will peruse it with interest.

them, they are either afraid of being fettered again, or, having once been deceived, are prejudiced against all systems as equally unprofitable and false. Yet, notwithstanding these and many other difficulties from opposition, contempt, and indifference, with which the Mission has to contend, these very men are being reached and benefited. Every night in several stations a roomful of men and women can be found listening with reverent attention to the preaching, and joining heartily in the hymns. The meetings, which last one hour, are begun with singing. A short portion of the Bible follows, then another hymn, and an address limited to ten or twelve minutes. After a third hymn, and a second brief address, the meeting is closed with singing, prayer, and the benediction. Some may wonder that the meetings are not opened with prayer. But experience has shown the wisdom (for the present) of a different course. Many of the casual hearers would go out at once if prayer was offered, and seeing that the congregation is largely composed of persons who have at best but a vague idea of the purpose of the meetings, and enter merely from curiosity, the only way of arresting their attention is to give them an earnest and attractive address.

The style of the addresses is very simple. Nothing difficult is attempted. Controversy is strictly prohibited, and a printed notice to that effect is nailed up in the room. The desire is to win these poor people to Christ. Therefore a plain Gospel address, with a loving invitation to the Saviour, is set before them. To this method the astonishing progress of the Mission is due. It cannot be ascribed to the learning or eloquence of the workers, for the majority of them are English, and, owing to their imperfect knowledge of the language, cannot venture into learned disquisitions or oratorical flights. Some of them, however, have resided long enough in Paris to have acquired great facility in speaking. But there is no demand for elaborate discourses. The people could not bear them. They are too ignorant of their Bibles, too unintelligent for anything beyond the elementary doctrines of the New Testament. The love of God, the life and work of Christ, they can all understand. While these grand subjects are unfolded to them they never tire. That God loves them seems too strange and wonderful to be true, for they have always heard him represented as a harsh and cruel Judge. In fact, the little French boy's idea of God is a fairly representative one. When asked what he thought God was like, he replied, "He is a great big *Gendarme* who is always searching out those who do wrong and punishing them severely."

Where the work has been long established and has taken root, and the same people attend regularly and show signs of conversion, their edification is not neglected. Where it has been found practicable and beneficial, after-meetings have been held. In order to encourage regular attendance, cards are given away at the close of services. Twenty-four of these will procure a large-type copy of the Bible. For a hymn-book twelve are required. Though controversy is not allowed in the *réunions*, the directors have found it expedient to have occasional conferences in one or other of the large halls in the city, where the evidences of Christianity are handled, and objections are met. Some interesting discussions have been thus arranged between the French pasteurs and the freethinking opponents of the movement. The conduct of these meetings is entrusted to men like Theodore Monod, E. de Pressensé, and other theologians, who are

more able to deal with the subtleties of the objectors than an Englishman. This leads me to notice one of the most pleasing aspects of the work—viz., the hearty co-operation and loving sympathy extended to the Mission by the French clergy. Many of them superintend stations, others give addresses at meetings or conduct the Bible-classes. The thoroughly unsectarian character of the work facilitates this unity, for it enables the ministers to draft off the converts into their own churches, and thus increase instead of diminishing their congregations. Another grand feature of the work is that several of the converts are now being trained that they may themselves be heralds of the Cross.

This sketch of the M'All Mission cannot be concluded without an earnest appeal to all Christians for aid. France is at present in a critical state. A great door is open. A glorious opportunity is afforded for the spread of the truth as it is in Jesus. The people are willing and even anxious to hear the Word. The directors receive constant appeals for fresh meetings; but it is impossible to say how long this state of things may last. The tone of the people may change. The Government, now so favourable, may at any moment prove hostile, and summarily forbid the work. It is necessary to make the fullest use of the present opportunity. Money is needed, but workers are still more urgently desired. The work is cramped and hindered because of the limited supply. Many who might render valuable help are holding back because they know so little French. Let me assure them that this is no insuperable difficulty. The people are not critical. If they can but understand the drift of the speaker's remarks they will lend him a most sympathetic ear, and he will soon acquire sufficient fluency to render speaking an easy task. It may sound strange, yet universal experience has proved that the English workers, though speaking broken French, have succeeded better than the regular French speakers. Others hesitate to join the work because they fear that they will be isolated from Christian privileges and intercourse. This was the writer's own dread when he went over last month to spend a short vacation in helping on the good cause. To his intense joy he was soon convinced that his fears were groundless. He was never associated with a band of more earnest and devoted servants of our Lord, with whom it was not only pleasant but profitable to labour. There are two meetings within easy reach of any one who may be staying in the city and desires to make himself acquainted with what is being done. One, 37 Rue de Rivoli, every evening at eight, Sundays at three; the other, 404 Rue St. Honoré, every evening at eight, Sundays at 4.30. Every information respecting the work will be most gladly given there to any visitor.

IV.—THE ORIGIN AND HISTORY OF THE ROMISH DOCTRINE OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

[For the information contained in this article we are indebted to two articles recently contributed to the *Rock* by that eminent champion of the cause of Protestantism, Mr. Charles Hastings Collette. In some places we borrow also his words.]

ROMANISTS hardly attempt to maintain their doctrine of the Immaculate Conception of the Virgin Mary by any proof from the Holy Scriptures. The only text of Scripture which they sometimes venture to adduce as in favour of it is Luke i. 28, in which the words of

the angel, rendered in our English Bible, "Hail, thou that art highly favoured!" are in the Rhemish version translated, "Hail, thou that art full of grace!" Even if this translation were correct, the words would afford no foundation for the Romish doctrine. But it is incorrect. The Greek word of the original will not bear the translation *full of grace*; its meaning is completely exhausted by the translation *highly favoured*, and even the Rhemish translators have ascribed to it no stronger sense where it occurs elsewhere in the New Testament.

Romanists, therefore, when arguing in favour of this doctrine, are reduced to the necessity of relying wholly on tradition, "the unwritten Word of God," which the Church of Rome holds to be of equal authority with "the written Word of God," the Holy Scriptures; and by which, with the help of their additional rule that the Holy Scriptures are to be interpreted always and only as "the Church" interprets them, they in fact make void the law of God, as the Pharisees of old did by their traditions, and establish doctrines contrary to the teaching of the "written Word" for which they profess reverence. But for the doctrine of the Immaculate Conception of the Virgin Mary, which for the last twenty-six years has been a dogma of their Church, and the belief of it declared necessary to salvation, the authority of tradition fails them as completely as the authority of Scripture. According to their professed Rule of Faith, the Church has no power to frame new articles of faith, but only to declare authoritatively "what anciently was, and is, received and retained as of the faith of the Church."* And Cardinal Wiseman, in his *Moorfield Lectures*, thus states this theory of what the Church of Rome calls "Apostolical Tradition" and the "unwritten Word of God," boldly representing the actual practice as in conformity with the theory:—"Suppose a difficulty to arise regarding any doctrine, so that men should differ, and not know what precisely to believe, and that the Church thought it prudent or necessary to define what is to be held, the method would be to examine most accurately the writings of the Fathers of the Church to ascertain what in different ages was by them held, and then, collecting the suffrages of all the world and of all times,—not indeed to create new articles of faith, but to define what has always been the faith of the Catholic Church. It is conducted in every instance as a matter of historical inquiry, and all human prudence is used to arrive at a judicious decision."† But the examination of the evidence in such a case is quite as possible for others as for Romish bishops or the Pope himself. We shall now proceed to look at the evidence with respect to the Immaculate Conception of the Virgin Mary. We shall see how very far it is from having been the received doctrine of the Church of Christ, or even of the Church of Rome, held always, everywhere, and by all (*semper, ubique, et ab omnibus*), according to the rule of Vincent of Lerins, which Romanists accept as declaring the distinguishing marks of genuine "Apostolical traditions," and which, it may be observed in passing, if rigidly applied, will condemn them every one.

Many of the most eminent Romish theologians, down to the day when Pope Pius IX. proclaimed the dogma of the Immaculate Conception as "of faith" in the Church, utterly rejected it, and declared its contrariety to Apostolical tradition, and to the faith of the early Church and of its

* Berington and Kirk, *The Faith of Catholics*, under Proposition X.

† Wiseman, *Moorfield Lectures*, i. 61.

venerated Fathers. The distinguished canonist, Melchior Canus, a bishop and a member of the Council of Trent, says :—"The dogma which holds that the Blessed Virgin Mary was free from original sin is nowhere delivered in the Scriptures, according to their proper sense; nay, the general law which is delivered in them embraces all who were descended from Adam, without any exception. Nor can it be said that this doctrine has descended in the Church by Apostolic Tradition, for traditions of this kind cannot have come to us through any other persons than by the ancient bishops and the holy authors who succeeded the Apostles. But it is evident that these ancient writers did not receive this doctrine from their predecessors."* And in another place he says—"All the saints who have made mention of this question, assert with one voice that the Blessed Virgin was conceived in original sin." He specially names Ambrose, Augustine, Chrysostom, Eusebius Emisenus, Bede, Anselm, St. Bernard, Bonaventure, Thomas Aquinas, and many others who denied the theory, and he winds up his long catalogue of names with the emphatic statement, "*Nullus sanctorum contraxerit.* (Not one of the saints goes against the belief that the Virgin was conceived in sin.)"† The *Dublin Review* also says, in an article published in January 1847, when it was under the editorship of Dr. (afterwards Cardinal) Wiseman—"It is well known that St. Thomas Aquinas did not hold the Immaculate Conception, which is pretty plain proof that it was not a commonly received doctrine in any age before his time. . . . Up to this time (1847) it has not been definitively decreed by the Church that Our Lady was without original sin, although there are several devotions sanctioned by the Holy See (which have indulgences attached to them) in which it is stated most explicitly." And in the same article it is asserted that "Petavius, no mean judge, assures us that *all* the fathers were ignorant of, not to say denied, this doctrine;" it is admitted that "this tenet" was "not as yet constituted an article of faith," but the writer adds, "Shall we give up the hope, so sweet to Catholic minds, that the Church may at some future period formally declare it of faith?"‡

Romanists profess to hold Augustine, the great and good Bishop of Hippo, in great veneration, and reckon him amongst their most eminent Saints, taking to their church the credit of his name and reputation, although their doctrines are very different from his. Augustine's writings contain clear proof that he did not hold the doctrine of the Immaculate Conception of Mary, but the very opposite. He says :—"He (Christ) alone, being made man, but remaining God, never had any sin; nor did He take on Him a flesh of sin, though [brought forth] from the flesh of sin of His mother (*'quamvis de maternâ carne peccati'*); for what of flesh He thence took, He either when taken immediately purified, or purified in the act of taking it."‡ And in another place he says—"Mary, the Mother of Christ, from whom He took flesh, was born of the carnal concupiscence of her parents (*de carnali concupiscentia parentum nata est*); not so, however, did she conceive Christ, who was begotten not by man, but by the Holy Ghost."§

Some of the early Bishops of Rome, whom the Romish Church places

* Melchoir Canus, *De Sanct. Auct.*, i. 377 (Madrid edition of 1793).

† *Ibid.*, i. 369.

‡ *De Peccatorum meritis et remissione*, lib. ii., cap. 24, sec. 38.

§ *Contra Julianum*, lib. vi.

in its list of Popes, have left in their writings clear evidence that they did not hold the doctrine of the Immaculate Conception of Mary, but its opposite. Leo I. (Saint Leo—Leo the Great), who was Bishop of Rome in the middle of the fifth century (A.D. 440–461), says—“The Lord Jesus Christ alone among all the sons of men was born immaculate.”* Gelasius I. (Saint Gelasius), who occupied the See of Rome towards the end of the same century (A.D. 492–496), says as decidedly—“It belongs to the Immaculate Lamb alone to have no sin at all.”† And Gregory I. (Saint Gregory—Gregory the Great), a hundred years later (A.D. 590–604), when Romanism and the Papacy were much further developed, says in words which to the ear of a Romanist of the present day must have a strangely Protestant sound—“For though we be made holy we are nevertheless not born holy; but He alone was born holy, who, in order that He might overcome this condition of corruptible nature, was not conceived after the manner of men.”‡

In the twelfth century, the Festival of the Conception of Mary began to be observed. This festival was first introduced at Lyons about the year 1140. Bernard, now a canonised saint of the Roman Church, opposed it, as a novelty introduced without the sanction of Scripture or reason. He condemned it as “false, new, vain, and superstitious.”§ The doctrine of the Immaculate Conception of Mary was not yet, however, fully developed. According to Fleury it was Duns Scotus, at the beginning of the fourteenth century, who first seriously broached this doctrine.|| At the thirty-sixth session of the Council of Basle, A.D. 1439, it was decided that the doctrine of the Virgin Mary’s being actually subject to original sin should be condemned, but that the doctrine that she was always free from all original and actual sin, and both holy and immaculate, should be approved, and the council condemned all who taught to the contrary. This council, however, is rejected by the Church of Rome. The festival of the Immaculate Conception of the Virgin was ordered to be celebrated on December 17th. The Council of Avignon, A.D. 1457, confirmed this act of the Council of Basle, and forbade, under pain of excommunication, any one to preach anything contrary to this doctrine.

The promulgation of this doctrine created a sore division in the Roman Church. The Dominicans, following their leader, Thomas Aquinas, vehemently opposed the new dogma as contrary to Scripture, tradition, and the faith of the Church, while it was as vehemently supported by the Franciscans. The scandal became so great at each returning festival day that Pope Sixtus IV. (A.D. 1483) issued a Brief wherein he, of his own accord and unsolicited, condemned those who called the doctrine a heresy and the celebration of the festival a sin, or who said that those who held the doctrine were guilty of mortal sin, and he subjected those to excommunication who acted contrary to this decree; and by the same Brief he enacted the like penalty against those who maintained the opponents of the doctrine to be in heresy or mortal sin, declaring, as a reason, that “this doctrine had not yet been decided by the Roman Church and the Apostolic See.” Notwithstanding this, the discord continued. When the

* *Leonis Magni Opera*, i. 160 (Serm. xxiv. in *Nativ. Dcmini*).

† *Gelasii Papæ I., Tract. iii. adv. Pelagianam Hæresim.*

‡ *S. Gregor. I., Opera* (Paris, 1705), i. 593.

§ *Fleury, Eccl. Hist.*, xiv. 527 (Paris, 1769).

|| *Fleury, Eccl. Hist.*, xix. 150.

doctrine of Original Sin came to be argued at the Council of Trent, the Dominicans and Franciscans ranged themselves on opposite sides and re-fought the battle. The debate became so warm that the Pope, through his legates, ordered the Council "not to meddle in this matter, which might cause a schism among Catholics, but to endeavour to maintain peace between the contending parties, and to seek some means of giving them equal satisfaction; but, above all, to observe the Brief of Pope Sixtus IV., which prohibited preachers from taxing the doctrine [of the Immaculate Conception of the Virgin Mary] with heresy."*

The Council of Trent (A.D. 1546) expressly excluded the Virgin Mary from its decree on Original Sin; but declared "that the constitutions of Pope Sixtus IV., which it revives, are to be observed under the penalties contained in those constitutions." So both parties claimed the victory!

The theological contest continued to rage as violently as ever. Spain was thrown into the utmost confusion by it; and to bring it to a close the Pope was asked to issue a Bull in determination of the question. "But," observes Mosheim, "after the most earnest entreaties and importunities, all that could be obtained from the Pontiff by the Court of Spain was a declaration intimating that the opinion of the Franciscans had a high degree of probability on its side, and forbidding the Dominicans to oppose it in a public manner; but this declaration was accompanied by another, by which the Franciscans were prohibited in turn from treating as erroneous the doctrine of the Dominicans."†

Clement XI. (A.D. 1708) took upon himself to appoint a festival in honour of the Immaculate Conception, to be annually celebrated, but the Dominicans refused to obey this law.

Eventually Pope Pius IX. undertook to decide the much-vexed question. Ardent in Mariolatry, he was bent on making the Immaculate Conception of Mary a dogma of the Church. Accordingly, on February 2, 1849, he issued an Encyclical letter addressed to all "Patriarchs, primates, archbishops, and bishops of the Catholic world," exhorting each one to offer up prayer to God to be enlightened on the subject, and to forward the result to him, "that in an affair of such great importance he might be able to take such a resolution as should most contribute as well to the glory of His holy name as to the praise of the Blessed Virgin and the profit of the Church militant." The *Tablet* of March 24, 1849, announced that the Pope was about to give a definite decision on the subject, and "determine a question which for five hundred years had been open, and for a portion of that time hotly debated to and fro." "The Franciscans and Dominicans are now agreed," the *Tablet* said, "and the whole Catholic world calls for a definite sentence from the infallible judge."

The bishops in due course made their return to the Pope. Dr. Pusey, in his "Eirenicon," has set out in an appendix these returns, which show that opposite opinions were still held in the "bosom of the centre of unity." Notwithstanding, Pope Pius IX. undertook, on his own responsibility, to declare the Immaculate Conception a dogma of the Church, and to be accepted as an article of faith, which he did by a solemn Bull in December 1854, wherein he says: "Let no man interfere with this our declaration, pronouncement, and definition, or oppose or contradict it with

* Paul Sarpi, *Hist. Conc. Trid.*, lib. ii. c. 68.

† Mosheim, *Ecc. Hist.*, Cent. xvii. sect. ii., part 1, ch. 1, sect. 48.

presumptuous rashness. If any should presume to assail it, let him know that he will incur the indignation of the Omnipotent God, and of His blessed Apostles Peter and Paul."

The *Tablet*, January 27, 1855, observed on this Bull, "Whosoever should thenceforth deny that the Blessed Virgin was herself, by a miraculous interposition of God's providence, conceived without the stain of original sin, is to be condemned as a heretic."

From this history of the Romish doctrine of the Immaculate Conception of the Virgin Mary not only does it appear that this doctrine is as devoid of the authority of tradition, even according to the Romish doctrine on that subject, as it is of the authority of Scripture; but it appears also that the Popes themselves who dealt with the disputes that arose concerning this doctrine, before Pius IX., were either not confident of their own infallibility, or did not think the time had come when they could prudently proclaim it to the world, and so decide questions of doctrine by their own mere authority. Even Pius IX. thought it necessary to consult the "patriarchs, primates, archbishops, and bishops of the Catholic world" before issuing his Bull of December 1854, and to advance to the proclamation of his own infallibility by the help of a pretended Œcumenical Council.

V.—THE LATE DR. PUSEY.

[Postponing to a future number an article on Ritualism, intended to exhibit the extreme lengths to which the Ritualists of England now venture to go in the promulgation of Romish doctrine, in Romish worship, and in everything Romish, we devote the pages which might have been occupied by it to an article that appeared in the *Record* on occasion of the death of Dr. Pusey, an article which we have read with much admiration, for the spirit of Christian charity as well as the faithfulness to Evangelical truth and Protestant principles which it exhibits, and which contains much valuable information concerning the origin and history of the lamentable Romanising movement that for the last forty years has been carried on in the Church of England.]

THE death of Dr. Pusey* removes from amongst us one whose name has been a household word for nearly fifty years. There is no man living who has played so great a part in the affairs of the Church of England for so long a period. His position was unique, for although he held high and honourable office in his University, his power and influence were entirely out of proportion to his official status, and independent of it. Appointed Regius Professor of Hebrew at Oxford when he was only twenty-eight, he retained to the last the same position. What he was before he became known beyond the bounds of the University, that he remained throughout a long and conspicuous career. It was his high University rank which amongst other causes pushed him into a foremost, and ultimately the foremost, place in the "Oxford movement," and it was, no doubt, his connection with the "Oxford movement" which kept him an Oxford professor all his days. But for this it would be difficult to understand why a career which opened so brilliantly should so soon have become fixed and stereotyped.

* Dr. Pusey died on Saturday, September 16.

Dr. Pusey's fame as a scholar has always been great. The reputation which made his appointment to the Hebrew professorship when a young man under thirty almost a matter of course, has been worthily sustained. He has left behind him enduring monuments of his learning and research, which will, we believe, take their place amongst the great works of Church of England divines. Such are his books on the Minor Prophets and on Daniel. As efforts to oppose the strong tide of scepticism and unbelief which for a generation past has been threatening to overwhelm our Church and country, these books are very valuable. It is pleasant to be able to recall how resolutely and powerfully Dr. Pusey fought against infidelity in all its forms. His books, such as those we have referred to, were too profound in their matter, and perhaps too heavy in their manner, to appeal to any but the learned. They have only influenced the masses indirectly. But Dr. Pusey did not disdain to fight with lighter weapons. Formal remonstrances, memorials, newspaper correspondence, platform speeches, controversial pamphlets, all were familiar to him, and in pretty constant use. On certain occasions, of which, perhaps, the "Essays and Reviews" case furnishes the best known example, Dr. Pusey was found making common cause with the Evangelical clergy. We cannot but wish that during his long public career there had been more opportunities in which those who love the truth could have united with him. But, in fact, such opportunities were few and far between.

It is not as a Hebrew professor, nor yet as a learned theologian, that Dr. Pusey has made his greatest mark on his generation. He will principally be remembered, at least by contemporaries, as one of the three or four prime movers of the High Church resuscitation, and as the leader, for more than forty years, of the party that was thus formed. If Newman was the inspiring genius of the Oxford movement, Pusey gave it the weight of learning, aristocratic connection, and high University position. It was Newman who moved multitudes, who created enthusiasm, who made the movement interesting, but it was Pusey to a very great extent who gave it the basis which was absolutely essential to its being. While the Oxford school were talking about antiquity and the Fathers and the early Church, Pusey was in his study labouring with infinite ingenuity to turn the vast stores of his learning into the required channel. A party whose watchword was Antiquity, but to whom the thoughts and beliefs of the first ages were unknown, was obviously self-condemned. While Newman, Oakley, Ward, and many others laboured hard for the same end, it is to Pusey that the merit must be chiefly given of having rescued his party from this almost ludicrous position.

Again, when Newman and so many more went over to Rome, Pusey remained, almost the only leader in the first rank who was left to the Oxford party. Thus by a process of survival he became its head. Although the "Puseyite" has developed wonderfully during the last forty years, so that those who cling to early associations are unable to recognise in the modern Ritualist the descendant of the Tractarian, Dr. Pusey has had no such difficulty. While occasionally chiding the too eager precipitation of "advanced" men, in introducing "ritual" into parishes before they were ripe for change, Dr. Pusey has never hesitated to own the Ritualistic clergy as belonging to the party under his allegiance. Whatever the special matter in hand, whether the defence of Baptismal Regeneration, or of the Real Presence in the Lord's Supper, or of Auricular

Confession, or of monastic institutions, Dr. Pusey was always ready to do battle with his pen for any who were striving, no matter how undisguisedly, to destroy the Protestant character of our Church. For the last year or two he has been active in encouraging the lawbreaking clergy to defy the Ecclesiastical Courts. Thus has Dr. Pusey kept his authority over a party which has more than once shown signs of disruption. To those who have watched the struggle it has been not a little remarkable to notice the influence that he has exercised. We know not whether it is a sign of the excellent discipline of the High Church party, or whether it is merely an evidence that Dr. Pusey had a better judgment and a truer insight than his lieutenants, but certain it is that they have again and again stood still, uncertain what line to adopt until Dr. Pusey has spoken, and then they have all pressed on in the direction he has indicated, repeating his words with parrot-like unanimity. There can be no doubt that Dr. Pusey has been a skilful leader of his party. As is usually the case, his strategy has been questioned by some of his younger followers, but it may be doubted whether, now that he is gone, a successor of equal subtlety and sagacity will appear. To find a man with equal influence and experience is, of course, out of the question. It must always be a critical moment for any undertaking when it passes out of the hands of those who have watched over it from the beginning. That moment has now come for Dr. Pusey's followers—the Tractarians of thirty or forty years ago, the Ritualists of to-day.

Such has been Dr. Pusey's life-work. What shall we say of it? What can we say of it? In the presence of death, hostile criticism should be as far as possible silent, yet truth must not be sacrificed. Those who knew him best speak strongly and feelingly of the sanctity of his private life, his abounding charity, his kindness to the poor and sick, his humility, his desire to seek God's glory, his entire devotion to what he deemed likely to promote that end. We listen thankfully to the narrative, and rejoice to believe it. Yet it is not thus that we can write of Dr. Pusey. We only know him through his public acts, and words, and writings. Judged by and through these, we see in Dr. Pusey one who has laboured earnestly, sedulously, powerfully, to turn the Church of England from the right way, to destroy the work of our forefathers, by overwhelming it in the soul-destroying superstitions and cunning inventions from which, at the sacrifice of their own lives, the Reformers were enabled, by God's grace, to rescue our Church. Contrasts have been drawn between Cardinal Newman, who left us, and Dr. Pusey, who remained with us; and it has been too readily assumed that the action of the latter deserves our gratitude, as showing special affection for our Protestant Church. We confess we do not understand the grounds on which this is urged. The difference between the two men is this: Newman was content to go alone to Rome; Pusey desired to take the Church of England with him. It is not strictly accurate to say that Dr. Pusey meditated handing us over to Rome; he longed for some half-way house (in his *Evangelicon* he tried to build one) where an Anglican Church and the Romish Church might meet in friendly communion. It was his special effort to prepare the Church of England for this change. The highest sacerdotal pretensions, the doctrine of a Real Presence in the elements, which only differed metaphysically from Transubstantiation, Auricular Confession, Nunneries and Monasteries, all these were advocated and encouraged by Dr. Pusey with

untiring persistency. In order to inoculate the poison of Romish superstition the more thoroughly, he translated and circulated Roman Catholic books of devotion, such as Scupoli's *Spiritual Combat*, that even in its holiest moments the soul might not be free from the blighting influence. Looking at the Church of England as already arrived at the point to which he hoped to lead it, he considered, and probably rightly, that its differences with Rome were slight and non-essential. With the Reformation in effect cleared away, nothing remained but to bring back the Church of Rome to the doctrinal position it occupied in Henry VIII.'s reign. The later dogmas might be given up or explained away, and thus the dream of reunion be realised. We need not stop to describe how contemptuously Dr. Pusey's proposals were rejected by Romanists. We allude to the matter because it has always seemed to us to illustrate in the clearest light how absolutely and entirely Dr. Pusey had wandered, in thought, and feeling, and belief, from the ground occupied by our Reformers. At a moment when the grave has but newly closed over the departed it is most painful to write thus, and when we consider the infirmity and shortcoming of all human work, self-reproach almost constrains us to remain silent. But the death of the doer cannot alter the deed. We have protested unceasingly, throughout his whole career, against the aims and acts of Dr. Pusey. Unless, therefore, we would be untrue to our own convictions, and culpably negligent of our duty, we cannot join in the excessive tribute of praise and admiration with which the press generally is ringing. If ever there was a man who, endowed with great powers, used them to a large extent to the injury of the truth; if ever there was a man commissioned to do important work for the edifice of God, who yet built wood, hay, stubble, "work that shall be burned," that man was Dr. Pusey.

VI.—DIPLOMATIC RELATIONS WITH THE POPE.

THE Roman paper, the clerical *Voce*, refers to the return of Mr. Errington to Rome in the following terms:—"This distinguished member of Parliament, who passed last winter at Rome with a mission from his Government to the Holy See, has returned among us, and immediately after his arrival had a colloquy with Cardinal Jacobini, Secretary of State to his Holiness. From private information we learn that Mr. Errington had a second conference with Cardinal Jacobini to-day. He has already signified to his Eminence the friendly sentiments of the English Government, and its desire to continue the negotiations begun last winter. The questions to be considered are several, and include the Catholic Church in India, missions in Egypt, the hierarchy in England, and Irish matters."—(*Standard*, Oct. 11.) Further information is given by the *Catholic Times*, Oct. 20, which states, on the authority of the *Deutsche Zeitung*, "that the negotiations that have been going on between the British Government and the Holy See have at length resulted in a definite arrangement. 'Although there is to be no formal permanent Nunciature in London, special agents or envoys are at certain intervals—and at least three times a year—to be despatched by the British Government and the Papal Court to Rome and London respectively, in the interest of the Catholic Church throughout the British Empire.'" The *Times*, Oct. 21, also quotes the *Fanfulla* as saying "that Cardinal

Howard, during his stay in London, had several interviews with Lord Granville, during which the principal questions pending between England and the Holy See were settled, and that Mr. Errington now conveys to Her Majesty's Government the assurances that the instructions sent by the Vatican to the Irish Episcopate are such as not to create greater difficulties in the pacification of Ireland." Whatever credit is to be attached to these reports, it is desirable that the public should know whether or not Mr. Errington is again acting as an agent of the British Government, accredited by Lord Granville, the object of Mr. Errington's former visit, as stated by Mr. Gladstone, being "to communicate information to the Pope with regard to the state of Ireland."—(*Times*, April 19).

Can the Government, in communicating information as to the state of Ireland, entertain the hope that the Pope may exert the "great social power," which according to Mr. Gladstone he possesses, to repress the new organisation of the National League now proclaimed in Ireland? Is there even any reason to hope that the humiliation of Protestant England involved in falling thus at the feet of the Papacy will be successful in attaining this object? Last June the Vatican issued a circular forbidding the "unauthorised interference" of Irish priests in political movements and meetings. In the instructions then issued to their clergy by the Irish bishops, every effort was made to gloss over and weaken the force of the Papal orders, and the *Weekly Register*, Oct. 14, announces:—"As a concession to the general feeling of the Catholic priesthood throughout Ireland, a modification has taken place in the interpretation of the Precept from Rome prohibiting the unauthorised interference of the clergy in political movements. All the Catholic bishops, with the exception of the Cardinal-Archbishop of Dublin, have extended a general permission to the priests of their respective dioceses to take part both in the Mansion-House Evicted Tenants' Aid movement, and in the new organisation founded by Mr. Parnell and his friends, and known as the Labour League and Industrial Union. Several of the clergy have, therefore, become presidents of branches, and in that capacity will take part in the political conference about to be held in Dublin." Connected with this piece of information, it is not a little remarkable that at the meeting of this National Conference, held in Dublin, October 17, "Mr. Justin M'Carthy, Mr. Errington's colleague, held up to popular odium the secession of the Home Rule representatives, including Mr. Errington, who, as he stated, 'deserted under the fire of the enemy, went over to and became the supporters and the servants of the English Liberal Government,' and that Mr. Davitt, in his Edgeworthstown speech, while including in a compendious denunciation the landlords of Ireland and Mr. Gladstone's remedial measures, reserved his most scathing denunciation for Mr. Errington, the Home Rule member for Longford."—(*Times*, Oct. 18.) But upon what plea do the representatives of the Protestant sovereign of this realm seek the intervention of the Papacy, or what right has the Pope to interfere in the government of this kingdom?—*Protestant Alliance Monthly Letter*.

VII.—ITEMS.

"BURNTISLAND TOWN COUNCIL AND THE ROMAN CATHOLICS.—At the close of a long sitting on Monday, 4th October, an animated discussion and two divisions took place in the Burntisland Council over an application

for the use of the Town Hall for religious services on Sunday forenoons by the Rev. Patrick Fay, St. Mary's Catholic Church, Kirkcaldy, on behalf of the Roman Catholics of Burntisland. Councillor Shepherd said he disapproved of public halls being let to any religious body, but seeing that the Town Hall was already used on Sunday evenings by the Scottish Coast Mission for religious purposes, he was disposed to grant the request, as he drew no distinction between one denomination and another. He moved that the application be granted. Councillor Fraser seconded, observing that he sympathised with the views expressed by Mr. Shepherd. Provost Strachan strongly opposed the motion. Treasurer Erskine also opposed the application. The Catholics, he held, should not be classed with the Coast Mission, inasmuch as the latter were unsectarian and their meetings minus seat-rents, and collections were intended for the benefit of sailors. It would be a wrong step in the Town Council to give the use of the public hall for proselytising purposes. Every religious body who wished to establish itself in a place should provide accommodation for its adherents. He proposed that the application be not granted. Councillor Howie seconded the amendment. There voted for the motion the proposer and seconder, Bailie Crawford, Dean of Guild Stocks, Councillors Philp and Webster (6); for the amendment, Provost Strachan, Councillor Wilson, and the mover and seconder (4). The application was accordingly granted. Treasurer Erskine then moved that a rent of £10 per annum be charged for the use of the hall. Mr. Shepherd proposed that it be granted free, as to the Coast Mission, which was adopted by 5 votes to 4. The Treasurer said the question would not stop there; and the Provost being particularly solicitous that no erections be allowed in the hall, this was made a condition of the grant."

THE POPISH MASS AN INSTRUMENT OF DEATH.—It is scarcely possible to conceive a more terrible desecration of a sacred ordinance than the Popish Mass. The Saviour of men, on the eve of His last sufferings, appointed the sacrament of the Supper, and left the injunction that all His followers should observe it in remembrance of Him. It is the sacred memorial in His Church on earth of His sufferings and death for sin, and the pledge of His future return. Rome has turned it into a sacrifice, teaching that, after the words of consecration, the elements are transubstantiated into the actual body and blood of Christ, including soul and divinity. Thus changed, the communion elements are termed the Host or Victim. It is elevated in the sight of the people to receive their adoration, and then offered in sacrifice for the benefit of the living and the dead. This consecrated host, given to the people in the form of a wafer, has lately been made the channel of poison, and the medium of death to one of the priests of Rome, as stated in the *Times* of the 5th October last. The extract is as follows:—"We are told this week by the *Gazzetta* of Catania of another murder of an unheard-of character committed at Calentini, in the province of Syracuse. A young priest of most estimable character, while performing Mass and swallowing the consecrated wafer, was sensible of a bitter taste. He went home, and died soon after in great agony. The affair is wrapped in great mystery, for no motive can be assigned for the commission of so heinous a crime. Nevertheless, the sacristan of the church has been arrested."

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